

BURTON'S
ANATOMY
OF
MELANCHOLY.







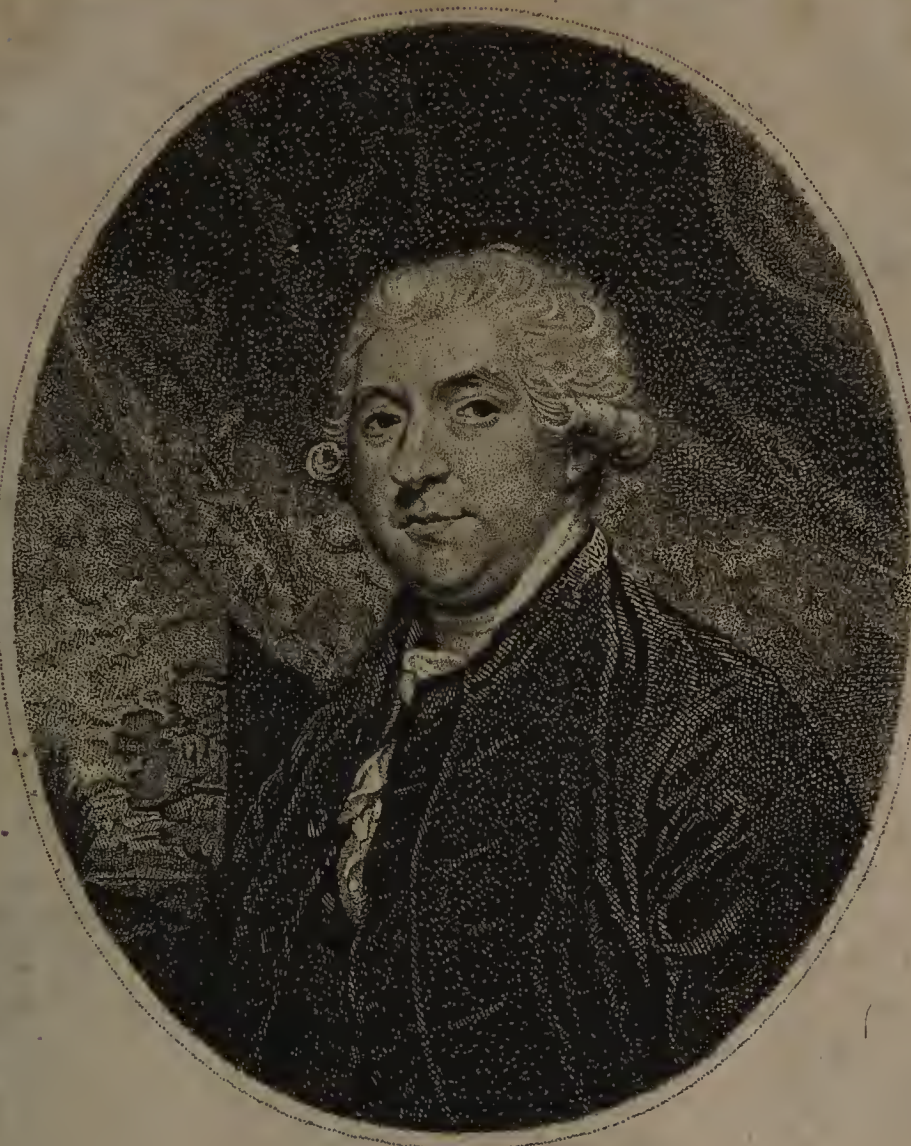


Theod. M. Broadhead

" Dr. Johnson said, Burton's Anatomy of Melancholy was the only book that ever took him out of bed two hours sooner than he wished to rise"

Vide Boswell's Life of Johnson, 8vo edit. vol 1 page 580
Burton's Anatomy of Melancholy is a valuable work ; it is perhaps overloaded with quotation. But there is great spirit and great power in what Burton says, when he writes from his own mind. Ibid. vol 2. page 325





JAMES BOSWELL Esq.
of Auchinleck.



DR. SAMUEL JOHNSON L.L.D.

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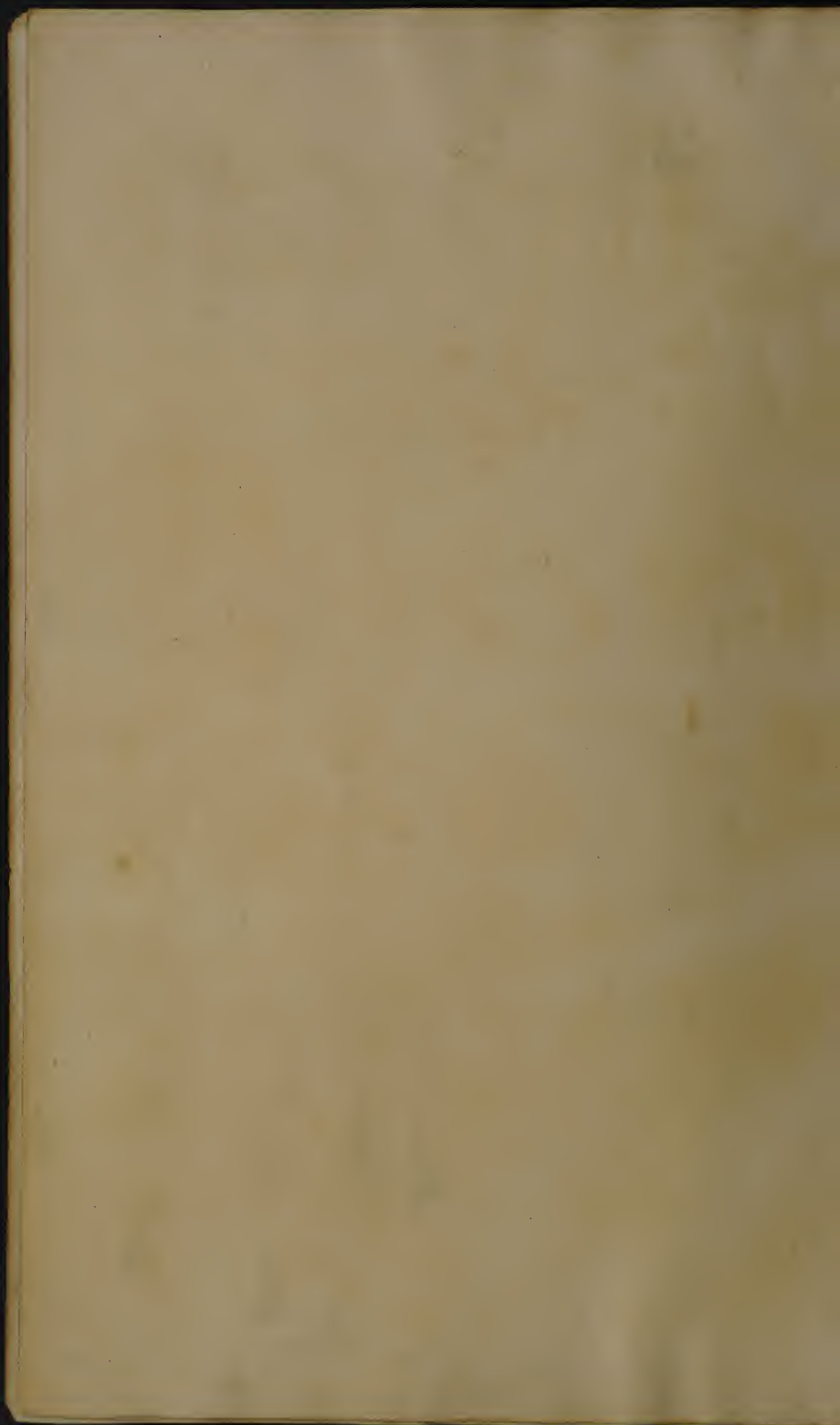
P/649

1600

Robert Burton, an English divine. Born 1576. Died 1639,
Burton was a very learned man, but greatly addicted
to Judicial astrology. His Anatomy of Melancholy is a
treasure of wit and learning. It has been plundered
by more than one modern author of reputation; but
the greatest plagiarist is the whimsical Sterne.

Watkins's Biographical Dictionary.

Robert Burton. Athene Oxonienses, Vol 1, Page, 527.



THE
ANATOMY
OF
MELANCHOLY.

The Argument of the Frontispiece.

TEn distinct Squares here seen apart,
Are joyn'd in one by Cutters art.

1 Old Democritus under a tree,
Sits on a stone with book on knee;
About him hang there many features,
Of Cats, Dogs and such like creatures,
Of which he makes Anatomy,
The seat of black choler to see.
Over his head appears the skie,
And Saturn Lord of Melancholy.

2 To th' left a landskip of Jealousie,
Presents it self unto thine eye.
A Kingfisher, a Swan, an Hern,
Two fighting Cocks you may discern,
Two roaring Bulls each other hie
T' assault concerning Venery.
Symbols are these; I say no more,
Conceive the rest by that's afore.

3 The next of Solitariness,
A portraiture doth well express,
By sleeping dog, cat: Buck and Doe,
Hares, Conies in the Desert go:
Bats, Owls the shady bowers over,
In Melancholy darkness hover.
Mark well: If't be not as't should be,
Blame the bad Cutter, and not me.

4 Ith' under Column there doth stand
Inamorato with folded hand;
Down hangs his head, terse and polite,
Some ditty sure he doth indite.
His Lute and Books about him lie,
As symptomes of his vanity.
If this do not enough disclose,
To paint him, take thy self by th' nose.

5 Hypochondriacus leans on his arm,
Winde in his side doth him much harm,
And troubles him full sore God knows,
Much pain he hath and many woes.
About him pots and glasses lie,
Newly brough from's Apothecary.
This Saturn's aspect's signifie,
You see them portrai'd in the skie.

6 Beneath them kneeling on his knee,
A Superstitious man you see:
He fasts, prays, on his Idol fixt,
Tormented hope and fear betwixt:
For hell perhaps he takes more pain,
Than thou dost Heaven it self to gain.
Alas poor Soul, I pitty thee,
What stars incline thee so to be?

7 But see the Madman rage down-right
With furious looks, a gastly sight.
Naked in chains bound doth he lie,
And roars amain he knows not why.
Observe him; for as in a glass,
Thine angry portraiture it was.
His picture keep still in thy presence;
'Twixt him and thee, there's no difference.

8,9 Borage and Hellebor fill two scenes,
Soveraign plants to purge the veins
Of Melancholy, and chear the heart,
Of those black fumes which make it smart;
To clear the Brain of misty fogs,
Which dull our senses, and Soul clogs.
The best medicine that ere God made
For this malady, if well assaid.

10 Now last of all to fill a place,
Presented is the Authors face;
And in that habit which he wears,
His Image to the world appears.
His mind no art can well express,
That by his writings you may guess.
It was not pride, nor yet vain glory,
(Though others do it commonly)

Made him do this: if you must know,
The Printer would needs have it so.
Then do not frown or scoff at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will do the same again.
Then look upon't, behold and see,
As thou lik'st it, so it likes thee.

And I for it will stand in view,
Thine to command, Reader Adieu.



THE
ANATOMY OF
MELANCHOLY.
What it is, With all the kinds causes,
Symptomes, Prognostickes, & severall cures of it.
In three Partitions, with their severall
Sections, members & subsections,
Philosophically, Medicinally,
Historically, opened & cut up.
By
Democritus Junior.
With a Satyricall Preface, conducing
to the following Discourse.
The Eighth Edition, corrected and
augmented by the Author.
Omne tulit punctum, qui miscuit utile dulci.



London
Printed For Peter Parker at the
Signe of the Leggin in Cornhill
over against the Royall Exchange







HONORATISSIMO
DOMINO NON
MINUS VIRTUTE SUA,
QUAM GENERIS
SPLENDORE,
ILLUSTRISSIMO.
GEORGIO BERKLEIO,
MILITI DE BALNEO,
BARONI DE BERKLEY

MOUBREY, SEGRAVE,
D. DE BRUSE,
DOMINO SUO

Multis Nominibus Observando,

HANC SUAM
MELANCHOLIÆ
ANATOMEN,

JAM SEXTO
REVISAM,

D. D.

DEMOCRITUS Junior.

THE
HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

BY
JOHN B. BOWEN

IN TWO VOLUMES
VOL. I.

BOSTON
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Democritus Junior ad Librum suum.

Vade liber, qualis, non ausum dicere, foelix,
Te nisi foelicem fecerit Alma dies.
Vade tamen quocumq; lubet, quascumq; per oras,
Et Genium Domini fac imitare tui.
I blandas inter Charites, mystamque saluta
Musarum quemvis, si tibi lector erit.
Rura colas, urbem, subeasve palatia regum,
Submisso, placide, te sine dente geras.
Nobilis, aut si quis te forte inspexerit heros,
Date morigerum, perlegat usque lubet.
Est quod Nobilitas, est quod desideret heros,
Gratior hac fors charta placere potest.
Si quis morosus Cato, tetricusque Senator,
Hunc etiam librum forte videre velit,
Sive magistratus, tum te reverenter habeto;
Sed nullus; muscas non capiunt Aquilae.
Non vacat his tempus fugitivum impendere nu-
Nec tales capio; par mihi lector erit. (gis;
Si matrona gravis casu diverterit istuc,
Illustris domina, aut te Comitissa legat:
Est quod displiceat, placeat quod forsitan illis,
Ingerere his noli te modo, pande tamen.
At si virgo tuas dignabitur inclyta chartas
Tangere, sive schedis hereat illa tuis:
Da modo te facilem, & quadam folia esse momento
Convenient oculis quae magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lubens.
Dic, utinam nunc ipse meus * (nam diligit istas)
In praesens esset conspiciendus herus.
Ignotus notusve mihi de gente togata
Sive aget in ludis, pulpita sive colet,
Sive in Lyceo, & nugae evolverit istas,
Si quasdam mendas viderit inspiciens,
Da veniam Authori, dices; nam plurima vellet
Expungi, quae jam displicuisse sciat. (tor,
Sive Melancholicus quisquam, seu blandus Ama-
Aulicus aut Civis, seu bene comptus Eques
Huc appellat, age & tutò te crede legenti,
Multa istuc forsau non malè nata leget.
Quod fugiat, caveat, quodque amplexabitur, ista
Pagina fortassis promere multa potest.
At si quis Medicus coram te sistet, amicè
Fac circumspicere, & te sine labe geras:
Inveniet namq; ipse meis quoq; plurima scriptis,
Non leve subsidium quae sibi forsitan erunt.

Si quis Causidicus chartas impingat in istas,
Nil mihi vobiscum, pessima turba vale;
Sit nisi vir bonus, & juris sine fraude peritus,
Tum legat, & forsitan doctior inde fiet.
Si quis cordatus, facilis, lectorque benignus
Huc oculos vertat, quae velit ipse legat;
Candidus ignoscet, metuas nil, pande libenter,
Offensus mendis non erit ille tuis,
Laudabit nonnulla. Venit si Rhetor ineptus,
Limata & tersa, & qui benè cocta petit,
Claude citus librum; nulla hic nisi ferrea verba,
Offendent stomachum quae minus apta suum.
At si quis non eximius de plebe poeta,
Annue; namque istuc plurima ficta leget.
Nos sumus è numero, nullus mihi spirat Apollo,
Grandiloquus Vates quilibet esse nequit.
Si Criticus Lector, tumidus Censorque molestus,
Zoilus & Momus, si rabiosa cohors:
Ringe, fremere, & noli tum pandere; turba malignis
Si occurrat sannis invidiosa suis:
Fac fugias; si nulla tibi sit copia eundi,
Contemnes, tacite scommata quaeque feres.
Frendeat, allatret, vacuas gannitibus auras
Impleat, haud cures; his placuisse nefas.
Verum age si forsitan divertat purior hospes,
Cuique sales, ludi, displiceantque joci,
Objiciatque tibi sordes, lascivaque: dices,
Lasciva est Domino & Musa, ocosa tuo,
Nec lasciva tamen, si pensitet omne; sed esto;
Sit lasciva licet pagina, vita proba est.
Barbarus, indoctusque rudis spectator in istam
Si messem intrudat, fuste fugabis eum.
Fungum pelle procul (jubeo) nam quid mihi fungo?
Conveniunt stomacho non minus ista suo.
Sed nec pelle tamen; lato omnes accipe vultu,
Quos, quas, vel quales, inde vel unde viros:
Gratus erit quicumque venit, gratissimus hospes
Quisquis erit, facilis difficilisque mihi.
Nam si culpârit, quadam culpâsse juvabit,
Culpando faciet me meliora sequi.
Sed si laudârit, neque laudibus efferar ullis
Sit satis hisce malis opposuisse bonum.
Hac sunt quae nostro placuit mandare libello;
Et quae dimittens dicere jussit Herus.

* Hæc co-
micè dicta
cave ne
malè capi-
as.

When I go musing all alone,
Thinking of divers things fore-known,
When I build Castles in the air,
Void of sorrow and void of fear,
Pleasing my self with phantasms sweet,
Methinks the time runs very fleet.
All my joyes to this are folly,
Nought so sweet as melancholy.

When I go walking all alone,
Recounting what I have ill done,
My thoughts on me then tyrannize,
Fear and sorrow me surprize,
Whether I tarry still or go,
Methinks the time moves very slow.
All my griefs to this are jolly,
Nought so sad as melancholy.

When to my self I act and smile,
With pleasing thoughts the time beguile,
By a Brook side or Wood so green,
Unheard, unsought for, or unseen,
A thousand pleasures do me bless,
And crown my soul with happiness.
All my joyes besides are folly,
None so sweet as melancholy.

When I lye, sit, or walk alone,
I sigh, I grieve, making great moan,
In a dark Grove, or irksome Den,
With discontents and Furies then,
A thousand miseries at once,
Mine heavy heart and soul enconce,
All my griefs to this are jolly,
None so four as melancholy.

Methinks I hear, methinks I see
Sweet musick, wondrous melody,
Towns, Palaces and Cities fine;
Here now, then there, the world is mine,
Rare Beauties, gallant Ladies shine,
What e're is lovely or divine.
All other joyes to this are folly,
None so sweet as melancholy.

Methinks I hear, methinks I see
Ghosts, Goblins, Fiends; my phantasie
Presents a thousand ugly shapes,
Headless Bears, black Men, and Apes,
Doleful ourcyes, and fearful fights,
My sad and dismal soul affrights.
All my griefs to this are jolly,
None so damn'd as Melancholy.

Methinks I court, methinks I kiss,
Methinks I now embrace my Miss.
O blessed dayes, O sweet content,
In Paradise my time is spent.
Such thought may still my fancy move,
So may I ever be in love!
All my joyes to this are folly,
Nought so sweet as melancholy.

When I recount loves many frights,
My sighs and tears, my waking nights,
My jealous fits; O mine hard fate
I now repent, but 'tis too late.
No torment is so bad as love,
So bitter to my soul can prove.
All my griefs to this are jolly,
Nought so harsh as melancholy.

Friends and Companions get you gone,
'Tis my desire to be alone;
Ne're well but when my thoughts and I
Do domineer in privacy.
No Gemm, no Treasure like to this,
'Tis my delight, my Crown, my blifs.
All my joyes to this are folly,
Nought so sweet as melancholy.

'Tis my sole plague to be alone,
I am a beast, a monster grown,
I will no light nor company,
I find it now my misery.
The scene is turn'd, my joyes are gone;
Fear, discontent, and sorrows come.
All my griefs to this are jolly,
Nought so fierce as melancholy.

I'll not change life with any King,
I ravish't am: can the world bring
More joy, than still to laugh and smile;
In pleasant toyes time to beguile?
Do not, O do not trouble me,
So sweet content I feel and see.
All my joyes to this are folly,
None so divine as melancholy.

I'll change my state with any wretch;
Thou canst from gaol or dunghil fetch:
My pain, past cure, another Hell,
I may not in this torment dwell,
Now desperate I hate my life,
Lend me a halter or a knife.
All my griefs to this are jolly,
Nought so damn'd as melancholy.



DEMOCRITUS Junior

TO THE

READER.



Gentle Reader, I presume thou wilt be very inquisitive to know what antick or personate Actor this is, that so insolently intrudes upon this common theatre, to the worlds view, arrogating another mans name, whence he is, why he doth it, and what he hath to say; Although, as ^a he said, *Primum si noluerō, non respondebo, quis coacturus est?* I am a free man born, and may chuse whether I will tell, who can compel me? If I be urged, I will as readily reply as that *Aegyptian* in ^b *Plutarch*, when a curious fellow would needs know what he had in his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid, if the contents please thee, ^c and be for thy use, suppose the Man in the Moon; or whom thou wilt to be the Author, I would not willingly be known. Yet in some sort to give thee satisfaction, which is more than I need, I will shew a reason, both of this usurped name, title, and subject. And first of the name of *Democritus*; lest any man by reason of it, should be deceived, expecting a pastquil, a satyre, some ridiculous treatise (as I my self should have done) some prodigious tenent, or paradox of the earths motion, of infinite Worlds, *in infinito vacuo, ex fortuita atomorum collisione*, in an infinite waste, so caused by an accidental collision of Motes in the Sun, all which *Democritus* held, *Epicurus* and their Master *Leucippus* of old maintained, and are lately revived by *Copernicus*, *Brunus*, and some others. Besides it hath been alwayes an ordinary custom, as ^d *Gellius* observes, for later Writers and impostors, to broach many absurd

and insolent fictions, under the name of so noble a Philosopher as *Democritus*, to get themselves credit, and by that means the more to be respected, as artificers usually do, *Novo qui marmori ascribunt Praxatilem suo*. 'Tis not so with me.

^e *Non hic Centauros, non Gorgonas, Harpyiasq; Invenies, hominem pagina nostra sapit.* No Centaures here, or Gorgons look to find, My subject is of man, and humane kind. Thou thy self art the subject of my discourse.

^f *Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia, discursus, nostri farrago libelli.* What ere men do, vows, fears, in ire, in sport, Joyes, wandrings, are the summ of my report.

My intent is no otherwise to use his name, than *Mercurius Gallobelgicus*, *Mercurius Britannicus*, use the name of *Mercurie*, ^g *Democritus Christianus*, &c. Although there be some other circumstances, for which I have masked my self under this visard, and some peculiar respects, which I cannot so well express, until I have set down a brief character of this our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is described by ^h *Hippocrates* and ⁱ *Laertius*, was a little wearish old man, very melancholy by nature, averse from company in his latter dayes, ^k and much given to solitariness, a famous Philosopher in his age, ^l *coævus* with *Socrates*, wholly addicted to his studies at the last, and to a private life, writing many excellent works, a great Divine, according to the divinity of those times, an expert Physician, a Politician, an excellent Mathematician, as ^m *Diacosmus* and the rest of his works do witness. He was much delighted with the studies of Husbandry, saith ⁿ *Columella*, and often I find him cited by ^o *Constantinus* and others

^a Seneca in ludo in mortem Claudii Caesaris.
^b Lib. de curiositate.
^c Modò hæc tibi usui sint, quemvis authorem fingito. Wecker.
^d Lib. 10. c. 12. Multa à malè feriatis in Democriti nomine commenta data, nobilitatis, authoritatibusq; ejus perfugio tentibus.

^e Martialis lib. 10. epigr. 14.
^f Juv. Sat. 1.
^g Auth. Pet. Bessæo edit. Coloniae 1616.
^h Hip. Epist. Damaget.
ⁱ Laert. lib. 9.
^k Hortulo sibi cellulam seligens, ibique seipsum includens, vixit solitarius.
^l Floruit Olympiade 80, 700. annis post Trojam.
^m Diacos. quod cunctis operibus facile excellit, Laert. Col. lib. 1.
ⁿ C. 1. o Const. lib. de agric. passim.

others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds; and as some say, could understand the tunes and voices of them. In a word, he was *omnifariam doctus*, a general scholar, a great student; and to the intent he might better contemplate, I find it related by some, that he put out his eyes, and was in his old age voluntarily blind, yet saw more than all Greece besides, and writ of every subject, *Nihil in toto opificio naturæ, de quo non scripsit*. A man of an excellent wit, profound conceit; and to attain knowledge the better in his younger years, he travelled to Egypt and Athens, to conferr with learned men, *admired of some, despised of others*. After a wandering life, he settled at Abdera a town in Thrace, and was sent for thither to be their Law-maker, Recorder or Town-clerk as some will; or as others, he was there bred and born. Howsoever it was, there he lived at last in a garden in the suburbs, wholly betaking himself to his studies, and a private life, *saving that sometimes he would walk down to the haven, and laugh heartily at such variety of ridiculous objects, which there he saw*. Such a one was *Democritus*.

But in the meantime, how doth this concern me, or upon what reference do I usurp his habit? I confess indeed, that to compare myself unto him for ought I have yet said, were both impudency and arrogancy. I do not presume to make any parallel, *Antistat mihi milibus trecentis, parvus sum, nullus sum, altum nec spiro, nec spero*. Yet thus much I will say of my self, and that I hope without all suspicion of pride, or self-conceit, I have lived a silent, sedentary, solitary, private life, *mihi & Musis*, in the University as long almost as *Xenocrates in Athens, ad senectam ferè*, to learn wisdom as he did, penned up most part in my study. For I have been brought up a student in the most flourishing Colledge of Europe, *Augustissimo collegio*, and can brag with *Jovius*, almost, *in eâ luce domicilii Vaticani, totius orbis celeberrimi, per 37. annos multa opportunaque didici*; for thirty years I have continued (having the use of as good Libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy Member of so learned and noble a society, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done, though by my profession a Divine, yet *turbine raptus ingenii*, as he said, out of a running wit, an unconstant, unsettled mind, I had a great desire, (not able to attain to a superficial skill in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis*, which *Plato* commends, out of him *Lipsius* approves and furthers, *as fit to be imprinted in all curious wits, not be a slave of one Science, or dwell altogether in one subject, as most do, but to rove abroad, centum puer artium, to imprimum, ut sit talis qui nulli rei serviat, aut exactè unum aliquid elaborat, alia negligens, ut artifices, &c.*

have an oar in every mans boat, to taste of every dish, and to sip of every cup, which faith *Montaigne*, was well performed by *Aristotle* and his learned countrey-man *Adrian Turnebus*. This roving humour (though not with like success) I have ever had, and like a ranging Spaniel, that barks at every Bird he sees, leaving his game, I have followed all, saving that which I should, and may justly complain, and truly, *qui ubique est, nusquam est*, which *Gesner* did in modesty, that I have read many Books, but to little purpose, for want of good method, I have confusedly tumbled over divers Authors in our Libraries, with small profit for want of art, order, memory, judgement. I never travelled but in Map or Card, in which my unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of *Cosmography*. *Saturn* was Lord of my geniture. culminating, &c. and *Mars* principal significator of manners, in partile conjunction with mine *Ascendent*; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure is in *Minerva's* tower. Greater preferment as I could never get, so am I not in debt for it, I have a competency (*Laus Deo*) from my noble and munificent Patrons, though I live still a Collegiat student, as *Democritus* in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults and troubles of the world, *Et tanquam in specula positus*, (as he said) in some high place above you all, like *Stoicus Sapiens, omnia secula, præterita præsentiaque videns, uno velut intuitu*, I hear and see what is done abroad, how others run, ride, turmoil, and macerate themselves in Court and Countrey, far from those wrangling Law-suits, *aule vanitatem, fori ambitionem, ridere mecum soleo*: I laugh at all, only secure, lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, I have no wife nor children good or bad to provide for. A meer spectator of other mens fortunes and adventures, and how they act their parts, which me thinks are diversly presented unto me, as from a common theatre or scene. I hear new news every day, and those ordinary rumors of war, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of towns taken, cities besieged in France, Germany, Turkey, Persia, Poland, &c. daily musters and preparations, and such like, which these tempestuous times afford, battles fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights, peace, leagues, stratagems, and fresh alarms. A vast confusion of vows, wishes, actions, edicts, petitions, law-suits, pleas, laws, proclamations, complaints, grievances are daily brought to our ears. New books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schisms, heresies, controversies in philosophy, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubiles, embassies, tilts and tournaments, trophies, triumphs,

triumphs, revels, sports, playes : Then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies in all kinds, funerals, burials, death of Princes, new discoveries, expeditions ; now comical, then tragical matters. To day we hear of new Lords and Officers created, to morrow of some great men deposed, and then again of fresh honours conferred ; one is let loose, another imprisoned ; one purchaseth, another breaketh : he thrives, his neighbour turns bankrupt ; now plenty, then again dearth and famine ; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and such like, both private and publick news, amidst the gallantry and misery of the world ; jollity, pride, perplexities and cares, simplicity and villany ; subtlety, knavery, candour and integrity, mutually mixt and offering themselves. I rub on *privus privatus*, as I have still lived, so I now continue, *statu quo prius*, left to a solitary life, and mine own domestick discontents : saving that sometimes, *ne quid mentiar*, as *Diogenes* went into the City, and *Democritus* to the Haven to see fashions, I did for my recreation now and then walk abroad, look into the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did to scoff or laugh at all, but with a mixt passion.

it a sufficient justification to accuse others ; I could produce many sober Treatises, even Sermons themselves, which in their fronts carry more phantastical names. Howsoever it is a kind of policy in these dayes, to prefix a phantastical title to a Book which is to be sold : For as Larks come down to a day-net, many vain Readers will tarry and stand gazing like silly passengers, at an antick picture in a Painters shop, that will not look at a judicious piece. And indeed as *Scaliger* observes, *nothing more invites a Reader than an argument unlooked for, unthought of, and sells better than a scurrile Pamphlet*, tum maxime cum novitas excitat palatum. Many men, saith * *Gellius*, are very conceited in their inscriptions, and able, (as *Pliny* quotes out of *Seneca*) to make him loyter by the way, that went in haste to fetch a Mid-wife for his daughter, now ready to lye down. For my part I have honourable ^u precedents for this I have done : I will cite one for all, *Anthonie Zara Pap. Episc.* his Anatomy of wit, in four Sections, Members, Subsections, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can alledge more than one, I write of melancholy, by being busie to avoid melancholy. There is no greater cause of melancholy than idleness, *no better cure than business*, as *Rhasis* holds : and howbeit, *stultus labor est ineptiarum*, to be busied in toys is to small purpose, yet hear that divine *Seneca*, better aliud agere quam nihil, better do to no end, than nothing. I writ therefore, and busied my self in this playing labour, *otiosa que diligentia ut vitarem torporem feriandi* with *Vectius* in *Macrobius*, atque otium in utile verterem negotium.

y—*Simul & jucunda & idonea dicere vitæ, Lectorem delectando simul atque monendo.*

To this end I write, like them, saith *Lucian*, that recite to trees, and declaim to pillars for want of auditors : as ^z *Paulus Aegineta* ingeniously confesseth, *not that anything was unknown or omitted, but to exercise my self*, which course if some took, I think it would be good for their bodies, and much better for their souls ; or peradventure as others do, for fame, to shew my self (*Scire tuum nihil est, nisi te scire hoc sciat alter.*) I might be of *Thucydides* opinion, ^a *to know a thing and not to express it, is all one as if he knew it not*. When I first took this task in hand, & quod ait ^b *ille, impellente genio negotium suscepi*, this I aimed at ; ^c *vel ut lenirem animum scribendo*, to ease my mind by writing, for I had gravidum cor, *factum caput*, a kind of imposthume in my head, which I was very desirous to be unladen of, and could imagine no fitter evacuation than this. Besides I might not well refrain, for *ubi dolor, ibi digitus*, one must needs scratch where it itches. I was not a little offended with this malady, shall I say my Mistress melancholy, my *Ageria*, or my *malus genius*, and for that cause as he that is stung with a Scorpion, I would expel *clavum clavo*,

B 2

^d comfort

Scaliger Ep. ad Patisonem. nihil magis lectorem invitat quam inopinatum argumentum, neque vendibilior merx est quam petulant liber.

* *Ib. 20. c. 11. miras sequuntur inscriptionum festivitates.*

^t *Præfat. Nat. hist. patri obstetricem pariturienti filie accersenti moram injcere possunt.*

^u *Anatomy of Po-pery. Anatomy of Immortality. Angelus fas-las, Anatomy of Antimony, &c.*

^x *Cont. l. 4. c. 9. Non est cura melior quam labor.*

^y *Hor. Z Non quod de novo quid addere, aut a veteribus prætermis-sum, sed pro-prie exercitationis causa.*

^a *Qui novit, neque id quod sentit exprimit, perinde est ac si nesciret.*

^b *Jovius Præf. Hist.*

^c *Erasmus.*

^m *Bilem sapè, jocum vestri movère tumultus.*
ⁿ *Per.* I did sometime laugh and scoff with *Lucian*, and satyrically tax with *Menippus*, lament with *Heraclitus*, sometimes again I was ⁿ petulant *splene cachinno*, and then again, ^o *urere bilis jecur*, I was much moved to see that abuse which I could not amend. In which passion howsoever I may sympathize with him or them, 'tis for no such respect I shroud my self under his name, but either in an unknown habit, to assume a little more liberty and freedom of speech, or if you will needs know, for that reason and only respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein he doth express, how coming to visit him one day, he found *Democritus* in his Garden at *Abdera*, in the suburbs, ^p under a shady bower, ^q with a book on his knees, busie at his study, sometimes writing, sometime walking. The subject of his book was melancholy and madness, about him lay the carcases of many several beasts, newly by him cut up and anatomized, not that he did contemn Gods creatures, as he told *Hippocrates*, but to find out the feat of this *atra bilis*, or melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might better cure it in himself, by his writings and observations ^r teach others how to prevent and avoid it. Which good intent of his, *Hippocrates* highly commended : *Democritus Junior* is therefore bold to imitate, and because he left it imperfect, and it is now lost, *quasi succenturiator Democriti*, to revive again, prosecute and finish in this Treatise.

You have had a reason of the name ; If the title and inscription offend your gravity, were

^m *Hor.*
ⁿ *Per.*
^o *Hor.*
^p *Secundum mœnia locuserat frondosis populis opacus, viti-busq; sponte natis, tenuis prope aqua defluebat, placide murmurans, ubi sedile & domus Democriti conspiciebatur.*
^q *Ipsè composite considebat, super genua volumen habens, & utrinque alia patientia parata, dissectaq; animalia cumulatim strata, quorum viscera rimabatur.*
^r *Cum mundus extra se sit, & mente captus sit, & nesciat se languere, ut medelam adhibeat.*

d Otium
otio, dolo-
rem dolore
sua solat-
us.

f Observat.
l. i.

g M. Joh.
Rous our
Protobib.
Oron.

Mr. Hop-
per.

M. Guth-
ridge, &c.

h Que illi
audire &
legere so-
lent, eorum

partim vi-
di egomet,
alia gessi,

que illi
literis, ego

militando
didici,

nunc vos
existimate

facta an
dicta plu-
ris sint.

i Dido
Virg.

k Camden,
Ipsa ele-
phantiafi

corrupta
elephantia-
fis hospiti-
um con-
struxit.

l Iliada
post Home-
rum.

m Nihil
prætermi-
tum quod a
quorvis di-
ci possit.

n Martia-
lis.

o Magis
impium
mortuorum

lucubratio-
nes, quam
vestes fura-
ri.

p Eccl. ult.
q Libros
Eunuchi
gigant,
steriles pa-
riunt.

r D. King
presat. lect.
Jonas the
late right
reverend
Lord Bi-
shop of
London.

f Homines
famelicci
glorie ad
ostentatio-
nem crudi-
tionis na-
diq; conge-
runt. Ba-
clavus.

t Eff. sicuti etiam laudis amore, &c. Justus Baronius.

u Ex ruinis
aliene existimationis sibi gradum ad famam struunt.

d comfort one sorrow with another, idleness with idleness, *ut ex viperâ Theriacum*, make an Antidote out of that which was the prime cause of my disease. Or as he did, of whom *Felix Plater* speaks, that thought he had some of *Aristophanes* frogs in his belly, still crying *Brecc' ckeex, coax, coax, oop, oop*, and for that cause studied Physick seven years, and travelled over most part of *Europe* to ease himself: To do my self good I turned over such Physicians as our Libraries would afford, or my private friends impart, and have taken this pains. And why not? *Cardan* professeth he writ his Book *De consolatione* after his Sons death, to comfort himself; so did *Tully* write of the same subject with like intent after his daughters departure, if it be his at least, or some impostors put out in his name, which *Lipsius* probably suspects. Concerning my self, I can peradventure affirm with *Marius* in *Salust*, *h* that which others hear or read of, I felt, and practised my self, they get their knowledge by books, I mine by melancholizing, *Experto crede Roberto*. Something I can speak out of experience, *arumnabilis experientia me docuit*, and with her in the Poet, *i* *Haud ignora mali miseris succurrere disco*. I would help others out of a fellow-feeling, and as that virtuous Lady did of old, *k* being a leper her self, bestow all her portion to build an Hospital for Lepers, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea, but you will infer that this is *l* *actum* agere, an unnecessary work, *crampen bis coctam* apponere, the same again and again in other words. To what purpose? *m* *Nothing is omitted that may well be said*, so thought *Lucian* in the like theme. How many excellent Physicians have written just Volumes and elaborate Tracts of this subject? no news here, that which I have is stolln from others, *n* *Dicitque mihi mea pagina fur es*. If that severe doom of *o* *Synesius* be true, *It is a greater offence to steal dead mens labours, than their cloaths*, what shall become of most Writers? I hold up my hand at the bar amongst others, and am guilty of felony in this kind, *habes contentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos scribendi cacochthes*, and *p* there is no end of writing of books, as the Wise man found of old, in this *q* scribbling age especially, wherein *r* the number of books is without number, (as a worthy man saith) presses be oppressed, and out of an itching humour, that every man hath to shew himself, *i* desirous of fame and honour (*scribimus indocti doctiq;* —) he will write no matter what, and scrape together it boots not whence. *t* Bewitched with this desire of fame, *etiam mediis in morbis*, to the disparagement of their health; and scarce able to hold a pen, they must say something, *u* and get themselves a name, saith *Scaliger*, though it be to the down-fall and ruine of many others. To be

counted Writers, *scriptores ut salutentur*, to be thought and held *Polumathes* and *Polyhistsors*, *apud imperitum vulgus ob ventose nomen artis*, to get a paper kingdom: *nulla spe questus sed amplâ fama*, in this precipitate, ambitious age, *nunc ut est sæculum*, inter immaturam eruditionem, *ambitiosum & praecept* ('tis ** Scaligers* censure) and they that are scarce auditors, *vix auditores*, must be Masters and Teachers, before they be capable and fit hearers. They will rush into all learning, *togatam, armatam*, divine, humane authors, rake over all *Indexes* and Pamphlets for notes, as our Merchants do strange Havens for traffick, write great Tomes, *Cum non sint revera doctiores, sed loquaciores*, when as they are not thereby better scholars, but greater praters. They commonly pretend publick good, but as *y* *Omnes sibi famam querunt & quovis modo in orbem spargi contendunt, ut nova alicujus rei habeantur auctores.* *Gesner* observes, 'tis pride and vanity that eggs them on, no news or ought worthy of note, but the same in other terms. *Ne feriarentur fortasse typographi, vel ideo scribendum est ali-quid ut se vixisse testentur*. As Apothecaries we make new mixtures every day, pour out of one vessel into another; and as those old *Romans* rob'd all the Cities of the world, to set out their bad, lited *Rome*, we skim off the cream of other mens wits, pick the choice flowers of their till'd gardens to set out our own sterill plots. *Castrant alios, ut libros suos per se graciles alieno adipe suffarciant* (so ** Jovius* inveighs) They lard their lean books with the fat of others works. *Ineruditi fures, &c.*

A fault that every Writer finds, as I do now, *z* *Plautus*. and yet faulty themselves, *a* *Trium literarum homines*, all thieves; they pilfer out of old *b* *Non tam fertur a bibliotheca quam clo-acc.* Writes to stuff up their new Commercials, scrape *Ennius* dung-hills, and out of *a* *Democritus* pit, as I have done. By which means it comes to pass, *b* that not only libraries and shops are full of our putrid papers, but every close-stool and jakes, *Scribunt carmina quæ legunt cacantes*; they serve to put under pies, to *c* lap spice in, and keep roast-meat from burning. With us in France, saith *Scaliger*, every man hath liberty to write, but few ability. *e* *Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scriblers*, that either write for vain-glory, need to get money, or as Parasites to flatter and colloque with some great men, they put out *f* *burras*, *quisquiliâsque ineptiasque*. *g* Amongst so many thousand Authors you shall scarce find one, by reading of whom you shall be any whit better, but rather much worse, *quibus inficitur potius, quam perficitur*, by which he is rather infected, than any way perfected.

h *Qui talia legit, Quid didicit tandem, quid scit nisi somnia, nugas?*

So that oftentimes it falls out (which *Callimachus* taxed of old) a great Book is a great mischief. *i* *Cardan* finds fault with French men and Germans, for their scribbling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inveniant*, he doth not bar them to write, so that it be some new invention of their

own;

own; but we weave the same web still, twist the same robe again and again, or if it be a new invention, 'tis but some bauble or toy which idle fellows write, for as idle fellows to read, and who so cannot invent? ^a He must have a barren wit, that in this scribbling age can forge nothing. ^b Princes shew their armies, rich men vaunt their buildings, souldiers their man-hood, and scholars vent their toys, they must read, they must hear whether they will or no.

^c Et quodcunque semel chartis illevertit, omnes Gestiet à furno redeuntes scire lacuque, Et pueros & annos —

What once is said and writ, all men must know, Old Wives and Children as they come and go.

What a company of Poets hath this year brought out, as Pliny complains to Sossius Sinesius;

^d This April every day some or other have recited. What a catalogue of new books all this year, all this age (I say) have our Frank-furt Marts, our domestick Marts brought out?

Twice a year, ^e Proferunt se nova ingenia & ostentant, we stretch our wits out, and set them to sale, magno conatu nihil agimus. So that which ^f Gesner much desires, if a speedy reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this liberty, it will run on in infinitum. Quis tam avidus librorum belluo, Who can read them? As already, we shall have a vast Chaos and confusion of Books, we are & oppressed with them, ^h our eyes ake with reading, our fingers with turning.

For my part I am one of the number, ⁱ nos numerus sumus, I do not deny it, I have only this of Macrobius to say for my self, Omne meum, nihil meum, 'tis all mine, and none mine. As a good House-wife out of divers fleeces weaves one piece of cloth, a Bee gathers wax and honey out of many flowers, and makes a new bundle of all,

Floriferis ut apes in saltibus omnia libant, I have laboriously ⁱ collected this Cento out of divers Writers, and that sine injuriâ, I have wronged no Authors, but given every man his own; which ^k Hierom so much commends in Nepotian, he stole not whole verses, pages, tracts, as some do now a dayes, concealing their Authors names, but still said this was Cyprians, that Lactantius, that Hillarius, so said Minutius Felix, so Victorinus, thus far Arnobius: I cite and quote mine Authors (which howsoever some illiterate scriblers account pedantical, as a cloke of ignorance, and opposite to their affected fine style, I must and will use) sumpsi, non surripui; and what Varro Lib. 6. de re rust. speaks of Bees, minimè malefica nullius opus vellicantes faciunt deterius, I can say of my self, whom have I injured? The matter is theirs most part, and yet mine, apparet unde sumptum sit (which Seneca approves) aliud tamen quam unde sumptum sit apparet, which nature doth with the aliment of our bodies incorporate, digest, assimilate, I do concoquere

clientes esse arbitror, &c. Sarisburiensis ad Polycrat. prol. k In Epitaph. Nep. illud Cyp. hoc I act. illud Hilar. est, ita Victorinus, in hunc modum loquutus est Arnobius, &c.

quod hausi, dispose of what I take. I make them pay tribute, to set out this my Maceronicon, the method only is mine own, I must usurp that of ^l Wecker è Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit, we can say nothing but what hath been said, the composition and method is ours only, and thews a Scholar. Oribasius, Æsius, Avicenna, have all out of Galen, but to their own method, diverso stilo, non diversâ fide. Our Poets steal from Homer, he spews, saith Ælian, they lick it up. Divines use Austins words verbatim still, and our Story-dressers do as much, he that comes last is commonly best,

— donec quid grandius atas Postera forsque ferat melior —

Though there were many Giants of old in Physick and Philosophy, yet I say with ^m Didacus Stella, A Dwarf standing on the shoulders of a Giant, may see farther than a Giant himself; I may likely add, alter, and see farther than my predecessors; And it is no greater prejudice for me to indite after others, than for Ælianus Montaltus that famous Physitian, to write de morbis capitis after Jason Pratensis, Heurnius, Hildesheim, &c. Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

Allatres licet usque nos & usque, Et gannitibus improbis laceffas.

I solve it thus. And for those other faults of barbarism, ⁿ Dorick dialect, extemporanean style, tautologies, apish imitation, a rhapsody of rags gathered together from several dung-hills, excrements of Authors, toys and fopperies confusedly tumbled out, without art, invention, judgement, wit, learning, harsh, raw, rude, phantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confess all ('tis partly affected) thou canst not think worse of me than I do of my self. 'Tis not worth the reading, I yield it, I desire thee not to lose time in perusing so

vain a subject, I should be peradventure loth my self to read him or thee so writing, 'tis not opera pretium. All I say, is this, that I have ^o precedents for it, which Isocrates calls perfugium iis qui peccant, others as absurd, vain, idle, illiterate, &c. Nonnulli alii idem fecerunt, others have done as much, it may be more, and perhaps thou thy self, Novimus & qui te, &c. we have all our faults; scimus, & hanc veniam, &c. P thou censurest me, so have I done others, and may do thee, Cedimus inque vicem, &c. 'tis lex talionis, quid pro quo. Go now censure, criticise, scoff and rail.

^q Nasutus sis usque licet, sis denique nasus: q Martial. Non potes in nugas dicere plura meas, 13. 2. Ipse ego quàm dixi, &c.

Wer'st thou all scoffs and flouts, a very Momus, Than we our selves, thou canst not say worse of us.

Thus, as when women scold, have I cryed whore first, and in some mens censures, I am afraid I have overshot my self, Laudare se vana, vituperare stulti, as I do not arrogate, I will not derogate. Primus vestrum non sum, nec

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Though there were many Giants of old in Physick and Philosophy, yet I say with ^m Didacus Stella, A Dwarf standing on the shoulders of a Giant, may see farther than a Giant himself; I may likely add, alter, and see farther than my predecessors; And it is no greater prejudice for me to indite after others, than for Ælianus Montaltus that famous Physitian, to write de morbis capitis after Jason Pratensis, Heurnius, Hildesheim, &c. Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

Allatres licet usque nos & usque, Et gannitibus improbis laceffas.

I solve it thus. And for those other faults of barbarism, ⁿ Dorick dialect, extemporanean style, tautologies, apish imitation, a rhapsody of rags gathered together from several dung-hills, excrements of Authors, toys and fopperies confusedly tumbled out, without art, invention, judgement, wit, learning, harsh, raw, rude, phantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confess all ('tis partly affected) thou canst not think worse of me than I do of my self. 'Tis not worth the reading, I yield it, I desire thee not to lose time in perusing so

vain a subject, I should be peradventure loth my self to read him or thee so writing, 'tis not opera pretium. All I say, is this, that I have ^o precedents for it, which Isocrates calls perfugium iis qui peccant, others as absurd, vain, idle, illiterate, &c. Nonnulli alii idem fecerunt, others have done as much, it may be more, and perhaps thou thy self, Novimus & qui te, &c. we have all our faults; scimus, & hanc veniam, &c. P thou censurest me, so have I done others, and may do thee, Cedimus inque vicem, &c. 'tis lex talionis, quid pro quo. Go now censure, criticise, scoff and rail.

^q Nasutus sis usque licet, sis denique nasus: q Martial. Non potes in nugas dicere plura meas, 13. 2. Ipse ego quàm dixi, &c.

Wer'st thou all scoffs and flouts, a very Momus, Than we our selves, thou canst not say worse of us.

Thus, as when women scold, have I cryed whore first, and in some mens censures, I am afraid I have overshot my self, Laudare se vana, vituperare stulti, as I do not arrogate, I will not derogate. Primus vestrum non sum, nec

1 Præf. ad Syntax. mod.

m In Luc. 10. Tom. 2. Pignei Gigantum humeris impositi plus quam ipsi Gigantes videntur.

n Nec aranearum textus ideo melior quia ex se flagrantur, nec noster ideo vilior, quia ex alienis libamus ut apes. Ipsi us ad versus dialogi.

o uno abiguntur dato mille sequuntur.

p Non dubito multos lectores hinc fore stultos.

q Martial. 13. 2.

nec imus, I am none of the best, I am none of the meanest of you. As I am an inch, or so many feet, so many parasanges, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, well or ill, I have assayed, put my self upon the stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our style bewrayes us, and as ^a hunters find their game by the trace, so is a mans genius descried by his works, *Multò melius ex sermone quàm lineamentis, de moribus hominum judicamus*; 'twas old *Caro's* rule. I have laid my self open (I know it) in this Treatise, turned mine inside outward, I shall be censured, I doubt not, for to say truth with *Erasmus*, *nihil morosius hominum judiciis*, there's nought so pievish as mens judgements, yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palats.

^b *Tres mihi convivæ prope dissentire videntur
Poscentes vario multum diversa palato, &c.*

Our writings are as so many dishes, our readers guefts, or books like beauty, that which one admires, another rejects; so are we approved as mens fancies are inclined.

Pro captu lectoris habent sua fata libelli.

That which is most pleasing to one is *amarum sui*, most harsh to another. *Quot homines, tot sententiæ*, so many men, so many minds: that which thou condemnest he commends.

^c *Hor.* *Quod petis, id sane est invisum acidumque duobus.*

He respects matter, thou art wholly for words, he loves a loose and free stile, thou art all for neat composition, strong lines, hyperboles, allegories; he desires a fine frontispiece, enticing

^{*} *Antwerp. fol. 16c7.* pictures, such as *Hieron.* ^{*} *Natali* the Jesuit hath cut to the Dominicals, to draw on the Readers attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not point-blank

^d *Muretus.* to his humour, his method, his conceit, ^d *Si quid forsân omissum, quod is animo conceperit, si quæ dictio, &c.* If ought be omitted, or added, which he likes, or dislikes, thou art *mancipium paucæ lectionis*, an ideot, an ass, *nullus es*, or *plagiarius*, a trisler, a trivant, thou art an idle fellow; or else 'tis a thing of meer industry, a collection without wit or invention, a very toy. ^e *Facilia sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their labours vilified by fellows of no worth themselves; as things of nought, who could not have done as much? *unusquisque abundat sensu suo*, every man abounds in his own sense; and whilest each particular party is so affected, how should one please all?

^f *Hor.* *Quid dem, quid non dem? Renuis tu quod jubet ille.*

^g *Fieri non potest, ut quod quisq; cogitat, dicat unus, Demetrius.* How shall I hope to express my self to each mans humor and ^g conceit, or to give satisfaction to all? Some understand too little, some too much, *Qui similiter in legendos libros, atque in salutandos homines irruunt, non cogi-*

tantes quales, sed quibus vestibus induti sint, as ^h *Austin* observes, not regarding what, but ^h *Lib. 1. de ord. cap. 11.* who write, ⁱ *orexin habet authoris celebritas*, not valuing the mettall, but the stamp that is upon it, *Cantharum aspiciunt, non quid in eo.*

If he be not rich, in great place, polite and brave, a great doctor, or full fraught with grand titles, though never so well qualified, he is a dunce; but as ^{*} *Baronius* hath it of *Cardinal Caraffa's* Works, he is a meer Hog that rejects any man for his poverty. Some are too partial, as friends to overween, others come with a prejudice to carp, vilifie, detract and scoff; (*qui de me forsân, quicquid est, omni contemptu contemptius judicant*) some as Bees for honey, some as Spiders to gather poyson. What shall I do in this case?

As a *Dutch* Host, if you come to an Inn in *Germany*, and dislike your fare, diet, lodging, &c. replies in a surly tone, ^k *aliud tibi queras diversorium*, if you like not this, get you to another Inn: I resolve, if you like not my writing, go read something else. I do not much esteem thy censure, take thy course, 'tis not as thou wilt, nor as I will, but when we have both done, that of ^l *Plinius Secundus* to *Trajan* will prove

true, *Every mans witty labour takes not, except the matter, subject, occasion, and some commending favourite happen to it.* If I be taxed, exploded by thee and some such, I shall haply be approved and commended

by others, and so have been (*Expertus loquor*) and may truly say with ^m *Jovius* in like case (*absit verbo jactantia*) *heroum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratasque gratias, & multorum bene laudatorum laudes sum inde promeritus*, as I have been

honoured by some worthy men, so have I been vilified by others, and shall be. At the first publishing of this book, (which ^o *Probus* of *Persius* satyrs) *editum librum continuo mirari homines, atque avidè deripere cœperunt*, I may in some sort apply to this my work. The first, second, and third Edition were suddenly gone, eagerly read, and as I have said, not so much approved by some, as scornfully rejected by others. But it was

Democritus his fortune, *Idem admirationi & irrisioni habitus*. 'Twas *Seneca's* fate, that superintendent of wit, learning, judgement, ^p *ad stuporem doctus*, the best of *Greek* and *Latin* Writers, in *Plutarch's* opinion; That renowned corrector of vice, as ^q *Fabius* terms him, and painful omniscious Philosopher, that writ so excellently and admirably well, could not please all parties, or escape censure:

How is he vilified by ^r *Caligula*, *Agellius*, *Fabius*, and *Lipsius* himself, his chief propugner? In eo pleraque pernitiôsa, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent

often, and remiss, as *Agellius* observes, *oratio vulgaris & protrita, dicaces & ineptæ sententiæ, eruditio plebeia*, an homely shallow writer as he is. In partibus spinas & fastidia habet,

^{*} *Minuit præsentia famam.* ^p *Lipsius Judic. de Seneca.* ^q *Lib. 10. Plurimum studii, multam rerum cognitionem, omnem studiorum materiam, &c. multa in eo probanda, multa admi-*

^r *Suet. A. rena sine calce.* ^s *habet,*

^a *ut venatores feram è vestigio impresso, virum scripturncula.* *Lips.*

^b *Hor.*

^c *Hor.*

^d *Muretus.*

^e *Lipsius.*

^f *Hor.*

^g *Fieri non potest, ut quod quisq; cogitat, dicat unus, Demetrius.*

^{*} *Annal. Tom. 3. ad annum 360.*

ⁱ *Erasmus.* ^{ii.} *Erasmus.* ^{iii.} *Erasmus.*

^k *Erasmus.* ^l *Erasmus.*

^l *Epist. 1.6.*

^m *Jovius.* ⁿ *Jovius.*

^o *Probus.* ^p *Lipsius.*

^q *Fabius.* ^r *Caligula.*

^s *Agellius.* ^t *Agellius.*

^u *Agellius.* ^v *Agellius.*

^w *Agellius.* ^x *Agellius.*

^y *Agellius.* ^z *Agellius.*

^{aa} *Agellius.* ^{ab} *Agellius.*

^{ac} *Agellius.* ^{ad} *Agellius.*

^{ae} *Agellius.* ^{af} *Agellius.*

^{ag} *Agellius.* ^{ah} *Agellius.*

^{ai} *Agellius.* ^{aj} *Agellius.*

^{ak} *Agellius.* ^{al} *Agellius.*

^{am} *Agellius.* ^{an} *Agellius.*

^{ao} *Agellius.* ^{ap} *Agellius.*

^{aq} *Agellius.* ^{ar} *Agellius.*

* *Introduc.* *ad Sen.* *habet, faith * Lipsius, and as in all his other works, so especially in his Epistles, alia in argutis & ineptiis occupantur, intricatus alicubi, & parum compositus, sine copia rerum hoc fecit, he jumbles up many things together immethodically, after the Stoicks fashion, parum ordinavit, multa accumulavit, &c. If Seneca be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am vix umbra tanti philosophi, hope to please? No man so absolute, ^a *Erasmus* holds, to satisfy all, except antiquity, prescription, &c. set a bar. But as I have proved in *Seneca*, this will not alwayes take place, how shall I evade? 'Tis the common doom of all Writers, I must (I say) abide it, I seek not applause; ^b *Non ego ventosæ venor suffragia plebis*; again, *non sum adeo informis*, I would not be vilified.*

^a *Judic. de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisfaciat, nisi longa temporis præscriptio, seu mota iudicandi libertate, religione quadam animos occupavit.*
^b *Hor. Ep. I. lib. 29. c. Aque turpe frigidè laudari ac infestanter vituperari. Phavorinus A. Gel. lib. 19. c. 2. d Ovid. trist. I. eleg. 6. e Juven. Sat. 5.*

^d *laudatus abunde,*

Non fastiditus si tibi lector ero.

I fear good mens censures, and to their favourable acceptance I submit my labours,

^e *& linguas Mancipiorum*

Contemno,

As the barking of a Dog, I securely contemn those malicious and scurrile obloquies, flouts, calumnies of railers and detractors, I scorn the rest. What therefore I have said, *pro te nuntiate meâ* I have said.

One or two things yet I was desirous to have amended if I could, concerning the manner of handling this my subject, for which I must apologize, *deprecari*, and upon better advice give the friendly Reader notice: It was not mine intent to prostitute my Muse in *English*, or to divulge *secreta Minervæ*, but to have exposed this more contract in *Latine*, if I could have got it printed. Any scurrile Pamphlet is welcome to our mercenary Stationers in *English*, they print all,

— cudentque libellos

In quorum foliis vix simia nuda cacaret; But in *Latin* they will not deal; which is one of the reasons ^f *Nicholas Car* in his Oration of the paucity of *English* Writers, gives, that so many flourishing wits are smothered in oblivion, lye dead and buried in this our Nation. Another main fault is, that I have not revised the Copy, and amended the style, which now flows remisly, as it was first conceived, but my leisure would not permit, *Feci nec quod potui, nec quod volui*, I confess it is neither as I would, or as it should be.

^f *Aut artis inscii, aut quæstui magis quam literis student. hab. Cantab. & Lond. Excus. 1976.*

^g *Ovid. de pont. Eleg. 1. 6.*

Et cum relego, scripsisse pudet, quia plurima cerno Me quoque quæ fuerant iudice digna lini. When I peruse this Tract which I have writ, I am abash'd, and much I hold unfit. *Et quod gravissimum*, in the matter it self, many things I disallow at this present, which when I writ, ^h *Non eadem est ætas, non mens*; I would willingly retract much, &c. but it is too late, I can only crave pardon now for what is amiss.

^h *Hor.*

I might indeed (had I wisely done) observed

that Precept of the Poet, — *nonumq; pre-matur in annum,*

And have taken more care: Or as *Alexander* the Physitian would have done by *Lapis Lazuli*, fifty times washed before it be used, I should have revised, corrected and amended this tract; but I had not (as I said) that happy leisure, no *Amanuenses* or assistants. *Pancrates* in ⁱ *Lucian*, wanting a servant as he went from *Memphis* to *Coptus* in *Agypt*, took a door bar, and after some superstitious words pronounced (*Eucrates* the relator was then present) made it stand up like a serving-man, fetch him water, turn the spit, serve in supper, and what work he would besides; and when he had done that service he desired, turn'd his manto a stick again. I have no such skill to make new men at my pleasure, or means to hire them, no whistle to call like the Master of a Ship, and bid them run, &c. I have no such authority, no such benefactors, as that noble ^k *Ambrosius* was to *Origen*, allowing him six or seven *Amanuenses* to write out his dictates, I must for that cause do my business my self. And was therefore enforced, as a Bear doth her Whelps, to bring forth this confused lump, I had not time to lick it into form, as she doth her young ones, but even so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporean style, as ^k I do commonly all other exercises, *effudi quicquid dictavit genius meus*, out of a confused company of notes, and writ with as small deliberation as I do ordinarily speak, without all affectation of big words, fustian phrases, jingling terms, tropes, strong lines, that like ^{*} *Acestas* arrows caught fire as they flew, strains of wit, brave heats, elegies, hyperbolical exornations, elegancies, &c. which many so much affect. I am ^l *aque potor*, drink no wine at all, which so much improves our modern wits, a loose plain, rude Writer, *ficum voco ficum*, & *ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, ^m I call a spade a spade, *animis hæc scribo, non auribus*, I respect matter, not words; remembring that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam, non quemadmodum*, rather what, than how to write. For as *Philo* thinks, ⁿ *He that is conversant about matter, neglects words, and those that excell in this art of speaking, have no profound learning,*

ⁱ *Tom. 3. Philopseud. accepto pessulo, quam carmen quoddam dixisset, effecit ut ambularet, aquam hauriret, urnam pararet, &c.*
^{*} *Eusebius eccles. Hist. lib. 6.*
^k *Stans pede in uno, as he made verses.*
^{*} *Vir.*
^l *Non eadem a summo expetentes, minimoq; poetam Stylus hic nullus præter paræthesiam.*
ⁿ *Qui rebus se exercet, verba negligit, qui callet artem dicendi, nullam disciplinam habet recognitionem.*
^o *Palingenius.*
^p *Cujuscunque orationem vides politam & sollicitam, scito animum in scriptis nil solidum.*
^{21.}
^q *Philostratus lib. 8. vit.*
^r *Apol. Negligeat oratoriam facultatem, & penitus aspernabatur ejus professores, quod linguam durat, non autem mentem redderent eruditorem.*

^o *Verba nitent phaleris, at nullas verba medullas Intus habent* —

Besides, it was the observation of that wise *Seneca*, ^p *when you see a fellow careful about his words, and neat in his speech, know this for a certainty, that mans mind is busied about toys, there's no solidity in him. Non est ornamentum virile concinnitas*: as he said of a Nightingale, — *vox es, præterea nihil, &c.*

I am therefore in this point a professed disciple of ^q *Apollonius* a scholar of *Socrates*, I neglect phrases, and labour wholly to inform my Readers understanding, not to please his ear; 'tis not my study or intent to compose nearly, which

an Orator requires, but to express my self readily and plainly as it happens. So that as a River runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my style flow: now serious, then light; now comical, then satyrical; now more elaborate, then remiss, as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this Treatise, it shall seem no otherwise to thee, than the way to an ordinary Traveller, sometimes fair, sometimes foul; here champion, there inclosed; barren in one place, better soil in another: by woods, groves, hills, dales, plains, &c. I shall lead thee *per ardua monti-*

um, & lubrica vallium, & roscida cespitum, & glebosa camporum, through variety of objects, that which thou shalt like, and surely dislike.

For the matter it self or method, if it be faulty, consider I pray you that of *Columella, Nihil perfectum, aut à singulari consummatum industriâ*, no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in *Galen, Aristotle,*

those great Masters. *Boni venatoris* (Pone holds) *plures feras capere, non omnes*; He is a good Huntsman can catch some, not all: I have done my endeavour. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but a smatterer, I

confess, a stranger, ^b here and there I pull a flower; I do easily grant, if a rigid censurer should criticize on this which I have writ, he should not find three sole faults, as *Scaliger* in *Terence*, but three hundred, so many as he hath done in *Cardans* subtleties, as many notable errors as ^c *Gul. Laurembergius*, a late Professor of *Rustocke*, discovers in that anatomy of *Laurentius*, or *Barocius* the *Venetian* in *Sacroboscus*. And although this be a sixth Edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as *Carpenters* do find out of experience, 'tis much better build a new sometimes, than repair an old house; I could as soon write as much more, as alter that which is written. If ought therefore be amiss, (as I grant there is) I require a friendly admonition, no bitter invective,

^d *Sint musis socii Charites; Furia omnis abesto.* Otherwise as in ordinary controversies, *funem contentionis nectamus, sed cui bono?* We may contend, and likely mis-use each other, but to what purpose? We are both scholars, say,

^e *Arcades ambo, Et cantare pares, & respondere parati.* If we do wrangle, what shall we get by it? Trouble and wrong our selves, make sport to others. If I be convict of an error, I will yield, I will amend. *Siquid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis à me dictum sit, id nec dictum esto.* In the mean time I require a favourable censure of all faults omitted, harsh compositions, pleonasmes of words, tautological repetitions (though *Sene-*

ca bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur*) perturbations of senses, numbers, Printers faults, &c. My translations are sometimes rather paraphrases, than interpretations, *non ad verbum*, but as an Author, I use more liberty, and that's only taken, which was to my purpose: Quotations are often inserted in the Text, which make the style more harsh, or in the Margent as it hapned. *Greek* Authors, *Plato, Plutarch, Athenæus, &c.* I have cited out of their interpreters, because the original was not so ready. I have mingled *sacra prophanis*, but I hope not prophaned, and in repetition of Authors names, ranked them *per accidens*, not according to Chronology; sometimes *Neotericks* before *Antients*, as my memory suggested. Some things are here altered, expunged in this sixth Edition, others amended, much added, because many good ^{*} Authors in all kinds are come to my hands since, and 'tis no prejudice, no such *indecorum*, or oversight.

^f *Nunquam ita quicquam bene subducta ratione ad vitam fuit,* ^{Ter. Adelp.}

Quin res, ætas, usus, semper aliquid apportent novi, Aliquid moneant, ut illa quæ scire te credas, nescias, Et quæ tibi putaris prima, in exercendo ut repudias.

Ne're was ought yet at first contriv'd so fit, But use, age, or something would alter it; Advise thee better, and, upon peruse, Make thee not say, and what thou tak'st, refuse.

But I am now resolved never to put this Treatise out again, *Ne quid nimis*, I will not hereafter add, alter, or retract, I have done. The last and greatest exception is, that I being a Divine, have medled with Physick,

^g *tantumne est ab re tuâ otii tibi, Aliena ut cures, eaque nihil quæ ad te attinent?* ^{g Heaut. Act. 1. scen. 1.} Which *Menedemus* objected to *Chremes*; have I so much leisure, or little business of mine own, as to look after other mens matters, which concern me not? What have I to do with Physick? *quod medicorum est promittant medici.* The ^h *Lacedemonians* were once in counsel about State-matters, a debauched fellow spake excellent well, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, because *debonestabatur pessimo authore*, it had no better an Author; let some good man relate the same, and then it should pass. This counsel was embraced, *factum est*, and it was registred forthwith, *Et sic bona sententia mansit, malus author mutatus est.* Thou sayest as much of me, stomachous as thou art, and grantest peradventure this which I have written in Physick, not to be amiss, had another done it, a professed Physitian, or so; but why should I meddle with this Tract? Hear me speak: There be many other subjects, I do easily grant, both in Humanity and Divinity, fit to be treated of, of which had I written *ad ostentationem* only, to shew my self, I should have rather chosen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied my

^{*} *Hic enim, quod Seneca de Ponto, bos herbam, ciconia larisam, canis leporem, virgo florem legat.*

^a *Pet. Nannius not. in Hor.*

^b *Non hic colonus domesticum habeo, sed topiarii in morem, hinc inde florem vellico, ut canis Nilum lambens.*

^c *Supra bis mille notabiles errores Laurentii demonstravi, &c.*

^d *Philo de Con.*

^e *Virg.*

^{*} *Frambesarius, Senertus, Ferandus, &c.*

^g *Heaut. Act. 1. scen. 1.*

^h *Gellius lib. 18. c. 3.*

my self and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-stream, which as a rillet, is deducted from the main chanel of my studies, in which I have pleased and busied my self at idle hours, as a subject most necessary and commodious. Not that I prefer it before Divinity, which I do acknowledge to be the Queen of professions, and to which all the rest are as handmaids, but that in Divinity I saw no such great need. For had I written positively, there be so many books in that kind, so many commentators, treatises, pamphlets, expositions, sermons, that whole teams of Oxen cannot draw them; and had I been as forward and ambitious as some others, I might have haply printed a sermon at Pauls Cross, a sermon in St. Maries Oxon, a sermon in Christ-Church, or a sermon before the right honourable, right reverend, a sermon before the right worshipful, a sermon in latine, in english, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppress my labours in this kind, as others have been to press and publish theirs. To have written in controversie, had been to cut off an Hydra's head, ^a *lis litem generat*, one begets another, so many duplications, triplications, and swarms of questions, *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as ^b *Alexander* the sixth Pope, long since observed, provoke a great prince than a begging Friar; a Jesuit, or a seminary Priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable society, they must and will have the last word; and that with such eagerness, impudence, abominable lying, falsifying, and bitterness in their questions they proceed, that as ^c he said, *furorne cæcus, an rapit vis acrior, an culpa, responsum date?* Blind fury, or error, or rashness, or what it is that eggs them, I know not, I am sure many times, which ^d *Austin* perceived long since, *tempestate contentiois, serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charity is over-clouded, and there be too many spirits conjured up already in this kind in all sciences, and more than we can tell how to lay, which do so furiously rage, and keep such a racket, that as ^e *Fabius* said, *It had been much better for some of them to have been born dumb, and altogether illiterate, than so far to dote to their own destruction.*

At melius fuerat non scribere, namque tacere Tutum semper erit, —

Tis a general fault, so *Severinus* the Dane complains ^f in physick, *unhappy men as we are, we spend our daies in unprofitable questions and disputations*, intricate subtilties, *de lanâ caprinâ*, about moonshine in the water, leaving *in the mean time those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, and do not only neglect them our selves, but hinder, condemn, forbid and scoff at others, that are*

willing to enquire after them. These motives at this present have induced me to make choice of this medicinal subject.

If any physician in the mean time shall infer *Ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us. If it be for their advantage, I know many of their sect which have taken orders, in hope of a benefice, 'tis a common transiſion, and why may not a melancholy divine, that can get nothing but by simony, profess physick? *Drusianus* an Italian (*Crispianus*, but corruptly; *Trithemius* calls him) ^g *because he was not fortunate in his practice, forsook his profession, and writ afterwards in Divinity.* *Marcilius Ficinus* was *semel & simul*, a priest and a physician at once, and ^h *T. Linacer* in his old age took orders. The *Jesuits* profess both at this time, divers of them *permissu superiorum*, Chirurgions, panders, bawds, and midwives, &c. Many poor Countrey-vicars for want of other means, are driven to their shifts; to turn mountebanks, quacksalvers, empiricks, and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as *Paul* did, at last turn taskers, malsters, costermongers, graſiers, sell ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or indecorum; if all be considered aright, I can vindicate my self with *Georgius Braunnus*, and *Hieronymus Hemingius*, those two learned Divines; who (to borrow a line or two of mine ⁱ elder brother) drawn by a natural love, the one of pictures and maps, *proſpectives and chorographical descriptions*, writ that ample theatre of *Cities*; the other to the study of genealogies, penned *theatrum genealogicum*. Or else I can excuse my studies with ^k *Lessius* the Jesuit in like case, It is a disease of the soul, on which I am to treat, and as much appertaining to a Divine as to a physician; and who knows not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good physician, a spiritual physician at least, as our Saviour calls himself, and was indeed, *Mat. 4. 23. Luke 5. 18. Luke 7. 8.* They differ but in object, the one of the body, the other of the soul, and use divers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as ^l our *Regius Professor* of physick well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spiritual physick; as the other use proper remedies in bodily diseases. Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not find a fitter task to busie my self about, a more apposite theam, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and

^g Quod in praxi minime fortunatus esset, medicinam reliquit, & ordinibus in Theologia postmodum scripsit. Gesner Bibliotheca. ^h P. Juvius.

ⁱ M. W. Burton Preface to his description of Leicester-shire, printed at London by W. Jaggard for J. White, 1622. ^k In Hygiasticon, neque enim hæc tractatio aliena videri debet à theologo, &c. agitur de morbo animæ. ^l D. Clayton in commentis, anno 1621.

^a Et inde catena quedam sit, quæ hæretas etiam ligat. Cardan. Henſius. ^b Malle se bellum cum magno principis gerere, quam cum uno ex fratre mercedicantium ordine. ^c Hor. epod. lib. od. 7. ^d Epist. 86. ad Casulam presb. ^e Lib. 12. cap. 1. Mutuos nasci, & omni scientia egere satius fuisset, quam sic in propriam perniciem insanire. ^f Infelix mortalitas inutilibus questionibus ac disceptationibus vitam traducimus, nature principes thesauros, in quibus gravissima morborum medicina collocata sunt, interrim intactos relinquimus. Nec ipsi solum relinquimus, sed & alios prohibemus, impedimus, condemnamus, ludibrisque afficimus.

require a whole physician. A divine in this compound mixt malady, can do little alone, a physician in some kinds of melancholy much less, both make an absolute cure.

^a Hor.

^a *Alterius sic altera pascit opem.*

^b Lib. de pestil.

And 'tis proper to them both, and I hope not unbeseeming me, who am by my profession a Divine, and by mine inclination a Physician. I had *Jupiter* in my sixth house; I say with ^b *Be-roaldus*, *Non sum medicus, nec medicina prorsus expers*, in the theorick of physick I have taken some pains, not with an intent to practise, but to satisfy my self, which was a cause likewise of the first undertaking of this subject.

^c In New-work in Nottinghamshire. Cum duo edificasset castella, ad tollendam structionis invidiam, & expiendam maculam, duo instituit canobia, & collegis religiosius implevit.

If these reasons do not satisfy thee good Reader, as *Alexander Munificus* that bountiful prelate, sometimes bishop of *Lincoln*, when he had built six castles, *ad invidiam operis eluendam*, saith ^c *Mr. Cambden*, to take away the envy of his work (which very words *Nubrigensis* hath of *Roger* the rich bishop of *Salisbury*, who in *King Stephens* time, built *Shirburn* castle, and that of *Devises*) to divert the scandal or imputation, which might be thence inferred, built so many religious houses: If this my discourse be over medicinal, or savour too much of humanity, I promise thee, that I will hereafter make thee amends in some treatise of divinity. But this I hope shall suffice, when you have more fully considered of the matter of this my subject, *rem substratam*, melancholy, madness, and of the reasons following, which were my chief motives: the generality of the disease, the necessity of the cure, and the commodity or common good that will arise to all men by the knowledge of it, as shall at large appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright, through all the members of this our *Microcosmus*, is as great a task, as to reconcile those Chronological errors in the Assyrian monarchy, find out the *quadrature* of a circle, the creeks and sounds of the north-east, or north-west passages, and all out as good a discovery as that hungry ^d *Spaniards* of *Terra Australis Incognita*, as great trouble as to perfect the motion of *Mars* and *Mercury*, which so crucifies our Astronomers, or to rectify the *Gregorian* Kalender. I am so affected for my part, and hope as ^e *Theophrastus* did by his characters, *That our posterity, O friend Policles, shall be the better for this which we have written, by correcting and rectifying what is amiss in themselves by our examples, and applying our precepts and cautions to their own use.* And as that great captain *Zisca* would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be recited, or hereafter read, will drive away melancholy (though I be gone) as much as *Zisca's* drum could terrify his foes. Yet one caution let me give by the way to my present, or future Reader, who is actually melancholy,

that he read not the ^f symptoms or prognosticks in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part do) he trouble or hurt himself, and get in conclusion more harm than good. I advise them therefore warily to peruse that tract, *Lapides loquitur* (so said ^g *Agrippa de occ. Phil.*) *& caveant lectores ne cerebrum is excutiat.* The rest I doubt not they may securely read, and to their benefit. But I am over-tedious, I proceed.

Of the necessity and generality of this which I have said, if any man doubt, I shall desire him to make a brief survey of the world, as ^h *Cyprian* adviseth *Donatus*, supposing himself to be transported to the top of some high mountain, and thence to behold the tumults and chances of this wavering world, he cannot chuse but either laugh at, or pity it. *S. Hierom* out of a strong imagination, being in the wilderness, conceived with himself, that he then saw them dancing in *Rome*; and if thou shalt either conceive, or climb to see, thou shalt soon perceive that all the world is mad, that it is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many years since in a map) made like a fools head (with that Motto, *Caput helleboro dignum*) a crazed head, *cavea stultorum*, a fools paradise, or as *Apollonius*, a common prison of gulls, cheaters, flatterers, &c. and needs to be reformed. *Strabo* in the ninth book of his geography, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* map, approves; The breast lies open from those *Acroceraunian* hills in *Epirus*, to the *Sunian* promontory in *Attica*; *Paga* and *Magara* are the two shoulders; that *Isthmos* of *Corinth* the neck; and *Peloponnesus* the head. If this allusion hold, 'tis sure a mad head; *Morea* may be *Moria*; and to speak what I think, the inhabitants of modern *Greece*, swerve as much from reason, and true religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall find that Kingdoms and Provinces are melancholy, cities and families, all creatures, vegetal, sensible, and rational, that all sorts, sects, ages, conditions, are out of tune, as in *Cebes* table, *omnes errorem bibunt*, before they come into the world, they are intoxicated by errors cup, from the highest to the lowest, have need of Physick, and those particular actions in ⁱ *Seneca*, where father and son prove one another mad, may be general; *Porcius Latro* shall plead against us all. For indeed who is not a fool, melancholy, mad? — ^k *Qui nil molitur inepte*, who is not brain-sick? Folly, melancholy, madness, are but one disease, *Delirium* is a common name to all. *Alexander, Gordonius, Jason Pratensis, Savanarola, Guianerius, Montaltus*, confound them as differing *secundum magis & minus*; so doth *David*, *Psal. 37. 5.* I said

f Part 1. lett. 3.

g Pref. Lectori.

h Ep. 2. l. 2. ad Donatum.

Paulisper te crede subduci in ardui montis verticem celsorem, speculare inde rerum jacentium facies, & oculis in diversa porrectis, fluctuantis mundi turbines intueri, jam simul aut ridebis aut misereberis, &c.

i Controv. l. 2. cont. 7. & l. 6. cont.

k Horatius.

a Idem
Hor. l. 2.
Satyra 3.
Damasippus
Stoicus pro-
bat omnes
stultos in-
sanire.
b Tom. 2.
sympof. lib.
5. c. 6.
Animi affe-
ctiones, se-
diutius in-
hereant,
pravos ge-
nerant ha-
bitus.
c Lib. 28.
cap. 1. Synt.
art. mir.
Morbus ni-
hil est aliud
quam disso-
lutio quæ-
dam ac per-
turbatio
fæderis in
corpore exi-
stentis, si-
cut & sa-
nitas est
consentien-
tis bene cor-
poris con-
summatio
quædam.
d Lib. 9.
Georg. Plu-
res olim
gentes na-
vigabant
illuc sani-
tatis causa.

c Ecclef.
1. 24.

I said unto the fools, deal not so madly, and 'twas an old Stoical Paradox, omnes stultos insanire, a all fools are mad, though some madder than others. And who is not a fool, who is free from melancholy? Who is not touched more or less in habit or disposition? If in disposition, ill dispositions beget habits, if they persevere, saith b Plutarch, habits either are, or turn to diseases. 'Tis the same which Tully maintains in the second of his Tusculanes, omnium insipientium animi in morbo sunt, & perturbatorum, Fools are sick, and all that are troubled in mind: for what is sickness, but as c Gregory Tholosanus defines it, A dissolution or perturbation of the bodily league, which health combines: And who is not sick, or ill disposed? in whom doth not passion, anger, envy, discontent, fear and sorrow reign? Who labours not of this disease? Give me but a little leave, and you shall see by what testimonies, confessions, arguments I will evince it, that most men are mad, that they had as much need to go a pilgrimage to the Anticyra (as in d Strabo's time they did) as in our dayes they run to Compostella, our Lady of Sichem, or Lauretta, to seek for help; that it is like to be as prosperous a voyage as that of Guiana, and that there is much more need of Hellebore than of Tobacco.

That men are so misaffected, melancholy, mad, giddy-headed, hear the testimony of Solomon, Ecclef. 2. 12. And I turned to behold wisdom, madness and folly, &c. And ver. 23. All his dayes are sorrow, his travel grief, and his heart taketh no rest in the night. So that take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madness, for part, or all, truly, or metaphorically, 'tis all one. Laughter it self is madness according to Solomon, and as S. Paul hath it, worldly sorrow brings death. The hearts of the sons of men are evil, and madness is in their hearts while they live, Ecclef. 9. 3. Wise men themselves are no better, Ecclef. 1. 18. In the multitude of wisdom is much grief, and he that increaseth wisdom increaseth sorrow, Cap. 2. 17. He hated life it self, nothing pleased him; he hated his labour, all, as e he concludes, is sorrow, grief, vanity, vexation of spirit. And though he were the wisest man in the world, sanctorum sapientie, and had wisdom in abundance, he will not vindicate himself, or justify his own actions. Surely I am more foolish than any man, and have not the understanding of a man in me, Prov. 30. 2. Be they Solomons words, or the words of Agur the son of Jakeh they are canonical. David a man after Gods own heart, confesseth as much of himself, Psal. 37. 21, 22. So foolish was I and ignorant, I was even as a beast before thee. And condemns all for fools, Psal. 93. & 32. 9. & 49. 20. He compares them to beasts, horses, and mules, in which there is no understanding. The Apostle Paul accuseth himself in like sort, 2 Cor. 11. 21. I would you would suffer a little my foolishness, I speak foolishly.

The whole head is sick saith Esay, and the heart is heavy, Cap. 1. 5. And makes lighter of them than of Oxen and Asses, The Ox knows his owner, &c. read Dent. 32. 6. Jer. 4. Amos 3. 1. Ephes. 5. 6. Be not mad, be not deceived, foolish Galatians, who hath bewitched you? How often are they branded with this Epithet of madness and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued mens actions.

I know that we think far otherwise, and hold them most-part wise men that are in authority, princes, magistrates, f rich men, they are wise men born, all Politicians and States-men must needs be so, for who dare speak against them? And on the other, so corrupt is our judgement, we esteem wise and honest men fools. Which Democritus well signified in an Epistle of his to Hyppocrates: g The Abderites account vertue madness, and so do most men living. Shall I tell you the reason of it? h Fortune and Vertue, Wisdom and Folly, their seconds, upon a time contended in the Olympicks; Every man thought that fortune and folly would have the worst, and pittied their cases. But it fell out otherwise. Fortune was blind and cared not where she stroke, nor whom, without laws, Audabatarum instar, &c. Folly rash and inconsiderate, esteemed as little what she said or did. Vertue and Wisdom gave i place, were hissed out, and exploded by the common people; folly and fortune admired, and so are all their followers ever since: knaves and fools commonly fare and deserve best in worldlings eyes and opinions. Many good men have no better fate in their ages: Achish, i Sam. 21. 14. held David for a mad-man. k Elisha and the rest were no otherwise esteemed. David was derided of the common people, Psal. 9. 7. I am become a monster to many. And generally we are accounted fools for Christ, 1 Cor. 14. We fools thought his life madness, and his end without honour, Wisd. 5. 4. Christ and his Apostles were censured in like sort, John 10. Mark 3. Acts 26. And so were all Christians in l Pliny's time, fuerunt & alii similis dementia, &c. And called not long after, m Vesania sectatores, everfores hominum, polluti novatores, fanatici, canes, malefici, venefici, Galilai homunciones, &c. 'Tis an ordinary thing with us, to account honest, devout, orthodox, divine, religious, plain-dealing-men, ideots, asses, that cannot, or will not lye and dissemble, shift, flatter; accommodare se ad eum locum ubi nati sunt, make good bargains, supplant, thrive, patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines recte observare; candidè laudare, fortiter defendere, sententias amplecti; dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, ceteraque quæ promotionem ferunt & securitatem, quæ sine ambage felicem reddunt hominem; & verè sapientem apud nos; That cannot temporize as other men do, n hand and take bribes, &c. but fear God, and make a conscience of their

f Jure hæreditario sapere jubentur. Eni phormio Satyr.
g Apud quos virtus, insania & furor esse dicitur.
h Calcagninus Apol. omnes mirantur, putantes illisam iri stultitiam. Sed præter expectationem res evenit, Audax stultitia in eam irruit, &c. illa cedit irrisa, & plures hinc habet sectatores.
i Non est respondendum stulto secundum stultitiam.
k 2 Reg. 7.
l Lib. 10.
m Aug. ep. 178.

n Quis nisi mentis inops, &c.

their doings. But the holy Ghost that knows better how to judge, he calls them fools. *The fool hath said in his heart, Psal. 53. 1. And their wayes utter their folly, Psal. 49. 14. For what can be more mad, than for a little worldly pleasure to procure unto themselves eternal punishment?* As Gregory and others inculcate unto us.

Yea even all those great Philosophers, the world hath ever had in admiration, whose works we do so much esteem, that gave precepts of wisdom to others, inventors of Arts and Sciences, *Socrates* the wisest man of his time by the Oracle of *Apollo*, whom his two Scholars *Plato* and *Xenophon* so much extol and magnifie with those honourable titles, *best and wisest of all mortal men, the happiest, and most just*; and as ** Alcibiades* incomparably commends him; *Achilles* was a worthy man, but *Bracides* and others were as worthy as himself; *Antenor* and *Nestor* were as good as *Pericles*, and so of the rest, but none present, before, or after *Socrates*, *nemo veterum neque eorum qui nunc sunt*, were ever such, will match, or come near him. Those seven wise men of *Greece*, those *Britain* *Druids*, *Indian* *Brachmanni*, *Athiopian* *Gymnosophists*, *Magi* of the *Persians*, *Apollonius*, of whom *Philostratus*, *Non doctus sed natus sapiens*, wise from his cradle, *Epicurus* so much admired by his Scholar *Lucretius*;

Qui genus humanum ingenio superavit, & omnes Perstrinxit Stellæ exortus ut ætherius Sol.

Whose wit excel'd the wit of men as far, As the Sun rising doth obscure a Star.

Or that so much renowned *Empedocles*,

** Ut vix humana videatur stirpe creatus.*

All those, of whom we read such *Hyperbolical Elogiums*; as of *Aristotle*, that he was wisdom it self in the abstract, *e* a Miracle of nature, breathing libraries, as *Eu-napius* of *Longinus*, lights of nature, gyants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from Heaven, gods, spirits, lamps of the world, dictators,

Nulla ferant talcm secla futura virum:

Monarchs, miracles, superintendents of wit and learning, *Oceanus*, *Phoenix*, *Atlas*, *Monstrum*, *portentum hominis*, *orbis universi museum*, *ultimus humana natura conatus*, *natura maritus*,

—merito cui doctior orbis

Submissis desert fascibus imperium.

As *Ælian* writ of *Protagoras* and *Gorgias*, we may say of them all, *tantum à sapientibus abfuerant, quantum à viris pueri*, they were children in respect, infants, not eagles but kites; novices, illiterate, *Eunuchi sapientiæ*.

And although they were the wisest, and most admired in their age, as he censured *Alexander*, I do them, there were ten thousand in his army as worthy Captains (had they been in place of command) as valiant as himself; there were Myriads of men wiser in those dayes, and yet all short of what they ought to be. *f* *Lactantius* in his

book of wisdom, proves them to be dizzards, fools, asses, mad-men, so full of absurd and ridiculous tenents, and brain-sick positions, that to his thinking never any old woman or sick person doted worse. *g* *Democritus* took all from *Leucippus*, and left, faith he, the inheritance of his folly to *Epicurus*, *h* *insanienti dum sapientiæ, &c.* The like he holds of *Plato*, *Aristippus*, and the rest, making no difference *i* betwixt them and beasts, saving that they could speak. *k* *Theodoret* in his tract *De cur. græc. affect.* manifestly evinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then living, and saved him from the plague, whom two thousand years have admired, of whom some will as soon speak evil as of *Christ*, yet *re vera* he was an illiterate ideot, as *l* *Aristophanes* calls him, *irrisor & ambitiosus*, as his Master *Aristotle* terms him, *scurra Atticus*, as *Zeno*, an *m* enemy to all arts and sciences, as *Athe-naus*, to Philosophers and Travellers, an opinionative asse, a caviller, a kind of Pe-dant; for his manners, as *Theod. Cyrensis* describes him, a ** Sodomite*, an *Atheist*, (so convict by *Anytus*) *iracundus & ebrius, dicax, &c.* a pot-companion, by ** Pla-to's* own confession, a sturdy drinker; and that of all others he was most sottish, a ve-ry mad-man in his actions and opinions.

Pythagoras was part philosopher, part magician, or part witch. If you desire to hear more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the apostate to *Christ*, I refer you to that learned tract of *Eusebius* against *Hierocles*, and for them all to *Lucians* *Piscator*, *Icaromenippus*, *Necyomantia*: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their Books and elaborate Treatises were full of dotage, which *Tully ad Atticum*, long since observed, *delirant plerumque scriptores in libris suis*, their lives being opposite to their words, they commended poverty to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose, but not a man of them (as *Seneca* tells them home) could moderate his affections. Their musick did shew us *flebiles modos, &c.* how to rise and fall, but they could not so contain themselves as in adversity not to make a lamentable tone. They will measure ground by Geometry, set down limits, divide and subdivide, but cannot yet prescribe *quantum ho-mini satis*, or keep within compass of reason and discretion. They can square circles, but understand not the state of their own souls, describe right lines, and crooked, *&c.* but know not what is right in this life, *quid in vitâ rectum sit, ignorant*, so that as he said,

Nescio an Anticyram ratio illis destinet omnem.

I think

I think all the *Anticyra* will not restore them to their wits. ^a If these men now, that held ^b *Xenodotus* heart, *Crates* liver, *Epicteus* lanthorn, were so sottish, and had no more brains than so many Beetles, what shall we think of the com-
monalty? what of the rest?

Yea, but will you infer, that is true of *Heathens*, if they be conferred with *Christians*, 1 *Cor.* 3. 19. The wisdom of this world is foolishness with God, earthly and devilish, as *James* calls it, 3. 15. They were vain in their imaginations, and their foolish heart was full of darkness, *Rom.* 1. 21, 22. When they professed themselves wise, became fools. Their witty works are admired here on earth, whilst their souls are tormented in Hell fire. In some sense, *Christiani Crassiani*, *Christians* are *Crassians*, and if compared to that wisdom, no better than fools. *Quis est sapiens? Solus Deus*, * *Pythagoras* replies, *God is only wise*, *Rom.* 16. *Paul* determines only good, as *Austin* well contends, and no man living can be justified in his sight. God looked down from Heaven upon the children of men, to see if any did understand, *Psalms* 53. 2, 3. but all are corrupt, err, *Rom.* 3. 12. None doth good, no not one. *Job* aggravates this, 4. 18. Behold he found no stedfastness in his servants, and laid folly upon his *Angels*, 19. How much more on them that dwell in houses of clay? In this sense we are all as fools, and the ^c *Scripture* alone is *arx Minervæ*, we and our writings are shallow and imperfect. But I do not so mean; even in our ordinary dealings, we are no better than fools. All our actions,

^a Ab uberi-
bus sapien-
tia lactati
cæcutire
non possunt.
^b Cor Xeno-
doti & je-
cur Crate-
tis.

* Lib. de
nat. boni.

^c Hic
profundi-
mæ Sophiæ
fodine.

^d Panegy.
Trajano
omnes acti-
ones expro-
brare stul-
titiæ vi-
dentur.
^e Ser. 4. in
domi Pal.
Mundus
qui ob an-
tiquitatem
deberet esse
sapiens sem-
per stulti-
zat, & nul-
lis flagellis
alteratur,
sed ut puer
vult rosis
& floribus
coronari.

^f Insanum
te omnes
pueri, cla-
mantque
puellæ. Hor.
^g *Plautus*
Aubular.

as ^d *Pliny* told *Trajan*, upbraid us of folly, our whole course of life is but matter of laughter: we are not soberly wise; and the world it self, which ought at least to be wise by reason of his antiquity, as ^e *Hugo de Prato Florido* will have it, *semper stultizat*, is every day more foolish than other; the more it is whipped, the worse it is, and as a child will still be crowned with roses and flowers. We are apish in it, *asini bipedes*, and every place is full of *inversorum Apuleiorum*, of metamorphosed and two-legged asses, *inversorum Silenorum*, childish, *pueri instar bimuli, tremulæ patris dormientis in ulnâ*. *Jovianus Pontanus*, *Antonio Dial.* brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mi hospes, de hoc sene*, marvel not at him only, for *tota hæc civitas delirium*, all our Town dotes in like sort, ^f we are a company of fools. Ask not with him in the Poet, *g Larvæ hunc intemperie insanique agitant senem?* What madness ghosts this old man, but what madness ghosts us all? For we are *ad unum omnes*, all mad, *semel insanivimus omnes*, not once, but alway so, & *semel*, & *semper*, ever and altogether as bad as he; and not *senex bis puer, delira anus*; but say it of us all, *semper pueri*, young and old, all dote, as *Lactantius* proves out of *Seneca*; and no difference betwixt us and children, saving that, *majora ludimus, & grandioribus*

pupis, they play with babies of clouts and such toys, we sport with greater bables. We cannot accuse or condemn one another, being faulty our selves, *deliramenta loqueris*, you talk idly, or as ^h *Mitio* upbraided *Demea*, in-
sanis, auferte, for we are as mad our own
selves, and it is hard to say which is the worst.
Nay, 'tis universally so,

ⁱ *Vitam regit fortuna, non sapientia.*

When ^k *Socrates* had taken great pains to find out a wise man, and to that purpose had consulted with Philosophers, Poets, Artificers, he concludes all men were fools; and though it procured him both anger and much envy, yet in all companies he would openly profess it. When ^l *Supputius* in *Pontanus*
had travelled all over *Europe* to conferr with a wise man, he returned at last without his errand, and could find none. ^m *Cardan* con-
curs with him, *Few there are* (for ought I can perceive) well in their wits. So doth
ⁿ *Tully*, I see every thing to be done foolishly and unadvisedly.

Ille sinistrorsum, hic dextrorsum, unus utriusque Error, sed variis illudit partibus omnes.

One reels to this, another to that wall.

'Tis the same error that deludes them all.

^o They dote all, but not alike, *Μαρία δ παύ*
ενοια, not in the same kind, One is covetous, a second lascivious, a third ambitious, a fourth envious, &c. as *Damiscippus* the *Stoick* hath well illustrated in the Poet,

^p *Desipiunt omnes æquæ ac tu.*

'Tis an inbred malady in every one of us, there is *seminarium stultitiæ*, a seminary of folly, which if it be stirred up, or get a head, will run in infinitum, and infinitely varies, as we our selves are severally addicted, saith ^q *Balthazar Castilio*: and cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *altæ radices stultitiæ*, so we are bred, and so we continue. Some say there be two main defects of wit, error and ignorance, to which all others are reduced; by ignorance we know not things necessary, by error we know them falsely. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that do not impinge on some one kind or other. ^r *Sic plerumque agitat stultos inscitia*, as he that examines his own and other mens actions, shall find.

* *Charon* in *Lucian*, as he wittily feigns, was conducted by *Mercury* to such a place, where he might see all the world at once; after he had sufficiently viewed, and looked about, *Mercury* would needs know of him what he had observed: He told him, that he saw a vast multitude, and a promiscuous, their habitations like Mole-hills, the men as *Emmets*, he could discern Cities like so many *Hives of Bees*, wherein every Bee had a sting, and they did nought else but sting one another, some domineering like *Hornets*, bigger than the rest, some like filching *Wasps*, others as *Drones*. Over their heads were hovering

ⁱ Tully

^l 5.

^k Plato *Apolo-
gia So-
cratis.*

^l Ant. Dial.

^m Lib. 3. de
sap. pauci
ut video
sane mentis
sunt.

ⁿ Stulte &
incaute om-
nia agi
video.

^o Insania

non omni-
bus eadem
Erasm. chil.
3. cent. 10.

nemo
mortalium
qui non
aliqua in

re desipit,
licet alius

alio morbo
laboret, hic
libidinis,

ille avari-
tiæ, ambi-
tionis, in-
vidiæ.

^p Hor. l. 2.
sat. 3.

^q Lib. 1. de
aulico.

Est in mo-
quoque no-
strum semi-
narium ali-

quod stulti-
tiæ, quod
si quando

excitetur,
in infinitum

facile
excrescit.

^r Primaque
lux vite

prima furo-
ris erat.
Tibullus,

stulti præ-
tereant

dies, their
wits are a
wool-ga-
thering.

So fools
ly dote.

* Dial. cor-
templantes,
Tom. 2.

vering a confused company of perturbations, hope, fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *solicite ambientes, callide litigantes*, for toys and trifles, and such momentary things. Their Towns and Provinces meer factions, rich against poor, poor against rich, Nobles against Artificers, they against Nobles, and so the rest. In conclusion, he condemned them all for mad-men, fools, ideots, asses, *O stulti, quænam hæc est amentia?* O fools, O mad-men he exclaims, *insania studia, insani labores, &c.* Mad endeavours, mad actions, mad, mad, mad, *a O seculum insipiens & infacetum*, a giddy-headed age. *Heraclitus* the Philosopher, out of a serious meditation of mens lives, fell a weeping, and with continual tears bewailed their misery, madness and folly. *Democritus* on the other side burst out a laughing, their whole life seemed to him so ridiculous, and he was so far carried with this ironical passion, that the Citizens of *Abdera* took him to be mad, and sent therefore Embassadors to *Hippocrates* the Physitian that he would exercise his skill upon him. But the story is set down at large by *Hippocrates*, in his Epistle to *Damogetus*, which because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is delivered by *Hippocrates* himself, with all the circumstances belonging unto it.

When *Hippocrates* was come to *Abdera*, the people of the City came flocking about him, some weeping, some intreating of him, that he would do his best. After some little repast, he went to see *Democritus*, the people following him, whom he found (as before) in his garden in the suburbs all alone, *b sitting upon a stone under a Plane Tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busie at his study.* The multitude stood gazing round about to see the congress. *Hippocrates* after a little pause, saluted him by his name, whom he re-saluted, ashamed almost that he could not call him likewise by his, or that he had forgot it. *Hippocrates* demanded of him what he was doing: He told him that he was *c busie in cutting up several beasts, to find out the cause of madness and melancholy.* *Hippocrates* commended his work, admiring his happiness and leisure. And why, quoth *Democritus*, have not you that leisure? Because, replied *Hippocrates*, domestic affairs hinder, necessary to be done, for our selves, neighbours, friends; expences, diseases, frailties and mortalities which happen; wife, children, servants and such businesses which deprive us of our time. At this speech *Democritus* profusely laughed, (his friends and the people standing by, weeping in the mean time, and lamenting his madness.) *Hippocrates* asked the reason why he laughed, He told him, at the vanities and fopperies of the time, to see men so empty of all

vertuous actions, to hunt so far after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favoured of men; to make such deep mines into the earth for gold, and many times to find nothing, with loss of their lives and fortunes. Some to love Dogs, others Horses, some to desire to be obeyed in many Provinces, *d* and yet themselves will know no obedience. *e* Some to love their Wives dearly at first, and after a while to forsake and hate them, begetting Children, with much care and cost for their education, yet when they grow to mans estate, *f* to despise, neglect, and leave them naked to the worlds mercy. *g* Do not these behaviours express their intolerable folly? When men live in peace, they covet war, detesting quietness, *h* deposing Kings, and advancing others in their stead, murdering some men, to beget Children of their Wives. How many strange humours are in men? When they are poor and needy, they seek riches, and when they have them, they do not enjoy them, but hide them under ground, or else wastefully spend them. *O* wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or justice found amongst them, for they daily plead one against another, *i* the Son against the Father and the Mother, Brother against Brother, Kindred and Friends of the same quality; and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame and kill one another, commit all unlawful actions, contemning God and Men, Friends and Countrey. They make great account of many senseless things, esteeming them as a great part of their treasure, Statues, Pictures, and such like Moveables, dear bought, and so cunningly wrought, as nothing but speech wanteth in them, *k* and yet they hate living persons speaking to them. Others affect difficult things; if they dwell on firm Land, they will remove to an Island, and thence to Land again, being no way constant to their desires. They commend courage and strength in Wars, and let themselves be conquered by lust and avarice; they are, in brief, as disordered in their minds, as *Thersites* was in his body. And now methinks, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiving so many fooleries in men; for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard calls him a glutton, whom he knows to be sober. Many men love the Sea, others Husbandry; briefly, they cannot agree in their own Trades and Professions, much less in their Lives and Actions.

When *Hippocrates* heard these words so readily uttered, without premeditation, to declare the worlds vanity, full of ridiculous contrariety, he made answer, That necessity compelled men to many such actions, and divers

b Subramosa plata-no sedentem, solum, discalceatum, super lapidem, valde pallidum ac macilentum, promissa barba, librum super genibus habentem.

c De furore, mania, melancholia scribo, ut sciam quo pacto in hominibus gignatur, fiat, crescat, cumuletur, minuat; hæc inquit animalia que vides propterea feci, non Dei opera perosus, sed felibus bilisque naturam disquirens.

d Aust. l. i. in Gen. Jumentis & servi tui obsequium rigide potestas, & tu nullum prestat aliis, nec ipsi Deo.

e uxores ducunt, mox foras ejiciunt.

f Pueros amant, mox fastidiunt.

g Quid hoc ab insania deest?

h Reges eligunt, deponunt.

i Contra parentes, fratres, civis perpetuorixantur, & inimicitias agunt.

k Idola inanimata

amant, animalia odio habent, sic pontificii.

l Credo equidem vivos ducunt è marmore vultus.

l Suam stultitiam perspicit nemo, sed alter alterum deridet.

divers wills ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this uncertainty of humane affairs; they would not so marry, if they could fore-tell the causes of their dislike and separation; or Parents, if they knew the hour of their Childrens death, so tenderly provide for them; or an Husbandman sow, if he thought there would be no increase; or a Merchant adventure to Sea, if he foresaw shipwrack; or be a Magistrate, if presently to be deposed. Alas, worthy *Democritus*, every man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations, and tranquillity of the mind. Insomuch, that if men would govern their actions by discretion and providence, they would not declare themselves fools, as now they do, and he should have no cause of laughter; but (quoth he) they swell in this life, as if they were immortal, and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firm and sure. He that is now above, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniencies and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more than what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, ^a they would perceive then that Nature hath enough without seeking such superfluities, and unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and crosse inconveniencies. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not fore-seeing dangers manifest. These are things (O more than mad, quoth he) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envy, malice, enormous villainies, mutinies, unsatiable desires, conspiracies, and other incurable vices; besides, your ^b dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all Laws, both of nature and civility. Many things which they have left off, after a while they fall to again, husbandry, navigation, and leave

again, fickle and unconstant as they are.

When they are young, they would be old, and old, young. ^c Princes commend a pri-

vate life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is: and what is the cause of all this, but that they know not themselves? Some delight to destroy, ^d one to build, another to spoil one Countrey to enrich another and himself. ^e In all these things they are like children, in whom is no judgement or counsel, and resemble beasts, saving that beasts are better than they, as being contented with nature. ^f When shall you see a Lion hide gold

in the ground, or a Bull contend for a better pasture? when a Boar is thirsty, he drinks what will serve him, and no more; and when his belly is full, he ceaseth to eat: But men are immoderate in both; as in lust, they covet carnal copulation at set times; men alwayes, ruining thereby the health of their bodies. And doth it not deserve laughter, to see an

amorous fool torment himself for a Wench; weep, howl for a mis-shapen slut, a dowdy sometimes that might have his choice of the finest beauties? Is there any remedy for this in Physick? I do anatomize and cut up these poor beasts, ^g to see these distempers, vanities, and follies, yet such proof were better made on mans body, if my kind nature would endure it: ^h Who from the hour

of his birth is most miserable, weak and sickly; when he sucks he is guided by others, when he is grown great practiseth unhappiness, ⁱ and is sturdy, and when old, a child again, and repenteth him of his life past. And here being interrupted by one that brought Books, he fell to it again, that all were mad, careless, stupid. To prove my former speeches, look into Courts, or private houses. ^k Judges give judgement according to their own advantage, doing manifest wrong to poor innocents to please others. Notaries alter sentences, and for money lose their Deeds. Some make false moneys, others counterfeit false weights. Some abuse their Parents, yea, corrupt their own Sisters, others make long Libels and Pasquils, defaming men of good life, and extoll such as are lewd and vicious. ^l Some rob one, some another; ^m Magistrates make Laws against Thieves, and are the veriest Thieves themselves. Some kill themselves, others despair, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whilest others sigh, languish, mourn and lament, having neither meat, drink, nor clothes. ⁿ Some prank up their bodies, and have their minds full of execrable vices. Some trot about ^o to bear false witness, and say any thing for money; and though Judges know of it, yet for a bribe they wink at it,

magna cura, magna animi incuria. Am. Marcel. n Horrenda res est, vix duo verba sine mendacio proferuntur: & quamvis solemniter homines ad veritatem dicendam invitentur, pejerare tamen non dubitant, ut ex decem testibus vix unus verum dicat. Calv. in 8. John. Sermon. 1.

and

^a Denique sit finis querendi, cumque habeas plus, pauperiem metuas minus, & finire laborem incipias, partis quod avebas, utere. Hor.

^b Astutam vapido servat sub pectore vulpem. Et cum vulpe positis pariter vulpinariis. Cretizandum cum creta.

^c Qui sit Mercurius, ut nemo quam sibi sortem, seu ratio dederit, seu fors adiecerit, illa contentus vivat, &c. Hor.

^d Diruit, edificat, mutat quadrata rotundas.

^e Trajanus pontem struxit super Danubium, quem successor ejus Adrianus statim demolitus.

^f Quia quid in re ab infantibus differunt, quibus mens & sensus sine ratione inest, quicquid sese his offert volupte est.

^g Idem Plut.

^h Ut insanie causam disquiram bruta matto & seco, cum hoc potius in hominibus investigandum esset.

ⁱ Totus a nativitate morbus est.

^j In vigore furibundus, quum decrescit insanabilis.

^k Cyprian. ad Donatum. Qui sedet crimina judicaturus, &c.

^l Tu pessimus omnium latro es, as a Thief told Alexander in Curtius.

^m damnat foras judex, quod intus operatur, Cyprian.

ⁿ Vultus

and suffer false Contracts to prevail against Equity. Women are all day a dressing, to pleasure other men abroad, and go like flurs at home, not caring to please their own husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those, to whom^a folly seems wisdom, will not be cured, and perceive it not?

^a Sapientiam insaniam esse dicunt.

^b Siquidem sapientie sue admiratione me complevit, offendi sapientissimum virum, qui salvos potest omnes homines reddere.

^c E Græc. epig.

^d Plures Democriti nunc non

sufficiunt, opus Democrito qui Democritum rideat.

Eras. Moria.

^e Polycrat. lib. 3. cap. 8.

^f Petron.

* ubi omnes delirabant, omnes inani, &c. hodie nau-

t. i. cras philosophus;

hodie faber, cras phar-

macopola; hic modo

regem agebat multo

satellitio, tiara, &

sceptro ornatus, nunc

vili amictus centu-

culo, asinum clitellari-

um impellit.

^f Calcagninus Apol.

Chrysalus è

cæteris auro dives,

manicato pepio &

tiara conspicuus, le-

vis alioquin & nullius

consilii, &c. magno

fastu ingrediendi as-

surgunt dii, &c.

^g Sed homi-

nis levitatem Jupiter

perspicit, at tu (inquit) esto bombilio, &c. protinusque vestis illa

manicata in alas versa est, & mortales inde Chrysalides vocant hu-

jusmodi homines,

It grew late, Hippocrates left him, and no sooner was he come away, but all the Citizens came about flocking, to know how he liked him. He told them in brief, that notwithstanding those small neglects of his attire, body, diet, ^b the world had not a wiser, a more learned, a more honest man, and they were much deceived to say that he was mad.

Thus Democritus esteemed of the World in his time, and this was the cause of his laughter: and good cause he had.

^c Olim jure quidem, nunc plus Democrite ride; Quin rides? vitæ nunc magè ridicula est.

Democritus did well to laugh of old,

Good cause he had, but now much more, This life of ours is more ridiculous

Than that of his, or long before.

Never so much cause of laughter, as now, never so many fools and mad men. 'Tis not one ^d Democritus will serve turn to laugh in these days, we have now need of a Democritus

to laugh at Democritus, one Jester to flout at another, one fool to fear at another. A great Stentorian Democritus, as big as that Rhodian Colossus. For now, as ^e Salisburienensis said in his time, totus mundus histrionem agit, the

whole world playes the fool; we have a new theatre, a new scene, a new comedy of errors, a new company of personate actors,

voluptas sacra (as Calcagninus wittily feigns in his Apologues) are celebrated all the world

over, * where all the actors were mad men and fools, and every hour changed habits, or

took that which came next. He that was a Marriner to day, is an Apothecary to mor-

row; a smith one while, a philosopher another, in his voluptas ludis; a king now with

his crown, robes, scepter, attendants, by and by drove a loaded asse before him like a car-

ter, &c. If Democritus were alive now, he should see strange alterations, a new company

of counterfeit vizards, whiflers, Cumane asses, maskers, mummers, painted Puppets, out-

sides, phantastick shadows, guls, monsters, giddy-heads, butter-flies. And so many of

them are indeed (^f if all be true that I have read.) For when Jupiter and Juno's wed-

ding was solemnized of old, the gods were all invited to the feast, and many noble men

besides: Amongst the rest came Chrysalus a Persian prince, bravely attended, rich in golden

attires, in gay robes, with a majestic presence, but otherwise an asse. The gods see-

ing him come in such pomp and state, rose up to give him place, ex habitu hominem meti-

entes; ^g but Jupiter perceiving what we was,

at tu (inquit) esto bombilio, &c. protinusque vestis illa manicata in alas versa est, & mortales inde Chrysalides vocant hu-

jusmodi homines,

a light, phantastick, idle fellow, turned him and his proud followers into butter-flies: and so they continue still (for ought I know to the contrary) roving about in pied-coats, and are called Chrysalides by the wiser sort of men: that is, golden outsidés, drones, flies, and things of no worth. Multitudes of such, &c.

—ubique invenies

Stultos avaros, sycophantas prodigos.

Many additions, much increase of madness, folly, vanity, should Democritus observe, were he now to travel, or could get leave of Pluto to come see fashions, as Charon did in Lucian to visit our cities of Moronia Pia, and Moronia Fælix, sure I think he would break the rim of his belly with laughing.

^h Si foret in terris rideret Democritus, seu, &c. ^h Juven.

A satyrical Roman in his time, thought all vice, folly, and madness were all at full sea,

ⁱ Omne in præcipiti vitium stetit.— ⁱ Juven.

* Josephus the historian taxeth his countrey-men Jews for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should be most notorious in villanies; but we flow higher in madness, far beyond them,

^k Mox daturi progeniem vitiosiore, and the latter end (you know whose oracle it is) is like to be worst. 'Tis not to be deni-

ed, the world alters every day, Ruunt urbes, regna transferuntur, &c. variantur habitus,

leges innovantur, as ^l Petrarch observes, we change language, habits, laws, customs, man-

ners, but not vices, not diseases, not the symptoms of folly and madness, they are still the same. And as a River we see, keeps the like

name and place, but not water, and yet ever runs,

* Labitur & labetur in omne volubilis ævum; ^{* Hor.}

Our times and persons alter, vices are the same, and ever will be; look how Nightingals sang

of old, Cocks crowed, Kine lowed, Sheep bleated, Sparrows chirped, Dogs barked, so

they do still; we keep our madness still, play the fools still, nec dum finitus Orestes, we are

of the same humours and inclinations as our predecessors were, you shall find us all alike,

much at one, we and our sons,

Et natorum, & qui nascuntur ab illis,

And so shall our posterity continue to the last. But to speak of times present.

If Democritus were alive now, and should but see the superstition of our age, our ^m reli-

gious madness, as ⁿ Meteran calls it, Religio-

sam insaniam, so many professed Christians, yet so few imitators of Christ, so much talk

of religion, so much science, so little conscience, so much knowledge, so many preachers,

so little practice; such variety of sects, such have and hold of all sides,

—* obvia signis Signa, &c.

such absurd and ridiculous traditions and ceremonies: If he should meet a ^o Capouchin, a

Franciscan, a Pharisaical Jesuite, a man-serpent, a shave-crowned Monk in his robes, a

begging

ⁱ Juven.

* De bello

Jud. l. 8.

c. 11. Iniquitates

vestrae ne-

minem la-

tent, inque

dies singu-

los certa-

men habetis

quis pejor

sit. ^k Hor.

^l Lib. 5.

Epist. 8.

begging Frier; or see their three crowned Sovereign Lord the Pope, poor *Peters* successor, *servus servorum Dei*, to depose Kings with his foot, to tread on Emperours necks; make them bare-foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were alive to see this!) If he should observe a Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes companions; what would he say? *Cælum ipsum petitur stultitia*. Had he met some of our devout pilgrims going barefoot to *Jerusalem*, our Lady of *Laureto*, *Rome*, *S. Iago*, *S. Thomas Shrine*, to creep to those counterfeit and Maggot-eaten Reliques. Had he been present at a Masse, and seen such kissing of Paxes, Crucifixes, Cringes, Duckings, their several Attires and Ceremonies, pictures of Saints, Indulgences, Pardons, Vigils, Fasting, Feasts, Crossing, Knocking, Kneeling at *Ave-Maries*, Bells, with many such;

— *jucunda rudi spectacula plebi*,
praying in Gibberish, and mumbling of beads.
Had he heard an old woman say her prayers in Latine, their sprinkling of holy water, and going a Procession,

— ** incedunt monachorum agmina mille;*
Quid memorem vexilla, cruces, idolaque cul-
ta, &c.

Their Breviaries, bulls, hallowed beads, exorcisms, pictures, curious crosses, fables, and bables. Had he read the *Golden Legend*, the *Turks Alcoran*, or *Jews Talmud*, the *Rabbins Comments*, what would he have thought? How dost thou think he might have been affected? Had he more particularly examined a *Jesuits* life amongst the rest, he should have seen an hypocrite profess poverty, and yet possess more goods and lands than many Princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves; like watermen, that rowe one way, and look another: *d* Vow virginity, talk of holiness, and yet indeed a notorious Bawd, and famous fornicator, *lascivum pecus*, a very goat. Monks by profession, such as give over the world, and the vanities of it, and yet a *Machiavilian* rout interested in all manner of state: holy men, peace-makers, and yet composed of envy, lust, ambition, hatred and malice, fire-brands, *adultæ patriæ pestis*, traitours, assassins, *hæc itur ad astra*, and this is to supererogate, and merit Heaven for themselves and others. Had he seen on the adverse side, some of our nice and curious schismatics in another extrem, abhor all ceremonies, and rather lose their lives and livings, than do or admit any thing Papists have formerly used, though in things indifferent (they alone are the true Church, *sal terre, cum sint omnium insulsissimi*.) Formalists, out of fear and base flattery, like so many weather-cocks turn round, a rout of temporisers, ready to

embrace and maintain all that is, or shall be proposed in hope of preferment: Another Epicurean company, lying at lurch as so many vultures; watching for a prey of Church goods, and ready to rise by the down-fall of any: as *f* *Quid tibi videtur facturus Democritus, si horum spectatorem contigisset?* *Lucian* said in like case, what dost thou think *Democritus* would have done, had he been spectatour of these things?

Or had he but observed the common people follow like so many sheep one of their fellows drawn by their horns over a gap, some for zeal, some for fear, *quod se cinque rapit tempestas*, to credit all, examine nothing, and yet ready to dye before they will abjure any of those ceremonies; to which they have been accustomed; others out of hypocrisie frequent Sermons; knock their breasts, turn up their eyes, pretend zeal, desire reformation, and yet professed Usurers, gripers, monsters of men, harpies, devils in their lives to express nothing less.

What would he have said to see, hear, and read so many bloody battels; so many thousands slain at once, such streams of blood able to turn Mills: *unius obnoxam furiasque*, or to make sport for Princes, without any just cause, ** for vain titles (saith Austin) prece-* ** Ob inanem ditionum titulos, ob preceptum locum, ob interceptam mulierculam, vel quod est stultitia natum, vel è malitia, quod cupido dominandi, libido nocendi, &c.* *dency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, revenge, folly, madness, (goodly causes all, ob quas universus orbis bellis & cadibus miscetur)* whilst Statesmen themselves in the mean time are secure at home, pampered with all delights and pleasures, take their ease, and follow their lusts, not considering what intolerable misery poor souldiers endure; their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities and oppressions that accompany such proceedings, they feel not, take no notice of it. So wars are begun, by the perswasion of a few debauched, hairbrain'd, poor, dissolute, hungry captains, parasitical fawners, unquiet hotspurs, restless innovators, green heads, to satisfy one mans private spleen, lust, ambition, avarice, &c. *tales rapiunt scelerata in prælia causæ. Flos hominum, Proper men; well proportioned, carefully brought up, able both in body and mind, found, led like so many beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to Pluto, killed up as so many sheep, for devils food, 40000 at once. At once, said I, that were tolerable, but these wars last alwayes, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations.*

— *ignoto cælum clangore remugit*,
they care not what mischief they procure, so that they may enrich themselves for the present; they will so long blow the coals of contention, till all the world be consumed with fire. The *h* siege of *Troy* lasted ten years *h* *Munster. Cosmog. l. 5. c. 3. E. Dict. Critens.* eight months, there died 870000 *Grecians*, 670000 *Trojans*, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. *Caesar* killed a million,

a Si cui intueri vacet que patiuntur superstitiosi, invenies tam indecora honestis, tam indigna liberis, tam dissimilia sanis, ut nemo fuerit dubitaturus furere eos, si cum paucioribus fuerent. Senec.

b Quid dicam de eorum indulgentiis, oblationibus, votis, solutionibus, jejuniis, conatiis, somniis, horis, organis, cantilenis, campanis, simulachris, missis, purgatoriis, mitris, breviariis, bullis, lustralibus aquis, rasuris, unctionibus, candelis, calicibus, crucibus, mappis, cereis, thuribulis, incantationibus, exorcismis, sputis, legendis, &c. Baïus de actus Rom. Pont. * Th. Neageor. c Dum simulant spernere, acquiescunt sibi 30 annorum spatios centena millia librarum annua. Arnold. d Et quum interdum de virtute loquuti sunt, sero in latibulis clunes agitant labore nocturno, Agryppa. e Benignitatis sinus solebat esse, nunc litium officina curia Romana. Budens.

f Quid tibi videtur facturus Democritus, si horum spectatorem contigisset?

* Ob inanem ditionum titulos, ob preceptum locum, ob interceptam mulierculam, vel quod est stultitia natum, vel è malitia, quod cupido dominandi, libido nocendi, &c.

g Bellum rem plane belluinam vocat Munster. Cosmog. l. 5. c. 3. E. Dict. Critens.

h Munster. Cosmog. l. 5. c. 3. E. Dict. Critens.

i Ma-

a *Jovius vit. ejus.* a *Mahomet the second Turk* 300000 persons : *Sicinius Dentatus* fought in an hundred battels, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. *M. Sergius* had 32 wounds; *Scava* the Centurion I know not how many; every Nation hath their *Hectors*, *Scipio's*, b *Comineus*. *Casars* and *Alexanders*. Our b *Edward* the fourth was in 26 battels afoot : and as they do all, he glories in it, 'tis related to his honour. At the siege of *Hierusalem* 1100000 died with sword and famine. At the battel of *Cannas*, 70000 men were slain, as * *Polybius* records, and as many at battle *Albye* with us ; and 'tis no news to fight from Sun to Sun, as they did, as *Constantine* and *Licinius*, &c. At the siege of *Ostend* (the devils Academy) a poor town in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed souldiers ; there were engines, fire-works, and whatsoever the devil could invent to do mischief with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. c *Who* (saith mine Author) can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindness, who without any likelihood of good success, hazard poor souldiers, and lead them without pitty to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths : * *quis malus genius, quæ furia, quæ pestis*, &c. what plague, what fury brought so devillish, so bruitish a thing as war first into mens minds ? Who made so soft and peaceable a creature, born to love, mercy, meekness, so to rave, rage like beasts, and run on to their own destruction ? how may nature expostulate with mankind, *Ego te divinum animal finxi*, &c. I made thee an harmless, quiet, a divine creature : how may God expostulate, and all good men ? yet, *horum facta* (as * one condoles) *tantum admirantur*, & *heroum numero habent* : these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, pyramids, obelisks to their eternal fame, that immortal *Genius* attends on them, *hæc itur ad astra*. When *Rhodes* was besieged, e *fossæ urbis cadaveribus repleta sunt*, the ditches were full of dead Carcases ; and as when the said *Solyman* great Turk beleagred *Vienna*, they lay level with the top of the walls. This they make a sport of, and will do it to their friends and confederates, against oaths, vows, promises, by treachery or otherwise.

f *Dolus, asperitas, in iustitia propria bel-lorum negotia.* f *Dolus an virtus? quis in hoste requirat?* leagues and laws of arms, (8 *silent leges inter arma*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt* ; Gods and mens laws are trampled under foot, the sword alone determines all ; to satisfy their lust and spleen, they care not what they attempt, say, or do,

h *Lucan.* h *Rara fides, probitasq; viris qui castra sequuntur,*

Nothing so common as to have k *father fight* k *Pater in* against the son, brother against brother, kins- *glum, af-* man against kinsman, kingdom against king- *finis in af-* dom, province against province, Christians *finem, ami-* against Christians : a quibus nec unquam co- *cus in ami-* gitatione fuerunt lasi, of whom they never had *cum, &c.* offence in thought, word or deed. Infinite *Regio cum* treasures consumed, Towns burned, flourish- *regione,* ing Cities sacked and ruined, quodque animus *regnum,* meminisse horret, goodly Countries depopulated *regno col-* and left desolate, old inhabitants expelled, *luditur.* trade and traffick decayed, maids deflowered, *Populus* *populo in* *matuam*

Virgines nondum thalamis jugata, *Et comis nondum positis ephabi ;* chaste matrons cry out with *Andromache*, ** Concubitus mox cogar pati ejus, qui intere-* mit *Hectorem*, they shall be compelled perad- ** Libani* venture to lye with them that erst kill'd their husbands : to see rich, poor, sick, sound, Lords, servants, *eodem omnes incommodo macti*, consumed all or maimed, &c. *Et quicquid gau-* dens scelere animus audet, & perversa mens, *Ira enim* saith *Cyprian*, and whatsoever torment, mis- *& furor* ery, mischief, hell it self, the devil, *1* fury and *Belloræ* rage can invent to their own ruine and destru- *consultores,* ction ; so abominable a thing is m war, as *Ger-* belius concludes, *adeo fœda & abominanda* *&c. de-* res est bellum, ex quo hominum cades, vastati- *mentes sa-* ones, &c. the scourge of God, cause, effect, *cerdotes* fruit and punishment of sin, and not *tonsura* *m Bellum* *quasi bel-* *lua & ad* *omnia sce-* *lera furor* *immissus.* *na.* Had *Democritus* been present at the late *civil wars* in *France*, those abominable wars, *—belleque matribus detestata,*

n *Where in less than ten years, ten hundred* n *Gallorum* *thousand men were consumed*, saith *Collignius*, *decies cen-* *tum millia* *20 thousand Churches overthrown ; nay, the* *cecidit,* *whole Kingdom subverted* (as o *Richard Di-* *Ecclesiæ* *noth* adds.) So many myriades of the Com- *20 millia* *mons were butchered up, with sword, famine,* *fundamen-* *war, tanto odio utrinque ut barbari ad abhor-* *tis excusa.* *rendam lanienam obstupescerent*, with such fe- *o Belli ci-* *vilis Gal.* *ral hatred, the world was amazed at it : or at* *l. i. hoc* *our late Pharsalian fields in the time of Henry* *ferali bello* *the sixth, betwixt the houses of Lancaster and* *& cadibus* *York, an hundred thousand men slain, * one* *omnia re-* *pleverunt,* *writes, p another, ten thousand families were* *& regnum* *rooted out, that no man can but marvel, saith* *amplissi-* *Comineus, at that barbarous immanity, feral* *imum a fun-* *madness, committed betwixt men of the same* *damentis* *nation, language and religion. q Quis furor* *pene ever-* *terunt, ple-* *bis tot my-* *riades gla-* *dio, bello,* *saith the Prophet David, Psal. 2. 1. But we* *fame mise-* *rabili-* *may ask, why do the Christians so furiously* *perierunt.* *rage ?* ** Pont.*

* *Arma volunt, quare poscunt, rapiuntque* *juventus ?* *Huterus.* *Unfit for Gentiles, much less for us so to ty-* *p Comine-* *rannize, as the Spaniard in the West Indies,* *us. ut* *that killed up in 42 years (if we may believe* *nullus non* ** Bartholomæus à Casa* their own bishop) 12 *& admi-* *millions of men, with stupend and exquisite* *retur cru-* *torments ; neither should I lye (said he) if I* *delitatem,* *saith 50 millions. I omit those French Massa-* *& barba-* *ram insani-* *am, quæ inter homines eodem sub cælo natos, ejusdem lingue, sangui-* *nis, religionis exercebatur. q Lucan. * Virg. r Bishop of Cuseo* *ane ye-witness.*

cres,

a Read
Meteran
of his stu-
pend cru-
elties.
b Henſius
Aſtriaci.
c Virg.
Georg.
d Janſenius
Gallobelgi-
cus 1596.
Mundus
furioſus,
inſcriptio
libri.
* Exerci-
tat. 250.
ſerm. 4.
e Fleat He-
raclitus an-
rideat De-
mocritus.
f Cure le-
ves loquun-
tur, ingen-
tes ſtupent.
g Arma
amens ca-
pio, nec ſat
rationis in-
ermis.
h Eraſmus.
* Pro Mu-
rena. Om-
nes urbane
res, omnia
ſtudia, om-
nis forenſis
laus & in-
dustria
latet in
tutela &
praſidio
bellicae
virtutis, &
mult, all our arts ceaſe; wars are moſt be-
ſimul atque
increpuit
ſuſpicio tu-
multus,
artes illico
noſtrae con-
ticeſcunt.
* Ser. 13.
i crudeliſ-
ſimos ſeviſ-
ſimosque
latrones,
fortiſſimos
haberi pro-
pugnatores,
fideſſimos
duces ha-
bent, bruta
perſuaſione
donati.
k Eobanus
Heſſius.
Quibus om-
nis in armis
Vita placet,
non ulla
juvat niſi
morte, nec
ullam Eſſe
putant vi-
tam, quae
non aſſueve-
rit armis.

cres, Sicilian Evenſongs, a the Duke of Al-
va's tyrannies, our gun-powder machinations,
and that fourth fury, as b one calls it, the Spa-
niſh inquisition, which quite obſcures thoſe ten
persecutions,

— c ſeivit toto Mars impius orbe,

Is not this d Mundus furioſus, a mad world, as
he terms it, inſanum bellum? are not theſe mad
men, as * Scaliger concludes, qui in praelio
acerbâ morte, inſania ſua memoriam pro per-
petuo teſte relinquunt poſteritati; which leave
ſo frequent battels, as perpetual memorials of
their madneſs to all ſucceeding ages? Would
this, think you, have enforced our Democritus
to laughter, or rather made him turn his tune,
alter his tone, and weep with e Heraclitus, or
rather howl, f roar, and tear his hair in com-
miſeration, ſtand amazed; or as the Poets
faign, that Niobe was for grief quite ſtupified,
and turned to a ſtone? I have not yet ſaid the
worſt, that which is more abſurd and g mad,
In their tumults, ſeditious, civil and unjuſt
wars, h quod ſtulte ſuſcipitur, impie geritur,
miſere finitur, ſuch wars I mean, for all are
not to be condemned, as thoſe phantaſtical
Anabaptiſts vainly conceive. Our Chriſtian
Taſticks are all out as neceſſary as the Ro-
man Acies, or Grecian Phalanx; to be a
ſouldier is a moſt noble and honourable pro-
feſſion (as the world is) not to be ſpared,
they are our beſt walls and bulwarks, and I
do therefore acknowledge that of * Tully to be
moſt true, All our civil affairs, all our ſtudies,
all our pleading, induſtry and commendation
lies under the protection of warlike virtues,
and whenſoever there is any ſuſpicion of tu-
mult, all our arts ceaſe; wars are moſt be-
hoveful, & bellatores agricolis civitati ſunt
utiliores, as * Tyrius defends: and valour is
much to be commended in a wiſe man, but
they miſtake moſt part, auferre, trucidare,
rapere, falſis nominibus virtutem vocant, &c.
(Twas Galgacus obſervation in Tacitus) they
term theft, murder, and rapine, virtue, by a
wrong name, rapes, ſlaughters, maſſacres, &c.
jocus & ludus, are pretty paſtimes, as Ludovi-
cus Vives notes. i They commonly call the moſt
hair-brain blood-ſuckers, ſtrongeſt thieves, the
moſt deſperate villains, trecherous rogues, in-
humane murderers, raſh, cruel and diſſolute
caitiſſs, couragious and generous ſpirits, hero-
ical and worthy Captains, k brave men at
arms, valiant and renowned ſouldiers, poſſeſ-
ſed with a brute perſuaſion of falſe honour,
as Pontus Huter in his Burgundian hiſtory
complains. By means of which it comes to
paſs that daily ſo many voluntaries offer them-
ſelves, leaving their ſweet wives, children,
friends, for ſix pence (if they can get it) a
day, prostitute their lives and limbs, deſire to
enter upon breaches, lye ſentinel, perdue, give
the firſt onſet, ſtand in the fore-front of the
battel, marching bravely on, with a cheerful
noiſe of drums and trumpets, ſuch vigour and
alacrity, ſo many banners ſtreaming in the
ayr, glittering armours, motions of plumes,
woods of pikes, and ſwords, variety of co-

lours, coſt and magnificence, as if they went
in triumph, now victors to the Capitol, and
with ſuch pomp, as when Darius army march-
ed to meet Alexander at Iſſus. Void of all
fear they run into eminent dangers, Canons
mouth, &c. ut vulneribus ſuis ferrum hoſti-
um hebetent, ſaith * Barletius, to get a name
of valour, honour and applauſe, which laſts not
neither, for it is but a meer flaſh this fame,
and like a roſe, intra diem unum extinguitur,
'tis gone in an inſtant. Of 15000 proletaries
ſlain in a battel, ſcarce fifteen are recorded in
hiſtory, or one alone, the General perhaps, and
after a while his and their names are likewise
blotted out, the whole battel it ſelf is forgotten.
Thoſe Gracian Orators, ſumma vi ingenii &
eloquentiae, ſet out the renowned overthrows
at Thermopylae, Salamina, Marathro, Micalae,
Mantineae, Cheroneae, Plateae: The Romans
record their battel at Cannas, and Pharfalian
fields, but they do but record, and we ſcarce
hear of them. And yet this ſuppoſed honour,
popular applauſe, deſire of immortality by this
means, pride and vain-glory ſpurs them on
many times raſhly and unadviſedly, to make
away themſelves and multitudes of others.
Alexander was ſorry, becauſe there were no
more worlds for him to conquer, he is ad-
mired by ſome for it, animoſa vox videtur,
& regia, 'twas ſpoken like a Prince, but as wiſe
Seneca cenſures him, 'twas vox iniquiſſima
& ſtultiſſima, 'twas ſpoken like a bedlam fool;
and that ſentence which the ſame m Seneca ap-
propriates to his father Philip and him; I ap-
ply to them all, Non minores fuere peſtes mor-
taliſum quàm inundatio, quàm conflagratio,
quibus, &c. they did as much miſchief to mor-
tal men as fire and water, thoſe mercileſs ele-
ments when they rage. n Which is yet more
to be lamented, they perſwade them, this
hellish courſe of life is holy, they promiſe
Heaven to ſuch as venture their lives bello
ſacro, and that by theſe bloody wars, as Per-
ſians, Greeks, and Romans of old, as modern
Turks do now their Commons, to encourage
them to fight, ut cadant infelicitate, If they dye
in the field, they go directly to Heaven, and
ſhall be canonized for Saints, (O diabolical
invention) put in the Chronicles, in perpetu-
am rei memoriam, to their eternal memory:
when as in truth, as o ſome hold, it were much
better (ſince wars are the ſcourge of God for
ſin, by which he puniſheth mortal mens pieviſh-
neſs and folly) ſuch bruitiſh ſtories were
ſuppreſſed, becauſe ad morum institutionem
nihil habent, they conduce not at all to man-
ners, or good life. But they will have it thus
nevertheleſs, and ſo they put a note of p divi-
nity upon the moſt cruel, and pernicious plague
of humane kind, adore ſuch men with grand
titles, degrees, ſtatues, images, q honour, ap-
plaud and highly reward them for their good

* Iib. 10.
vit. Scan-
derbeg.

I Nulli be-
atiores
habiti,
quàm qui
in praeliis
cecidiffent.
Eriſonius
de rep. Per-
ſarum. l. 3.
ſol. 3. 44.
Idem La-
ctantius de
Romanis &
Grecis.
Idem Am-
mianus lib.
23. de Per-
thiſ. Ju-
dicatur is
ſolus beatus
apud eos,
qui in pre-
lio fuerit
animam.
De Benef.
lib. 2. c. 1.
m Nat.
quaſt. lib. 3.
n Boterus
Amphitri-
dion. Buſ-
bequius
Turc. hiſt.
Per caedes
& ſanguini-
nem parare
hominibus
aſcenſum in
caelum pu-
tant, La-
ctant. de
falſa relig.
l. 1. cap. 8.

o Quoniam bella acerbiffima dei flagella ſunt quibus hominum peccata
ciam punit, ea perpetua oblivione ſepelienda potius quàm memorie mar-
danda pleriq; judicant. Rich. Vinoth. praef. hiſt. Gall. p. Cruentam
humani generis peſtem, & perniciem divinitatis notâ inſignunt. q Et
quod dolendum, applauſum habent & occurſum viri tales.

* Herculi
eadem por-
ta ad cœ-
lum patuit,
qui mag-
nam generis
humani
partem per-
didit.

a Virg. Æ-
neid. 7.

b Homici-
dium quum
committunt
singuli,
crimen est,
quum pub-
licè geri-
tur, virtus
vocatur.

Cyprianus.

* Seneca.

c Juven.

d De va-
nit. Scient.

de princip.

nobilitatis.

e Juven.

Sat. 4.

f Pausa ra-
pit, quod

Natta reli-
quit. Tu

peffimus

omniū la-
troes, as

Demetrius

the Pyrat

told Alex-
ander in

Cartius.

g Non ausi

mutare,

Æc. Asop.

h Impro-
bum &

stultum, si

divitem

multos bo-
nos viros in

sevitutem

habentem,

ob id diu-
taxat quod

ei contin-
gat auro-

rum numis-
matum cu-

mules, ut

appendices,

& addita-

menta nu-

mismatum

Morus utop.

lib. 2.

Idem lib. 2.

service, no greater glory than to dye in the field. So *Africanus* is extolled by *Ennius*: *Mars*, and * *Hercules*, and I know not how many besides of old were deified, went this way to Heaven, that were indeed bloody Butchers, wicked destroyers, and troublers of the world, prodigious monsters, hell-hounds, feral glagues, devourers, common executioners of humane kind, as *Lactantius* truly proves, and *Cyprian* to *Donat.*, such as were desperate in wars, and precipitately made away themselves (like those *Celtes* in *Damascen*, with ridiculous valour, *ut dedecoratum putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seek to shun a *Canons* shot, are base cowards, and no valiant men. By which means, *Madet orbis* *mutuo sanguine*, the earth wallows in her own blood, *a* *Sævit amor ferri & scelerati insania belli*, and for that, which if it be done in private, a man shall be rigorously executed, *b* and which is no less than murder it self, if the same fact be done in publick in wars, it is called manhood, and the party is honoured for it. — * *prosperum & fœlix scelus Virtus vocatur* — We measure all as *Turks* do, by the event, and most part, as *Cyprian* notes, in all Ages, Countreys, Places, *sævitia magnitudo impunitatem sceleris acquirit*, the foulness of the fact vindicates the offender. *c* One is crowned for that which another is tormented:

Ille crucem sceleris precium tulit, hic diadema. made a Knight, a Lord, an Earl, a great Duke, (as *d* *Agrippa* notes) for which another should have hung in gibbers, as a terror to the rest,

e & *tamen alter, Si fecisset idem, caderet sub iudice morum.*

A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intolerable cold, hunger, and thirst, to save himself from starving: but a *f* great man in office, may securely rob whole Provinces, undo thousands, pill and pole, oppress *ad libitum*, fley, grind, tyrannize, enrich himself by spoils of the Commons, be uncontrollable in his actions, and after all, be recompensed with turgent titles, honoured for his good service, and no man dare find fault, or

g mutter at it. How would our *Democritus* have been affected, to see a wicked carter, or *h* fool, a very ideot, a fudge, a golden ass, a monster of men, to have many good men, wise men, learned men to attend upon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money, *i* and to honour him with divine titles, and bumbast Epithets, to smother him with fumes and eulogies, whom they know to be a dizard, a fool, a coverous wretch, a beast, &c. because he is rich? To see *sub exuviiis leonis* *onagrum*, a filthy loathsome carkass, a Gorgons head puffed up by parasites, assume this unto

himself, glorious titles, in worth an infant, a Cuman ass, a painted sepulchre, an *Egyptian* temple? To see a withered face, a diseased, deformed, cankered complexion, a rotten carkass, a viperous mind, and Epicurean soul set out with orient pearls, jewels, diadems, perfumes, curious, elaborate works, as proud of his clothes, as a child of his new coats; and a goodly person, of an Angelick Divine countenance, a Saint, an humble mind, a meek spirit clothed in rags, beg, and now ready to be starved? To see a silly contemptible sloven in apparel, ragged in his coat, polite in speech, of a divine spirit, wise? another neat in clothes, spruce, full of courtesie, empty of grace, wit, talk non-sense?

To see so many Lawyers, Advocates, so many Tribunals, so little Justice; so many Magistrates, so little care of common good; so many Laws, yet never more disorders; *Tribunal litium segetem*, the Tribunal a Labyrinth, so many thousand Suits in one Court sometimes, so violently followed? To see *injustissimum sæpè juri præsentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosam humanitati*? To see a Lamb *k* executed, a Woolf pronounce sentence, *La-tro* arraigned, and *Fur* sit on the Bench, the Judge severely punish others, and do worse himself, *l* *eundem furtum facere & punire, m rapinam plectere, quum sit ipse raptor*? Laws altered, mis-contrued, interpreted *pro* and *con*, as the *n* Judge is made by friends, bribed, or otherwise affected as a nose of wax, good to day, none to morrow; or firm in his opinion, cast in his? Sentence prolonged, changed, *ad arbitrium judicis*, still the same case, *o* one thrust out of his inheritance, another falsely put in by favour, false forged Deeds or Wills. *Incise leges negliguntur*, Laws are made and not kept; or if put in execution, *p* they be some silly ones that are punished. As put case it be fornication, the Father will dis-inherit or abdicate his child, quite cashier him, (out villain be gone, come no more in my sight) a poor man is miserably tormented with loss of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must do penance to the utmost; a mortal sin, and yet make the worst of it, *nunquid aliud fecit, saith Tranio* in the *q* Poet, *nisi quod faciunt summis nati generibus*; he hath done no more than what Gentlemen usually do.

r *Neque novum, neque mirum, neque secus quam alii solent.*

For in a great person, right worshipful Sir, a right honourable Grandee, 'tis not a venial sin, no not a peccadillo, 'tis no offence at all, a common and ordinary thing, no man takes notice of it; he justifies it in publick, and peradventure brags of it,

s *Nam quod turpe bonis, Titio, Sæioque, decebat Crispinum* —

t Many poor men, younger brothers, &c. by *stratum culpa fit, qui malos imitantur præceptores, qui discipulos libentius verberant quam docent.* *Morus utop. lib. 1.*

reason

k Cyp. 2. ad

Donat. ep.

ut reus in-

nocens pere-

at, sit no-

cens. Judex

damnat fo-

ras, quod

intus ope-

ratur.

l Sidonius

Apr.

m Salvia-

nus l. 3.

de provid.

n Ergo ju-

dicium ni-

hil est nisi

publica

merces.

Petronius.

Quid faci-

ant leges

ubi sola

pecunia

regnat?

Idem.

o Hic ar-

centur hæ-

reditatibus

liberi, hic

donatur

bonis alie-

nis, falsum

consulit, al-

ter testa-

mentum

corrumpit,

&c. Idem.

p Vexat

centura co-

lumbas.

q Plant.

mostel.

r Idem.

s Juven.

Sat. 4.

t Quod tor-

sint fures

& mendi-

ci, magi-

reason of bad policy, and idle education (for they are likely brought up in no calling) are compelled to beg or steal, and then hanged for theft; than which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quam medico multa funera*, 'tis the Governours fault. *Libentius verberant quam docent*, as School-masters do rather correct their pupils, than teach them when they do amiss. "They had more need provide there should be no more Thieves and Beggars, as they ought with good policy, and take away the occasions, than let them run on, as they do to their own destruction: root out likewise those causes of wrangling, a multitude of Lawyers, and compose controversies, *lites lustrales & seculares*, by some more compendious means. Whereas now for every toy and trifle, they go to law, **Mugit litibus insanum forum, & sedit invicem discordantium rabies*, they are ready to pull out one anothers throats; and for commodity y to squeeze blood, saith Hierom, out of their brothers hearts, defame, lye, disgrace, backbite, rail, bear false witness, swear, forswear, fight and wrangle, spend their goods, lives, fortunes, friends, undo one another, to enrich an Happy Advocate, that preys upon them both, and cries *Eia Socrates, Eia Xantippe*; or some corrupt Judge, that like the ^z Kite in *Æsop*, while the Mouse and Frog fought, carryed both away. Generally they prey one upon another, as so many ravenous Birds, brute Beasts, devouring Fishes, no medium, omnes ^a hic aut captantur aut captant; aut cadavera quæ lacerantur, aut corvi qui lacerant, either deceive or be deceived; tear others, or be torn in pieces themselves; like so many buckers in a Well, as one riseth another falleth, one's empty, another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the Market? A place according to ^b *Anacharsis*, wherein they cozen one another, a trap; nay, what's the world it self? ^c A vast Chaos, a confusion of manners, as fickle as the air, *domicilium insanorum*, a turbulent troop full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisie, a shop of knavery, flattery, a nursery of villany, the scene of babling, the school of giddiness, the Academy of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be killed; wherein every man is for himself, his private ends, and stands upon his own guard. No charity, ^d love, friendship, fear of God, alliance, affinity, consanguinity, Christianity can contain them, but if they be any wayes offended, or that string of commodity be touched, they fall foul. Old friends become bitter enemies on a suddain, for toyes and small offences, and they that erst were willing to do all mutual offices of love and kindness, now revile, and persecute one another to death, with more than *Vatnian* hatred, and will not be reconciled. So long as they are behoveful, they love, or may be-
stead each other, but when there is no more good to be expected, as they do by an old

dog, hang him up or casheer him: which ^e *Plutarch* Cato counts a great *indecorum*, to use men like old shoes or broken glasses, which are flung to the dunghil; he could not find in his heart to sell an old Ox, much less, to turn away an old servant: but they in stead of recompence, revile him, and when they have made him an instrument of their villany, as ^f *Bajazet* the second Emperour of the *Turks*, did by *Acomethes Bassa*, make him away, or in stead of reward, hate him to death, as *Silius* was served by *Tiberius*. In a word, every man for his own ends. Our *summum bonum* is commodity, and the goddess we adore *Dea moneta*, Queen money, to whom we daily offer sacrifice, which steers our hearts; hands, ^h affections, all: that most powerful goddess, by whom we are reared; depressed, elevated, ⁱ esteemed the sole Commandress of our actions, for which we pray, run, ride, go, come, labour, and contend as Fishes do for a crum that falleth into the water. It's not worth, vertue, (that's *bonum theatrale*) wisdom, valour, learning, honesty, religion, or any sufficiency for which we are respected, but ^k money, greatness, office, honour, authority; honesty is accounted folly; knavery, policy; men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, coggling, plotting, counterplotting, temporizing, flattering, cozening, dissembling, ^m that of necessity one must highly offend God if he be conformable to the world, *Cretizare cum Crete*, or else live in contempt, disgrace, and misery. One takes upon him temperance, holiness, another austerity, a third an affected kind of simplicity, when as indeed he, and he, and he, and the rest are ⁿ hypocrites, *ambodexters*, out-sides, so many turning pictures, a ^o Lion on the one side, a Lamb on the other. How would *Democritus* have been affected to see these things? ^p *Quantum quisque sua nummorum servat in arca, Tantum habet & fidei*. ¹ Non à peritiâ sed ab ornatu & vulgi vocibus habemur excellentes. *Cardan. l. 2. de cons.* ^m Perjurata suo postponit numina lucro Mercator. ut necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi. ⁿ Qui Curios simulant & Bacchanalia vivunt. ^o Tragelapho similes vel centauris, sursum homines, deorsum equi.

To see a man turn himself into all shapes like a *Camelion*, or as *Proteus*, omnia transformans sese in miracula rerum, to act twenty parts and persons at once, for his advantage to temporize and vary like *Mercury* the Planet, good with good, bad with bad; having a several face, garb, and character for every one he meets; of all religions, humours, inclinations; to fawn like a *Spaniel*, *mentitis & mimicis obsequiis*, rage like a *Lion*, bark like a *Cur*, fight like a *Dragon*, sting like a *Serpent*, as meek as a *Lamb*, and yet again grin like a *Tygre*, weep like a *Crocodile*, insult over some, and yet others domineer over him, here command, there crouch; tyrannize in one place, be baffled in another; a wise man at home, a fool abroad to make others merry. To see so much difference betwixt words and deeds,

u Deper-
nuntur furi
gravia &
horrenda
supplicia,
quam poti-
us provi-
dendum
multo foret
ne fures
sint, ne cui-
quam tam
dira furan-
di aut pe-
reundi sit
necessitas.
Idem.
x Boterus
de augmen-
to lib. 3.
cap. 3.
y R frater-
no corde
sanguinem
eliciunt.
z Milvus
rapit ac
deglubit.

a Petronius
de Crotona
vivit.

b Quid fo-
rum? locus
quo alius
aliud cir-
cumvenit.
c Vastum
chaos, lar-
varum em-
porium,
theatrum
hypocritas,
&c.

d Nemo
coelum, ne-
mo jusju-
randum, ne-
mo Jovem
pluris fa-
cit, sed
omnes aper-
tis oculis
bona sua
computant.
Petron.

vit. ejus.
Indecorum
animatis
ut calceis
uti aut vi-
tris, que
ubi fracta
abjicimus,
nam ut de
meipso di-
cam, nec
bovem se-
nem vendi-
deram, ne-
dum homi-
nem natu-
grandem
laboris soci-
um.
f Jovius.
Cum innu-
mera illius
beneficia
rependere
non posset
aliter, in-
terfici
jussit.
g Beneficia
eiusque la-
ta sunt dum
videntur
solvi posse,
ubi mul-
tum ante-
venere pro
gratia odi-
um reddi-
tur. Tac.
h Paucis
charior est
fides quam
pecunia.
Salust.
i Prima
sere vota &
cunctis,
&c.
k Et genus
& formam
regina pe-
cunia donat.

p Præcep-
tis suis
caelum pro-
mittunt,
ipsi interim
pulveris
terreni vi-
lia manci-
pant.

q Aeneas
Sylv.

r Arridere
homines ut

serviant,
blandiri ut

fallant.
Cyp. ad Do-

natum.
* Love

and hate
are like

the two
ends of a

perspe-
ctive

glass, the
one multi-
plies, the

other
makes

less.
f Ministri

locupletio-
res iis

quibus mi-
nistratur,

servus ma-
iores opes

habens
quam pa-

tronus.
t Qui ter-

ram colunt
equi paleis

pascun-
tur, qui

otiantur
caballi

avenâ sagi-
nantur,

discalcea-
tus discor-

rit qui
calces aliis

facit.
u Juven.

x Bodin
lib. 4. de

repub. c. 6.
y Plinius

l. 37. c. 3.
capillos ha-

buit succi-
neos, exinde

factum ut
omnes pu-

ellæ Roma-
næ colorem

illum affe-
ctarent.

z Odit
damnatos.

Juv.
a Agrippa

ep. 28. l. 7.
Quorum

cerebrum est in ventre, ingenium in patinis. b Psal. They eat up my people as bread. c Absumit heres cæcuba dignior servata centum clavibus, & mero distinguit pavimenti superbo, pon- rificum potiore cænis. Hor.

deeds, so many parasanges betwixt tongue and heart, men like Stage-players act variety of parts, P give good precepts to others, soar aloft, whilst they themselves grovel on the ground.

To see a man protest friendship, kiss his hand, q quem mallet truncatum videre, r smile with an intent to do mischief, or cozen him whom he salutes, * magnifie his friend unwor- thy with hyperbolical Elogiums; his enemy albeit a good man, to vilifie and disgrace him, yea, all his actions, with the utmost livor and malice can invent.

To see a f servant able to buy out his Ma- ster, him that carries the Mace more worth than the Magistrate, which Plato lib. 11. de leg. absolutely forbids, Epictetus abhors. An Horse that tills the t Land fed with chaff, an idle Jade have provender in abundance; him that makes shoos go bare-foot himself, him that sells meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fools heads, men like Apes follow the fashions, in tises, gestures, actions: if the King laugh, all laugh;

u Rides? majore cachinno

Concutitur, flet si lachrymas conspexit amici.

* Alexander stooped, so did his Courtiers: Alphonsus turned his head, and so did his pa- rasites. y Sabina Poppea, Nero's Wife, wore amber-colour'd hair, so did all the Roman La- dies in an instant, her fashion was theirs.

To see men wholly led by affection, admi- red and censured out of opinion without judge- ment: an inconsiderate multitude, like so many dogs in a Village, if one bark all bark without a cause: as fortunes fan turns, if a man be in favour, or commended by some great one, all the world applauds him; z if in disgrace, in an instant all hate him, and as the Sun when he is eclipsed, that erst took no notice, now gaze, and stare upon him.

To see a a man wear his brains in his belly, his guts in his head, an hundred oaks on his back, to devour an hundred oxen at a meal; nay more, to devour houses and towns, or as those Anthropophagi, b to eat one another.

To see a man roll himself up like a snow- ball, from base beggary to right worshipful and right honourable titles, unjustly to screw him- self into honours and offices; another to starve his genius, damn his soul to gather wealth, which he shall not enjoy, which his prodigal c son melts and consumes in an in- stant.

To see the ηγεμονίαν of our times, a man bend all his forces, means, time, fortunes, to be a favourites, favourites, favourite, &c. a parasites, parasites, parasite, that may scorn the servile world as having enough already.

To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all,

and for an old jerkin ran of errands, now ruffle in silk and fatten, bravely mounted, jovial and polite, now scorn his old friends and famili- ars, neglect his kindred, insult over his bet- ters, domineer over all.

To see a scholar crouch and creep to an il- literate peasant for a meals meat; a scrivener better paid for an obligation; a faulkner re- ceive greater wages than a student; a lawyer get more in a day, than a philosopher in a year; better reward for an hour, than a scho- lar for a twelve moneths study; him that can * paint Thais, play on a fiddle, curl hair, &c. sooner get preferment than a Philologer or a Poet.

To see a fond Mother like Æsops Ape, hug her Child to death, a d Wittal wink at his Wives honesty, and too perspicuous in all other affairs; one stumble at a straw, and leap over a block; rob Peter, and pay Paul; scrape unjust summs with one hand, purchasè great Mannors by corruption, fraud and coze- nage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c. Penny wise, pound foolish; Blind men judge of colours; wise men silent, fools talk; e find fault with others, and do worse them- selves; * denounce that in publick which he doth in secret; and which Aurelius Victor gives out of Augustus, severely censure that in a third, of which he is most guilty him- self.

To see a poor fellow, or an hired servant venture his life for his new Master that will scarce give him his wages at years end; A countrey colone toil and moil, till and drudge for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantasti- cal expences; A noble man in a bravado to encounter death, and for a small flash of ho- nour to cast away himself; A worldling trem- ble at an Executer, and yet not fear Hell-fire; To wish and hope for immortality, desire to be happy, and yet by all means avoid death, a necessary passage to bring him to it.

To see a fool-hardy fellow like those old Danes, qui decollari malunt quam verberari, dye rather than be punished, in a sonish hu- mour imbrace death with alacrity, yet f scorn to lament his own sins and miseries, or his dear- est friends departures.

To see wise men degraded, fools preferred, one govern Towns and Ctries, and yet a silly woman over-rules him at home; Command a Province, and yet his own * servants or chil- dren prescribe Laws to him, as Themistocles son did in Greece; g What I will (said he) my Mother will, and what my Mother will, my Father doth. To see horses ride in a Coach, men draw it; Dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breeches;

consuemus, ita abominantur Dani, ut nec pro peccatis nec pro de- functis amicis ulli flere liceat. * Orbi dat leges foras, vix fa- mulum regit sine strepitu domi. g Quicquid ego volo, hoc vult ma- ter mea, & quod mater vult, facit pater.

h Oves, h sheep demolish towns, devour men, &c. And in a word, the world turned upside downward.

O viveret Democritus.

To insist in every particular were one of *Hercules labours*, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane?* And who can speak of all? *Crimine ab uno disce omnes*, take this for a taste.

But these are obvious to sense, trivial and well known, easie to be discerned. How would *Democritus* have been moved, had he seen the secrets of their hearts? If every man had a window in his breast, which *Momus* would have had in *Vulcanus* man, or that which *Tully* so much wisht it were written in every mans forehead, *Quid quisque de republicâ sentiret*, what he thought; or that it could be effected in an instant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros*.

Spes hominum cecas, morbos, votumque labores,

Et passim toto volitantes aethere curas.

Blind hopes and wishes, their thoughts and affairs,

Whispers and rumours, and those flying cares.

That he could *cubiculorum obductas foras recludere, & secreta cordium penetrare*, which *Cyprian* desired, open doors and locks, shoot bolts, as *Lucians Gallus* did with a feather of his tail: or *Gyges* invisible ring, or some rare perspective glass, or *Otaousticon*, which would so multiply *species*, that a man might hear and see all at once (as *Martianus Capella's Jupiter* did in a spear, which he held in his hand, which did present unto him all that was daily done upon the face of the earth) observe cuckolds horns, forgeries of Alchymists, the Philosophers stone, new projectors, &c. and all those works of darkness, foolish vows, hopes, fears, and wishes, what a deal of laughter would it have afforded? He should have seen Wind-mills in one mans head, an Hornets nest in another. Or had he been present with *Icaromenippus* in *Lucian* at *Jupiters* whispering place, and heard one pray for rain, another for fair weather; one for his Wives, another for his Fathers death, &c. to ask that at Gods hand, which they are abashed any man should hear: How would he have been confounded? Would he, think you, or any man else, say that these men were well in their wits?

Hæc sani esse hominis qui sanus juret Orestes? Can all the *Hellebore* in the *Anticyra* cure these men? No, sure, * an acre of *Hellebore* will not do it.

That which is more to be lamented, they are mad like *Seneca's* blind woman, and will not acknowledge, or seek for any cure of it, for *pauci vident morbum suum, omnes amant*,

* *Plantus Menech. non potest hæc res Hellebori jugere obtineri. n Eoque gravior morbus quo ignotior periclitanti.*

If our ° leg or arm offend us, we covet by all means possible to redress it; p and if we labour of a bodily disease, we send for a Physician; but for the diseases of the mind we take no notice of them: Lust harrows us on the one side, envy, anger, ambition on the other. We are torn in pieces by our passions, as so many wild horses, one in disposition, another in habit; one is melancholy, another mad; q and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the Candle, because the biting fleas should not find him; he shrouds himself in an unknown habit, borrowed titles, because no body should discern him. Every man thinks with himself *Egomēt videor mihi sanus*, I am well, I am wise, and laughs at others. And 'tis a general fault amongst them all, that * which our fore-fathers have approved, diet, apparel, opinions, humours, customs, manners, we deride and reject in our time as absurd. r Old men account Juniors all fools, when they are meer dizards; and as to failers

———— *terraque urbesque recedunt* ——— they move, the land stands still, the world hath much more wit, they dote themselves. *Turks* deride us, we them; *Italians Frenchmen*, accounting them light headed fellows, the *French* scoff again at *Italians*, and at their several customs; *Greeks* have condemned all the world but themselves of barbarism, the world as much vilifies them now; we account *Germans* heavy, dull fellows, explode many of their fashions; they as contemptibly think of us; *Spaniards* laugh at all, and all again at them. So are we fools and ridiculous, absurd in our actions, carriages, dyet, apparel, customs and consultations; we s scoff and point one at another, when as in conclusion all are fools, * and they the veriest asses that hide their ears most. A private man if he be resolved with himself, or set on an opinion, accounts all ideots and asses that are not affected as he is,

———— *nil rectum, nisi quod placuit sibi ducit*, that are not so minded, u quodque volunt homines se bene velle putant) all fools that think not as he doth: he will not say with *Atticus*, *Suam quisque sponsam, mihi meam*, let every man enjoy his own spouse; but his alone is fair, *suis amor*, &c. and scorns all in respect of himself, * will imitate none, hear none y but himself, as *Pliny* said, a law and example to himself. And that which *Hippocrates* in his Epistle to *Dionysius*, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet, nec curat*, that which he hath not himself or doth not esteem, he accounts superfluity, an idle quality, a meer foppery in another: like *Aesops* fox, when he had lost his tail, would have all his fellow foxes cut off theirs. The *Chineses* say, that we *Europeans* have one eye, they themselves two, all the world is blind: (though * *Scaliger* accounts them *Brutes* too,

terti sapere concedit, ne desipere videatur. Agrip. * *Omnis orbis persequitur a Persis ad Lusitaniam.*

merum

merum pecus,) so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, meer ideots and asses. Thus not acknowledging our own errors, and imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui insaniâ*, to make our selves merry with other mens obliquities, when as he himself is more faulty than the rest: *mutato nomine, de te fabula narratur*, he may take himself by the nose for a fool; and which one calls *maximum stultitiæ specimen*, to be ridiculous to others, and not to perceive or take notice of it, as *Marsyas* when he contended with *Apollo*, *non intelligens se deridiculo haberi*, saith * *Apuleius*; 'tis his own cause, he is a convict mad-man, as ^z *Austin* well infers, *In the eyes of wise men and Angels he seems like one, that to our thinking walks with his heels upward*. So thou laughest at me, and I at thee, both at a third; and he returns that of the Poet upon us again, ^a *Hei mihi, insanire me aiunt, quum ipsi ultro insaniant*. We accuse others of madness, of folly, and are the veriest dizards our selves. For it is a great sign and property of a fool (which *Eccl. 10.3.* points at) out of pride and self-conceit, to insult, vilifie, condemn, censure, and call other men fools (*Non videmus mantica quod à tergo est*) to tax that in others, of which we are most faulty; teach that which we follow not our selves: For an inconstant man to write of constancy, a prophane liver prescribe rules of sanctity and piety, a dizard himself make a treatise of wisdom, or with *Salust* to rail down-right at spoilers of countreys, and yet in * office to be a most grievous poller himself. This argues weakness, and is an evident sign of such parties indiscretion. ^b *Peccat uter nostrum cruce dignius? Who is the fool now?* Or else peradventure in some places we are ^c all mad for company, and so 'tis not seen, *Satietas erroris & dementia, pariter absurditatem & admirationem tollit*. 'Tis with us, as it was of old (in ^d *Tullies* censure at least) with *C. Fimbria* in *Rome*, a bold, hair-brain'd, mad fellow, and so esteemed of all; such only excepted, that were as mad as himself: now in such a case there is no notice taken of it.

Nimirum insanus paucis videatur: cò quod Maxima pars hominum morbo jactatur eodem. When all are mad, where all are like oppressed, Who can discern one mad man from the rest? But put the case they do perceive it, and some one be manifestly convict of madness, ^e he now takes notice of his folly, be it in action, gesture, speech, a vain humour he hath in building, bragging, jangling, spending, gaming, courting, scribbling, prating, for which he is ridiculous to others, ^f on which he dotes, he doth acknowledge as much: yet with all the Rhetorick thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will persevere in his dotage. 'Tis *amabilis insania, & mentis gratissimus error*, so pleas-

ing, so delicious, that he cannot leave it. He knows his error, but will not seek to decline it, tell him what the event will be, beggary, sorrow, sickness, disgrace, shame, loss, madness, yet ^h *an angry man will prefer vengeance, a lascivious his whore, a thief his booty, a glutton his belly before his welfare*. Tell an Epicure, a covetous man, an ambitious man of his irregular course, wean him from it a little, *pol me occidisti amici*, he cries anon, you have undone him, and as ⁱ *a dog to his vomit*, he returns to it again: no perswasion will take place, no counsel, say what thou canst,

Clames licet & mare cælo

——— *Confundas, surdo narras,*

demonstrate as *Ulysses* did to ^k *Elpenor* and *Gryllus*, and the rest of his companions *those swinish men*, he is irrefragable in his humour, he will be a hog still; bray him in a mortar, he will be the same. If he be in an heresie, or some perverse opinion, settled as some of our ignorant Papists are, convince his understanding, shew him the several follies, and absurd fopperies of that sect, force him to say, *veris vincor*, make it as clear as the sun, ^l he will err still, peevish and obstinate as he is; and as he said ^m *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will do as I have done, as my predecessors have done, ⁿ and as my friends now do: I will dote for company. Say now, are these men ^o mad or no, ^p *Heus, age responde?* are they ridiculous? *cedo quemvis arbitrum*, are they *sane mentis*, sober, wise, and discreet? have they common sense?

——— *Uter est insanior horum?*

I am of *Democritus* opinion for my part, I hold them worthy to be laughed at; a company of brain-sick dizards, as mad as ^r *Orestes* and *Athamas*, that they may go ride the ass, and all sail along to the *Anticyra*, in the ship of fools for company together. I need not much labour to prove this which I say, otherwise than thus, make any solemn protestation, or swear, I think you will believe me without an oath; say at a word, are they fools? I refer it to you, though you be likewise fools and mad-men your selves, and I as mad to ask the question; for what said our comical *Mercury*? ^s *Iustum ab injustis petere insipientia est*. I'll stand to your censure yet, what think you?

But for as much as I undertook at first, that Kingdoms, Provinces, Families, were melancholy as well as private men, I will examine them in particular, and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, illustrations, and that in brief.

^t *Nunc accipe quare desipiant omnes æque ac tu.* My first argument is borrowed from *Solomon*, an arrow drawn out of his sententious quiver, *Prov. 3.7. Be not wise in thine own eyes. And 26. 12. * Seest thou a man wise in his own conceit? more hope is of a fool than of him.* ^u *Isaiak*

* 2 Florid.

z August.

Qualis in

oculis ho-

minum qui

inversis pe-

ditibus am-

bulat, talis

in oculis

sapientum

& angelo-

rum qui

sibi placet,

aut cui

passiones

dominan-

tur.

a Plautus

Menechmi.

* Gover-

nour of

Asnich by

Cæsars ap-

point-

ment.

b Nunc sa-

nitatis pa-

trociniū

est insani-

entium tur-

ba. Sen.

c Pro Roscio

Amerino,

& quod

inter omnes

constat in-

sanissimus,

nisi inter

eos, quæ

ipsi quoque

insaniunt.

d Necessè

est cum in-

sanienti-

bis furere,

nisi solus

relinqueris.

Petronius.

e Quoniam

non est ge-

nus unum

stultitiæ,

qua me

insanire

putas?

f Stultum

me fateor,

liceat con-

cedere ve-

rum, Atque

etiam insa-

nus. Hor.

g O di nec

possum cu-

piens nec

esse quod

odi. Ovid.

Errore gra-

to libenter

omnes insa-

nimus.

h Amator

scortum vi-

te præpo-

nit, ira-

cundus

vindictam,

fur præ-

dam, para-

situs gu-

lam, ambi-

tiosus hono-

res, avarus

opes, &c.

odimus hæc

& accersi-

mus. Car-

dan. l. 2.

de conso-

i Prov. 26.

II.

k Plutarch.

Gryllo.

suilli ho-

mines, sic

Clem. Alex.

vo.

l Non per-

suadebis,

etiamsi per-

suaseris.

m Rully.

n Malo

cum ilis

insanire,

quam cum

aliis bene

sentire.

o Qui inter

hos enutri-

untur, non

magis sapi-

re possunt,

quam qui

in culinâ

bene olere.

Petron.

p Persius.

q Hor. 2.

ser.

r Vesantum

exagitant

pueri, in-

uptæque

puellæ.

s Plautus.

t Hor. l. 2.

sat. 2.

* Superbam

stultitiā

Plinius vo-

cat. 7. ep. 21

quod semel

dixi, fixum

ratumq; sit.

Isaiah pronounceth a woe against such men, cap. 5. 21. *that are wise in their own eyes, and prudent in their own sight.* For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, an especial argument to convince them of folly. Many men (saith ^u Seneca) had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way, too forward, too ripe, preproperi, too quick and ready, * *citò prudentes, citò pii, citò mariti, citò patres, citò sacerdotes, citò omnis officii capaces & curiosi*, they had too good a conceit of themselves, and that marred all; of their worth, valour, skill, art, learning, judgement; eloquence, their good parts; all their Geese are Swans, and that manifestly proves them to be no better than fools. In former times they had but seven wise men, now you can scarce find so many fools. *Thales* sent the golden *Tripos*, which the Fishermen found, and the Oracle commanded to be * *given to the wisest, to Bias, Bias, to Solon, &c.* If such a thing were now found, we should all fight for it, as the three Goddesses did for the golden apple, we are so wise: we have Women-Politicians, Children Metaphysicians; every silly fellow can square a circle, make perpetual motions, find the Philosophers stone, interpret *Apocalypsis*, make new Theoricks, a new systeme of the world, new Logick, new Philosophy, &c. *Nostra utique regio*, saith ^y *Petronius*, our Countrey is so full of deified spirits, divine souls, that you may sooner find a God than a man amongst us, we think so well of ourselves, and that is an ample testimony of much folly.

My second argument is grounded upon the like place of Scripture, which though before mention'd in effect, yet for some reasons is to be repeated (and by *Plato's* good leave, I may do it, ^z *ὅς τὸ καλὸν γενεὴν ἔσεν βλάπτει*) Fools (saith *David*) by reason of their transgressions, &c. *Psal.* 107. 17. Hence *Musculus* inferrs all transgressors must needs be fools. So we read *Rom.* 2. Tribulation and anguish on the soul of every man that doth evil; but all do evil. And *Isai.* 65. 14. *My servants shall sing for joy, and ye shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all Philosophers. Dishonesty (saith *Cardan*) is nothing else but folly and madness. ^b *Probus quis nobiscum vivit?* Shew me an honest man. *Nemo malus qui non stultus*, 'tis *Fabius* aphorism to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will account him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem?* that goes backward all his life, westward, when he is bound to the east? or hold him a wise man (saith ^c *Musculus*) that prefers momentary pleasures to eternity, that spends his masters goods in his absence, forthwith to be condemned for it? *Nequicquam sa-*

pit qui sibi non sapit, who will say that a sick man is wise, that eats and drinks to overthrow the temperature of his body? Can you account him wise or discreet that would willingly have his health, and yet will do nothing that should procure or continue it? ^d *Theodoret* out of *Plotinus* the Platonist, holds it a ridiculous thing for a man to live after his own laws, to do that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safety, and contemns the means, to think to be delivered by another: who will say these men are wise?

A third argument may be derived from the precedent, ^e all men are carried away with passion, discontent; lust, pleasures, &c. they generally hate those virtues they should love, and love such vices they should hate. Therefore more than melancholy, quite mad, bruite beasts, and void of reason; so *Chrysostome* contends; or rather dead and buried alive as ^f *Philofudens* concludes it for a certainty, of all such that are carried away with passions, or labour of any disease of the mind. Where is fear and sorrow, there ^g *Lactantius* stiffly maintains, wisdom cannot dwell.

—*qui cupiet, metuet quoque porro, Qui metuens vivit, liber mihi non erit unquam.* *Seneca* and the rest of the Stoicks are of opinion, that where is any the least perturbation, wisdom may not be found. What more ridiculous, as ^h *Lactantius* urgeth; than to hear how *Xerxes* whipped the *Hellepont*, threatened the *Mountain Athos*, and the like. To speak ⁱ *ad rem*, who is free from passion? ^j *Mortalis nemo est quem non attingat dolor, morbusve*, as ^k *Tully* determines out of an old Poem, no mortal men can avoid sorrow and sickness, and sorrow is an unseparable companion of melancholy. ^l *Chrysostome* pleads farther yet, that they are more than mad, very beasts, stupidified and void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an ass, neighest like an horse after women, ravest in lust like a bull, ravenest like a bear; stingest like a scorpion, rakest like a wolf, as subtle as a fox; as impudent as a dog? Shall I say thou art a man, that hast all the symptomes of a beast? How shall I know thee to be a man? by thy shape? That affrights me more, when I see a beast in likeness of a man.

^m *Seneca* calls that of *Epicurus*, *magnificam vocem*, an heroical speech, A fool still begins to live, and accounts it a filthy lightness in men, every day to lay new foundations of their life; but who doth otherwise? One travels, another builds; one for this, another for that business; and old folks are as far out as the rest; *O dementem senectutem*, *Tully* exclaims. Therefore young, old, middle age, all are stupid, and dote.

ventri indulgeas, quum rapias ut lupo, &c. at inquis formam hominis habeo, id magis terret, quum feram humana specie videre me putem. *m Epist. lib. 2. 13.* Stultus semper incipit vivere, feda hominum levitas, nova quotidie fundamenta vite ponere, novas spes, &c.

^u Multi sapientes proculdubio fuissent, si sese non potassent ad sapientie summum pervenisse. * Idem.

* *Plutarchus Solone. Detur sapientiori.*

^y Tam praesentibus plena est nimirum, ut facilius possis Deum quam hominem invenire.

^z Pulchrum bis dicere non nocet.

^a Malefactor.

^b Who can find a faithful man?

Prov. 20. 6. ^c In *Psal.* 49.

Qui momentanea sempiternis, qui delapidat heri absentis bona, mox in jus vocandus & damnandus.

d Perquam ridiculum est homines ex animi sententia vivere, & que Diis ingrata sunt exequi, & tamen a solis Diis velle salvos fieri, quum propria salutis curam abjecerint.

Theod. c. 6. de provid. lib. de curat. rat. græc. affect.

e Sapiens sibi qui imperiosus, &c. Hor. 2. ser. 7.

f Conclus. lib. de vic. offer. certum est animi morbis laborantes pro mortuis censendos.

g Lib. de sap. ubi timor adest, sapientia adesse nequit.

h Quid in-sanius Xerxe Hellepontum verberante, &c.

i Eccles. 2. 12. Where is bitterness, there is no understanding.

Prov. 12. 16. An angry man is a fool.

k 3. Tusc. Injuria in sapientem non cadit.

l Hom. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lascivias ut taurus, hinnias ut equus post mulieres, ut ursus

* De curi-
al. miser.
Stultus, qui
querit
quod ne-
quit inve-
nire, stul-
tus qui
querit
quod nocet
invenit,
stultus qui
cum plures
habet cal-
les, deteri-
orem deli-
git. Mihi
videntur
omnes deli-
ri, amen-
tes, &c.

* *Aeneas Sylvius* amongst many other, sets down three special wayes to find a fool by. He is a fool that seeks that he cannot find: He is a fool that seeks that, which being found will do him more harm than good: He is a fool, that having variety of wayes to bring him to his journeys end, takes that which is worst. If so, me thinks most men are fools; examine their courses, and you shall soon perceive what dizards and mad men the major part are.

Beroaldus will have drunkards, afternoon-men, and such as more than ordinarily delight in drink, to be mad. The first pot quengeth thirst, so *Panyasis* the Poet determines in *Athenaus*, *secunda gratias, horis & Dionysio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a catalogue of mad men shall we have? what shall they be that drink four times four? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more than mad, much worse than mad.

n Ep. De-
magete.

The *Abderites* condemned *Democritus* for a mad man, because he was sometimes sad, and sometimes again profusely merry. *Hæc Patria* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his countrey men hold him mad, because he laughs; and therefore he desires him to advise all his friends at Rhodes, that they do not laugh too much, or be over sad. Had those *Abderites* been conversant with us, and but seen what *P* fleering and grinning there is in this age, they would certainly have concluded, we had been all out of our wits.

o Amicis
nostris Rho-
di dicito,
ne nimium
rideant,
aut nimium
tristes sint.
p Per mul-
tam risum
poteris cog-
noscere stul-
tiam. Offic.
3. c. 9.

q Sapientes
liberi, stul-
ti servi,
libertas est
potestas,
&c.

r Hor. 2.
ser. 7.

Aristotle in his *Ethicks* holds, *fælix idemque sapiens*, to be wise and happy are reciprocal terms, *bonus idemque sapiens honestus*. 'Tis *Tullies* paradox, *wise men are free, but fools are slaves*, liberty is a power to live according to his own Laws, as we will our selves: Who hath this liberty? Who is free?

— *sapiens sibi imperiosus*,
*Quem neque pauperies, neque mors, neque vin-
cula terrent*,
Responsare cupidinibus, contemnere honores.
Fortis, & in seipso totus teres atque rotundus.
He is wise that can command his own will,
Valiant and constant to himself still,
Whom poverty nor death, nor bands can
fright,
Checks his desires, scorns honours, just and
right.

But where shall such a man be found? If no where, then *è diametro*, we all are slaves, senseless, or worse. *Nemo malus fælix*. But no man is happy in this life, none good, therefore no man wise.

Juven.

Rari quippe boni —

For one vertue you shall find ten vices in the same party; *pauci Promethei, multi Epimethei*. We may peradventure usurp the name, or attribute it to others for favour, as

Carolus Sapiens, Philippus Bonus, Ludovicus Pius, &c. and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus*, *Castilio* a Courtier, *Galen* Temperament, an Aristocracy is described by Politicians. But where shall such a man be found?

Vir bonus & sapiens, qualem vix repperis unum

Millibus è multis hominum consultus Apollo.

A wise, a good man in a million

Apollo consulted could scarce find one.

A man is a miracle of himself, but *Trismegistus* adds, *Maximum miraculum homo sapiens*, a wise man is a wonder: *multi Thyrsigeri, pauci Bacchi*.

Alexander when he was presented with that rich and costly casket of King *Darius*, and every man advised him what to put in it, he reserved it to keep *Homers* works, as the most precious Jewel of humane wit, and yet *a Scalliger* upbraids *Homers* Muse, *Nutricem insanie sapientie*, a nursery of madness, *b impudent* as a Court Lady, that blushes at nothing. *Jacobus Mycillas, Gilbertus Cognatus, Erasmus*, and almost all posterity admire *Lucians* luxuriant wit, yet *Scaliger* rejects him in his censure, and calls him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a fool. *Plutarch* extolls *Seneca's* wit beyond all the Greeks, *nulli secundus*, yet *c Seneca* saith of himself, when I would solace my self with a fool, I reflect upon my self, and there I have him. *Cardan* in his sixteenth Book of *Subtillies*, reckons up twelve supereminent, acute Philosophers, for worth, subtilty, and wisdom: *Archimedes, Galen, Vitruvius, Architas Tarentinus, Euclide, Geber*, that first inventer of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *triumviri terrarum* far beyond the rest, are *Ptolomeus, Plotinus, Hippocrates*. *Scaliger* exercitat. 224. scoffs at this censure of his, calls some of them carpenters, and mechanicians, he makes *Galen* *fimbriam Hippocratis*, a skirt of *Hippocrates*: and the said *d Cardan* himself elsewhere condemns both *Galen* and *Hippocrates* for tediousness, obscurity, confusion. *Paracelsus* will have them both meer ideots, infants in *Physick* and *Philosophy*. *Scaliger* and *Cardan* admire *Suisset* the Calculator, *qui pene modum excessit humani ingenii*, and yet *e Lod. Vives* calls them *nugas Suisseticas*: and *Cardan* opposite to himself in another place, contemns those antients in respect of times present, *f Majoresque nostros ad presentes collatos justè pueros appellari*. In conclusion the said *d Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, *h but only* Prophets and Apostles; how they esteem themselves, you have heard before. We are worldly-wise, admire our selves, and seek for applause: but hear *Saint Bernard*, *quanto magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum*

a Hypocrit.
but mul-
er aulica
nullius pr-
dens.

c Epist. 33.
Quando
fatuo dele-
tari volo,
non est
longe qua-
rendus, me
video.

d Primo
contradi-
centium.
d Lib. de
causis cor-
rupt. arti-
um.
f Actione
ad subtil.
in Scal. fol.
1226.

g Lib. 1. de
sap.
h Vide mi-
ser homo,
quia totum
est vanitas,
totum stul-
ticia, totum
dementia,
quicquid
facis in hoc
mundo, præ-
ter hoc so-
lum quod
propter De-
um facis.
Ser. de mi-
ser. hom.
i In 2 Pla-
tonis dial.
1. de justo-

k Dum
iram &
odium in
Deo revera
ponit.

l Virg. 1.
Eccl. 3.

m Pl. in-
briabuntur
ab ubertate
domus.

n In Psal.
104. Aug.
q In Plato-
nis Tim. sa-
cerdos A-
gyptius.

p Hor. vul-
gus insa-
num.
q Patet ea
divisio pro-
babilis,
et. ex
Arist. Top.
lib. 1. c. 8.
Rog. Bac.
Epist. de
secret. art.
& nat. c. 8.
non est ju-
diciū in
vulgo.

teipsum insipiens: the more wise thou art to others, the more fool to thy self. I may not deny but that there is some folly approved, a divine fury, a holy madness, even a spiritual drunkenness in the Saints of God themselves; *Sanctam insaniam Bernard* calls it (though not as blaspheming ^k *Vorstius*, would infer it as a passion incident to God himself, but) familiar to good men, as that of *Paul*, 2 Cor. he was a fool, &c. and *Rom. 9.* he willeth himself to be anathematized for them. Such is that drunkenness which *Ficinus* speaks of, when the soul is elevated and ravished with a divine taste of that heavenly Nectar, which the Poets deciphered by the sacrifice of *Dionysius*, and in this sense with the Poet, ^l *insanire lubet*, as *Austin* exhorts us, *ad ebrietatem se quisque paret*, let's all be mad and ^m drunk. But we commonly mistake, and go beyond our commission, we reel to the opposite part, ⁿ we are not capable of it, ^o and as he said of the *Greeks*, *Vos Græci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fools. Proceed now *à partibus ad totum*, or from the whole to parts, and you shall find no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or induction. Every multitude is mad, ^p *bellua multorum capitum*, precipitate and rash without judgement, *stultum animal*, a roaring rout. ^q *Roger Bacon* proves it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgo videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humour (*vulgus*) and thou thy self art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approved in nought you say or do, meer ideots and asses. Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall find them all alike, never a barrel better herring.

Copernicus, *Atlas* his successor, is of opinion, the earth is a Planet, moves and shines to others, as the Moon doth to us. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this hypothesis of his in sober sadness, and that the Moon is inhabited: if it be so that the Earth is a Moon, then are we also giddy, vertiginous and lunatick within this sublunary Maze.

I could produce such arguments till dark night: If you should hear the rest,

Ante diem clauso componet vesper Olympo: but according to my promise I will descend to particulars. This melancholy extends it self not to men only, but even to vegetables and sensibles. I speak not of those creatures which are *Saturnine*, melancholy by nature, as lead, and such like Minerals, or those Plants, Rue, Cypress, &c. and Hellebore it self, of which ^r *Agrippa* treats, Fishes, Birds,

and Beasts; Hares, Conies, Dormice, &c. Owls; Bats, Night-birds; but that artificial, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in Date-Trees, as you may read at large in *Constantines* husbandry, that antipathy betwixt the Vine and the Cabbage, Vine and Oyle. Put a Bird in a Cage, he will dye for fullness, or a Beast in a Pen, or take his young ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogs are most subject to this malady, in so much some hold they dream as men do, and through violence of melancholy, run mad; I could relate many stories of dogs, that have dyed for grief, and pined away for loss of their Masters, but they are common in every ^f Author.

Kingdoms, Provinces, and politick bodies are likewise sensible and subject to this disease, as ^t *Boterus* in his *Politicks* hath proved at large. As in humane bodies (saith he) there be divers alterations proceeding from humours, so there be many diseases in a Common-wealth, which do as diversly happen from several distempers, as you may easily perceive by their particular symptoms. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, ^u and flourish, to live in peace, in unity and concord, a Countrey well tilled, many fair built and populous Cities, *ubi incole nitent*, as old ^x *Cato* said, the people are neat, polite and terse, *ubi bene, beatèque vivunt*, which our Politicians make the chief end of a Common-wealth; and which ^y *Aristotle* *Polit. lib. 3.* ^y *Vel publicam utilitatem: salus publica suprema lex esto.* ^z *Beata civitas non ubi pauci beati, sed tota civitas beata.* ^z *Plato quarto de republica.* calls *Commune bonum*, *Polibius lib. 6.* *optabilem & selectum statum*, That Countrey is free from melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing Kingdoms of *Europe*. But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggary, plagues, wars, rebellions, seditions, mutinies, contentions, idleness, riot, epicurism, the land lye untilled, waste, full of bogs, fens, desarts, &c. Cities decayed, base and poor Towns, Villages depopulated, the people squalid, ugly, uncivil; that Kingdom, that Countrey, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which commonly proceed from their own default, or some accidental inconvenience: as to be sit in a bad clime, too far North, sterile, in a barren place, as the desert of *Lybia*, desarts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad air, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, *S. John de Ullua*, &c. or in danger of the Seas continual inundations, as in many places of the *Low-Countreys* and elsewhere, or

f See Lipsius epist.

t De politica illustrum lib. 1. cap. 4. ut in humanis corporibus varie accidunt mutationes corporis, animique, sic in republica, &c. u ubi reges philosophantur, Plato. x Lib. de re rust.

y Vel publicam utilitatem: salus publica suprema lex esto. z Beata civitas non ubi pauci beati, sed tota civitas beata. z Plato quarto de republica.

t De occult Philosoph. l. 1. c. 25. & 19. ejusd. l. Lib. 10. cap. 4.

near some bad neighbours, as *Hungarians* to *Turks*, *Podolians* to *Tartars*, or almost any bordering Countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are Cities by reason
 a of wars, fires, plagues, inundations, b wild beasts, decay of trades, barred havens, the seas violence, as *Antwerp* may witness of late, *Syracuse* of old, *Brundisium* in *Italy*, *Rhye* and *Dover* with us, and many that at this day suspect the seas fury and rage, and labour against it, as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when Religion and Gods service is neglected, innovated or altered, where they do not fear God, obey their Prince, where *Atheism*, *Epicurism*, *Sacrilege*, *Simony*, &c. and all such impieties are freely committed, that Countrey cannot prosper. When *Abraham* came to *Gerar*, and saw a bad Land, he said, sure the fear of God was not in that place. c *Cyprian Echo-vius* a Spanish Chorographer, above all other Cities of *Spain*, commends *Borcino*, in which there was no beggar, no man poor, &c. but all rich and in good estate, and he gives the reason, because they were more religious than their neighbours: why was *Israel* so often spoiled by their enemies, led into captivity, &c. but for their idolatry, neglect of Gods word, for sacrilege, even for one *Achan's* fault? And what shall we expect that have such multitudes of *Achans*, Church-robbers, simoniacal Patrons, &c. how can they hope to flourish, that neglect divine duties, that live most part like *Epicures*?

Other common grievances are generally noxious to a body politick; alteration of laws and customs, breaking priviledges, general oppressions, seditions, &c. observed by d *Aristotle*, *Bodin*, *Boterus*, *Junius*, *Arniscus*, &c. I will only point at some of the chiefest.

e *Impotentia gubernandi*, ataxia, confusion, ill government, which proceeds from unskillful, slothful, griping, covetous, unjust, rash, or tyrannizing Magistrates, when they are fools, ideots, children, proud, wilful, partial, undiscree, oppressors, giddy heads, tyrants, not able or unfit to manage such offices: f many noble Cities and flourishing Kingdoms by that means are desolate, the whole body groans under such heads, and all the members must needs be misaffected, as at this day those goodly provinces in *Asia Minor*, &c. groan under the burthen of a *Turkish* government; and those vast Kingdoms of *Muscovia*, *Russia*, g under a tyrannizing Duke. Who ever heard of more civil and rich populous Countreys than those of *Greece*, *Asia Minor*, abounding with all h wealth, multitude of inhabitants, force, power, splendor and magnificence? and that miracle of Countreys, i the Holy land, that in so small a compass of ground, could maintain so many Towns, Cities, produce so many fighting men? *Egypt* another Paradise, now barbarous and desart, and almost waste, by the despotical government of an imperious *Turk*,

intolerabili servitutis iugo premitur (k one k *Amasus* faith) not only fire and water, goods or lands, sed ipse spiritus ab insolentissimi victoris prem- l *Sabellius* det nutu, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoys all wheresoever he comes, insomuch that an i *Historian* complains, if an old inhabitant should now see them, he would not know them, if a traveller, or stranger, it would grieve his heart to behold them. Whereas m *Aristotle* notes, *Nova exactiones, nova onera imposita*, new burdens and exactions daily come upon them, like those of which *Zosimus* lib. 2. so grievous, ut viri uxores, patres filios prostituerent ut exactoribus equestu, &c. they must needs be discontent, hinc civitatum gemitus & ploratus, as n *Tully* holds, hence come those complaints and tears of Cities, poor, miserable, rebellious, and desperate subjects, as o *Hippolytus* adds: and p as a judicious Countrey-man of ours observed not long since in a survey of that great Duchy of *Tuscany*, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kind. That the State was like a sick body which had lately taken physick, whose humours are not yet well settled, and weakened so much by purging, that nothing was left but melancholy.

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no Religion, but in shew: Quid hypocrisi fragilius? what so brittle and unsure? what sooner subverts their estates than wandering and raging lusts, on their subjects wives, daughters? to say no worse. They that should facem præferre, lead the way to all vertuous actions, are the ringleaders oftentimes of all mischief and disolute courses, and by that means their Countreys are plagued, q and they themselves often ruined, banished or murdered by conspiracy of their subjects, as *Sardanapalus* was, *Dionysius Junior*, *Heliogabalus*, *Periander*, *Pisistratus*, *Tarquinius*, *Timocrates*, *Childericus*, *Appius Claudius*, *Andronicus*, *Galeacius Sforzia*, *Alexander Medices*, &c.

Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they tear a Common-wealth asunder, as so many *Guelfes* and *Gibelines* disturb the quietness of it, r and with mutual murders let it bleed to death; our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, s covetous, avaritia mancipia, ravenous as Wolves, for as *Tully* writes; qui præest prodest, & qui pecudibus præest, debet eorum utilitati inservire: or such as prefer their private before the publick good. For as t he said long since, res privata publicis semper officere. Or whereas they be illiterate, ignorant, Empiricks in policy, ubi deest facultas, u virtus (*Aristot. pol. 5.*) and overthrow their adversaries, enrich themselves, get honour, dissemble; but what is this to the bene esse, or preservation of a Common-wealth?

a Mantua
 ve misere
 nimium vi-
 cina Cre-
 mone.
 b Interdum
 a feris, ut
 olim Mau-
 ritania,
 &c.
 c Delicias
 Hispanie
 An. 1604.
 Nemo ma-
 lus, nemo
 pauper, op-
 timus quis-
 que atque
 ditissimus.
 Pie, san-
 ctæque vi-
 rebant sum-
 maq; cum
 venerati-
 one, & ti-
 more divi-
 no cultui,
 sacrificque
 rebus in-
 cumbant.

d Polit. l.
 5. c. 3.
 e Boterus
 polit. lib. 1.
 c. 1. Cum
 nempe prin-
 ceptis rerum
 gerendarum
 imperitus,
 segnis, osci-
 tans, suique
 muneris im-
 memor, aut
 fatuus est.
 f Non viget
 respublica
 cujus caput
 infirmatur.
 Saltsburi-
 ensis c. 22.
 g See D.
 Fletchers
 relation;
 and Alex-
 ander Gag-
 ninus hi-
 story.
 h Abundans
 omni divi-
 tiarum af-
 fluentia,
 incolarum
 multitudi-
 ne, splendore
 ac potentia.
 i Not a-
 bove 200
 miles in
 length, 60
 in breadth,
 according
 to Adrico-
 miss.

u *Lupum
arribus
tenent.*

x *Hor.*

y *Lib. de
Helvet. re-
pub. ju-
dices quo-
cunque pago
constitunt
qui amica
aliqua
transacti-
one se fieri
possit, lites
tollant.
Ego majo-
rum nostro-
rum simpli-
citatem
admiror,
qui sic
causas gra-
vissimas
composue-
runt, &c.
z *Clenard
l. 1. ep. Si
que contro-
versie utra-
que pars
judicem
adit, is se-
mel & si-
mul rem
transigit,
audit:
nec quid
sit appella-
tio, lachry-
mosaque
more
noscent.
a *Camden.
b *Lib. 10.
epist. ad
Atticum,
epist. 11.
c *Biblioth.
l. 3.
d *Lib. de
Anim.******

e *Lib. ma-
jor. morb.
corp. an
animi.*

*Hi non conveniunt ut diis more majorum sacra faciant, non ut Jo-
vi primitias offerant, aut Baccho commensationes, sed anniver-
sarius morbus exasperans Asiam huc eos coegit, ut contentiones hic
peragant.*

the *Sniffers* of the Advocates in his time, that when they should make an end, they began Controversies, and protract their causes many years; perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking than the thing is worth, or they shall get by the recovery. So that he that goes to Law as the Proverb is, holds a Wolf by the ears, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all; what difference? they had wont heretofore, saith ** Austin*, to end matters, *per communes arbitros*; and so in Switzerland, (we are informed by *y Simlerus*,) they had some common arbitrators, or dayesmen in every Town, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keep peace so well, and end such great causes by that means. At *z Fez* in *Africk*, they have neither Lawyers nor Advocates; but if there be any Controversies amongst them, both parties Plaintiff and Defendant come to their *Alfakins* or chief Judge, and at once without any farther appeals, or pitiful delays, the cause is heard and ended. Our forefathers, as *a* a worthy Corographer of ours observes, had wont *pauculis cruculis aureis*, with a few golden crosses, and lines in verse, to make all conveyances, assurances. And such was the candour and integrity of succeeding ages, that a Deed (as I have oft seen) to convey a whole Manor, was *implicitè* contained in some twenty lines, or thereabouts; like that scede or *Sytala Laconica*, so much renowned of old in all contracts, which *b Tully* so earnestly commends to *Atticus*. *Plutarch* in his *Lysander*, *Aristotle polit.* *Thucydides lib. 1.* *c Diodorus* and *Suidas* approve and magnifie, for that *Laconick* brevity in this kind, and well they might, for according to *d Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words. And so was it of old throughout: but now many skins of parchment will scarce serve turn, he that buys and sells a house, must have a house full of writings, there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say) but we find by our woful experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conveyance so accurately penned by one, which another will not find a crack in, or cavil at, if any one word be misplaced, any little error, all is disannulled. That which is Law to day, is none to morrow, that which is found in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst us but contention and confusion, we bandy one against another. And that which long since *e Plutarch* complained of them in *Asia*, may be verified in our times. These

men here assembled, come not to sacrifice to their gods, to offer Jupiter their first fruits, or merriments to Bacchus; but an yearly disease exasperating *Asia* hath brought them hither, to make an end of their controversies and law suits. 'Tis *multitudo perdentium & pereuntium*, a destructive rout, that seek one anothers ruine. Such most part are our ordinary suiters, termers, clients, new stirrs every day, mistakes, errors, cavils, and at this present, as I have heard in some one Court, I know not how many thousand causes: no person free, no title almost good, with such bitterness in following, so many slights, procraftinations, delays, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, Lawyers, Clients, Laws, both or all: but as *Paul* reprehended the *f Corinthians*, long since, *f 1 Cor. 6.* I may more appositely infer now: There is a *g Stulti* fault amongst you, and I speak it to your *quando de-* shame, Is there not a *8* wise man amongst you, *mum sapi-* to judge between his brethren? but that *etis? f. sal.* brother goes to Law with a brother. And *49. 8.* ** Christs* counsel concerning Law-suits, was *h* Of which never so fit to be inculcated, as in this age: Text read two learn- *h Agree with thine adversary quickly, &c.* ed Ser- *Matth. 5. 25.* mons, * so intituled,

and preached by our Regius Professour, D. *Prideaux*: printed at London by *Felix Kingston*, 1621.

I could repeat many such particular grievances, which must disturb a body politick; To shut up all in brief, where good government is, prudent and wise Princes, there all things thrive and prosper, peace and happiness is in that Land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivil, a Paradise is turned to a wilderness. This Island amongst the rest, our next neighbours the French and Germans, may be a sufficient witness, that in a short time by that prudent policy of the Romans, was brought from barbarism; see but what *Cesar* reports of us, and *Tacitus* of those old Germans, they were once as uncivil as they in *Virginia*, yet by planting of Colonies and good Laws, they became from barbarous outlaws, *i* to be full of rich and po- *i Sapius* pulous Cities, as now they are, and most flour- *bona mate-* rishing Kingdoms. Even so might *Virginia*, *ria cessat* and those wild *Irish* have been civilized long *sine artifice.* since, if that order had been heretofore taken, *Sabellicus* which now begins, of planting Colonies, &c. *de Germa-* *nia. Si* I have read a *k* discourse, printed Anno 1612. *quis vide-* *ret Germa-* *niam urbi-* *bus hodie* *exultam,* *non diceret* *ut olim* *tristem cul-* *tu, asperam* *celo, ter-* *ram infor-* *mem.* *k* By his *Majesties* *Attorney* *General* *there.* *rich, united Provinces of Holland, Zealand, &c.* over against us; those near Cities and po- pulous Towns, full of most industrious Artifi- cers,

1 As Zeip-
land, Bem-
ster in Hol-
land, &c.

m From
Gaant to
Sluce, from
Bruges to
the Sea,
&c.

n Ortelius,
Boterus,
Mercator,
Meteranus,
&c.

o Jam inde
non belli
gloria,
quam hu-
manitatis
cultu inter
florentissi-
mas orbis
Christiani
gentes im-
primis flo-
ruit. Cam-
den. Brit.
de Norman-
nis.
p Geog.
Kecker.
q Tam
hyeme quam
estate in-
trepidè sul-
cant Ocea-
num, & duo
illorum
duces non
minore au-
daciâ quam
fortuna
totius or-
bem terræ
circumna-
vigant.
Ampithe-
tro Boterus.
r A fertile
soil, good
air, &c.
Tin, Lead,
Wool, Saf-
ron, &c.
s Tota Bri-
tania unica
velut arx.
Boter.

cers, ¹ so much Land recovered from the Sea; and so painfully preserved by those artificial inventions, so wonderfully approved, as that of *Bemster* in *Holland*, *ut nihil huic par aut simile invenias in toto orbe*; saith *Bertius* the Geographer, all the world cannot match it, ^m so many navigable chanel from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lie drowned, our Cities thin, and those vile, poor, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficial use of transportation, wholly neglected, so many Havens void of ships and towns, so many Parks and Forests for pleasure, barren Heaths, so many Villages depopulated, &c. I think sure he would find some fault.

I may not deny but that this Nation of ours, doth *bene audire apud exteros*, is a most noble, a most flourishing Kingdom, by common consent of all ⁿ Geographers, Historians, Politicians, 'tis *unica velut arx*, and which *Quincius* in *Livy* said of the inhabitants of *Peleponesus*, may be well applyed to us, we are *testudines testâ suâ inclusi*, like so many Tortoises in our shells, safely defended by an angry Sea, as a wall on all sides; Our Island hath many such honourable Elogiums; and as a learned Countrey-man of ours right well hath it,

^o Ever since the Normans first coming into England, this Countrey both for military matters, and all other of civility, hath been parallel'd with the most flourishing Kingdoms of Europe, and our Christian world, a blessed, a rich Countrey, and one of the fortunate Isles: and for some things ^p preferred before other Countries, for expert Seamen, our laborious discoveries, art of Navigation, true Merchants, they carry the bell away from all other Nations, even the Portugals and Hollanders themselves; ^q without all fear, saith *Boterus*, *furrowing the Ocean Winter and Summer, and two of their Captains, with no less valour than fortune, have sailed round about the world.*

^r We have besides many particular blessings, which our neighbours want, the Gospel truly preached, Church discipline established, long peace and quietness, free from exactions, foreign fears, invasions, domestical seditions, well manured, ^s fortified by Art, and Nature, and now most happy in that fortunate union of England and Scotland, which our forefathers have laboured to effect, and desired to see: But in which we excell all others, a wise, learned, Religious King, another *Numa*, a second *Augustus*, a true *Josiah*, most worthy Senators, a learned Clergy, an obedient Commonalty, &c. Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politick, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.

The first is idleness, by reason of which we have many swarms of rogues and beggars, theeves, drunkards, and discontented persons

(whom *Lycurgus* in *Plutarch* calls *morbos reipub.* the boils of the Common-wealth) many poor people in all our Towns, *Civitates ignobiles*, as ^t *Polydore* calls them, base built Cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants. Our Land is fertile we may not deny, full of all good things, and why doth it not then abound with Cities; as well as *Italy*, *France*, *Germany*, the Low-countries? because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious; Idleness is the *malus Genius* of our Nation. For as ^u *Boterus* justly argues, fertility of a Countrey is not enough, except Art and Industry be joyned unto it. According to *Aristotle*, riches are either natural or artificial; natural are good land, fair mines, &c. artificial, are manufactures, coines, &c. Many Kingdoms are fertile, but thin of inhabitants, as that Duchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corn, Wine, Fruits, &c. yet nothing near so populous as those which are more barren. ^x *England*, saith he (*London only excepted*) hath never a populous City, and yet a fruitful Countrey. I find 46 Cities and walled Towns in *Alsatia*, a small Province in *Germany*, 50 Castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are untilld, as ^y *Munster* informeth us. In ^z *Greichgea* a small Territory on the *Necker*, 24 Italian miles over, I read of 20 walled Towns, innumerable Villages, each one containing 150 houses most part, besides Castles and Noblemens Palaces. I observe in ^a *Turinge* in *Dutchland* (twelve miles over by their scale) 12 Counties, & in them 144 Cities, 2000 Villages, 144 Towns, 250 Castles. In ^b *Bavaria* 34 Cities, 46 Towns, &c. ^c *Portugallia interamnis*, a small plot of ground hath 1460 Parishes, 130 Monasteries, 200 Bridges. *Malta* a barren Island, yields 20000 inhabitants. But of all the rest, I admire *Luet Guiciardines* relations of the Low-countries. *Holland* hath 26 Cities, 400 great Villages. *Zeland* 10 Cities, 102 Parishes. *Brabant* 26 Cities, 102 Parishes. *Flanders* 28 Cities, 90 Towns, 1154 Villages, besides Abbies, Castles, &c. The Low-countries generally have three Cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry and excellency in all manner of trades? Their commerce, which is maintained by a multitude of Tradesmen, so many excellent Channels made by art, and opportune Havens, to which they build their Cities: all which we have in like measure, or at least may have. But their chiefest Loadstone which draws all manner of commerce and merchandise, which maintains their present estate, is not fertility of soyl, but industry that enricheth them, the gold mines of *Pern*, or *Nova Hispania* may not compare with them. They have neither gold nor silver of their own, wine nor oyl, or scarce any corn growing in those united Provinces, little or no Wood, Tin, Lead, Iron, Silk, Wool, any stuff almost, or

t Lib. 1. hist.

u Increment. lib. 1. cap. 9.

x Angliæ excepto Londino, nulla est civitas memorabilis, licet eam natio rerum omnium copia abundet.

y Cosmog. lib. 3. cap. 119. Villarum non est numerus, nullus locus otiosus aut incultus.

z Chytrens orat. edit. Francof. 1583. a Maginus Geog. b Ortelius c Vaseo & Pet. de Medina.

c An hundred families in each.

Mettle;

Mettle; and yet *Hungary, Transilvania*, that brag of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France, Tarentum, Apulia, Lombardy*, or any part of *Italy, Valence* in *Spain*, or that pleasant *Andalusia*, with their excellent fruits, Wine and Oyl, two Harvests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good ships, of well built Cities, so abounding with all things necessary for the use of man. 'Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policy, and commerce. Industry is a Load-stone to draw all good things; that alone makes Countries flourish, Cities populous, ^a and will enforce by reason of much manure, which necessarily follows, a barren soyl to be fertile and good, as Sheep, saith ^b *Dion*, mend a bad pasture.

^a Populi multitudo diligenti cultura fecundat so-lum. *Boter.* l. 8. c. 3.

^b Orat. 35. Terra ubi oves stabulantur, optima agricola ob ster-cus.

^c De re rust. l. 2. cap. 1.

^d Hodie arribus desolatur, & magna ex parte incolis destituitur. *Gerbelius* desc. *Græciæ* lib. 6.

^e Videbitur ut fere omnes aut eversas, aut solo æquatas, aut in ruderibus fœdissime desectas. *Gerbelius*.

^f Lib. 7. Septuaginta olim legiones scriptæ dicuntur: quas vires hodie, &c.

Tell me Politicians, why is that fruitful *Pa-lestina*, noble *Greece, Egypt, Asia Minor*, so much decayed, and (meer carcasses now) fallen from that they were? The ground is the same, but the government is altered, the people are grown slothful, idle, their good husbandry, policy, and industry is decayed. *Non fatigata aut effœta humus*, as ^c *Columella* well informs *Sylvius*, sed nostrâ sit inertia, &c. May a man believe that which *Aristotle* in his politics, *Pausanias, Stephanus, Sophianus, Gerbelius* relate of old *Greece*? I find heretofore 70 Cities in *Epirus* overthrown by *Paulus Æmilius*, a goodly Province in times past, ^d now left desolate of good Towns and almost inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I find 30 in *Laconia*, but now scarce so many Villages, saith *Gerbelius*. If any man from Mount *Taigetis* should view the Countrey round about, and see tot delicias, tot urbes per *Peloponnesum* dispersas, so many delicate and brave built Cities with such cost and exquisite cunning, so neatly set out in *Peloponnesus*, ^e he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. *Incredibile dictu, &c.* And as he laments, *Quis talia fando Temperet à lachrymis? Quis tam durus aut ferreus*, (so he prosecutes it) Who is he that can sufficiently condole and commiserate these ruines? Where are those 4000 Cities of *Egypt*, those 100 Cities in *Crete*? Are they now come to two? What saith *Pliny* and *Ælian* of old *Italy*? There were in former Ages 1166 Cities: *Blondus* and *Machiavel*, both grant them now nothing near so populous, and full of good Towns as in the time of *Augustus* (for now *Leander Albertus* can find but 300 at most) and if we may give credit to ^f *Livy*, not then so strong and puissant as of old: They mustered 70 Legions in former times, which now the known world will scarce yield. *Alexander* built 70 Cities in a short space for his part, our Sultans and Turks demolish twice as many, and leave all desolate. Many will not believe but that our Island of Great Britain is now more populous than ever it was, yet let them read *Bede, Leland*, and others, they shall

find it most flourished in the *Saxon Heptarchy*, and in the *Conquerours* time was far better inhabited, than at this present. See that *Doomsday-Book*, and shew me those thousands of Parishes, which are now decayed, Cities ruined, Villages depopulated, &c. The lesser the Territory is, commonly the richer it is. *Parvus sed bene cultus ager*. As those *Athenian, Lacedæmonian, Arcadian, Aelian, Sy-cionian, Messenian, &c.* Common-wealths of *Greece* make ample proof, as those Imperial Cities, and free States of *Germany* may witness, those Cantons of *Switzers, Rheti, Grisons, Walloons*, Territories of *Tuscany, Luke and Senes* of old, *Piedmont, Mantua, Venice* in *Italy, Ra-guse, &c.*

That Prince therefore, as ^g *Boterus* adviseth, ^g *Polit.* l. 3. c. 8. that will have a rich Countrey, and fair Cities, let him get good Trades, Priviledges, painful inhabitants, Artificers, and suffer no rude Matter unwrought, as Tin, Iron, Wool, Lead, &c. to be transported out of his Countrey. ^h A thing in part seriously attempted amongst us, but not effected. And because industry of men, and multitude of Trade so much avails to the ornament and enriching of a Kingdom; Those ancient ⁱ *Massilians* would admit no man into their City that had not some Trade. *Selym* the first Turkish Emperour procured a thousand good Artificers to be brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry Duke of Anjou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as ^k *Buchanan* writes) sent for the best Artificers he could get in *Europe*, and gave them great rewards to teach his Subjects their several Trades. *Edward* the third, our most renowned King, to his eternal memory, brought cloathing first into this Island, transporting some families of Artificers from *Gaunt* hither. How many goodly Cities could I reckon up, that thrive wholly by Trade, where thousands of Inhabitants live singular well by their fingers ends: As *Florence* in *Italy* by making Cloth of Gold; great *Millan* by Silk, and all curious Works; *Arras* in *Artois* by those fair Hangings; many Cities in *Spain*, many in *France*, *Germany* have none other maintenance, especially those within the Land. ^l *Mecha* in *Arabia Petraea*, stands in a most unfruitful Countrey, that wants water, amongst the Rocks (as *Vertomannus* describes it) and yet it is a most elegant and pleasant City, by reason of the traffick of the East and West. *Ormus* in *Persia* is a most famous Mart-Town, hath nought else but the opportunity of the Haven to make it flourish. *Corinth* a noble City (*Lumen Græciæ*, *Tully* calls it) the Eye of *Greece*, by reason of *Cenchreas* and *Lecheus*, those excellent Ports, drew all the traffick of the *Ionian* and *Aegean* seas to it; and yet the Countrey about it was *curva & superciliosa*, as ^m *Strabo* terms it, rugged and harsh. We may say the same of *Athens, Actium, Thebes,*

^h For dying of cloaths, and dressing, &c. ⁱ *Valer.* l. 2. c. 1.

^k *Hist. Scot. lib. 10. Magnis propositis præmiis, ut Scoti ab iis edocerentur.*

^l *Munf. cosm. l. 5. c. 74. Agro omnium rerum infœcundissimo aqua indigente inter saxeta, urbs tamen elegantissima, ob Orientis negotiaticidentis.* ^m *Lib. 8. Geogr. ob asperum situm.*

nLib. Edit. Thebes, Sparta, and most of those Towns in
à Nic. Tre- Greece. Noremberg in Germany is sited in a
gant. Belg. most Barren soil, yet a Noble Imperial City,
A. 1616. by the sole industry of Artificers, and cunning
expedit. in Trades, they draw the riches of most Coun-
Sinas. treyes to them, so expert in Manufactures,
o ubi no- that as *Salust* long since gave out of the like,
liles probri *Sedem animæ in extremis digitis habent*, their
loco habent soul, or *intellectus agens*, was placed in their
artem ali- fingers ends; and so we may say of *Basil*,
quam profi- *Spire*, *Cambray*, *Francfurt*, &c. It is almost
teri. Cleo- incredible to speak what some write of *Mexico*,
nard. ep. l. i and the Cities adjoyning to it, no place in the
p Lib. 13. world at their first discovery more popu-
Belg. Hist. lous, *Mat. Riccius* the Jesuite and some
non tam others, relate of the industry of the *Chinaes*
laboriosi ut most populous Countreys, not a beggar, or
Belgæ, sed an idle person to be seen, and how by that
ut Hispani means they prosper and flourish. We have
otiatore the same means, able bodies, pliant wits,
vitam ut- matter of all sorts, Wooll, Flax, Iron,
plurimum Tin, Lead, Wood, &c. many excellent sub-
otiosam jects to work upon, only industry is want-
agentes: ing. We send our best commodities beyond
artes ma- the seas, which they can make good use of to
nuarie que their necessities, set themselves a work about,
plurimum and severally improve, sending the same to
habent inse- us back at dear rates, or else make toys
laboris & and bables of the Tails of them, which they
difficulta- sell to us again, at as great a reckoning as
tis, majo- they bought the whole. In most of our Ci-
remque re- ties, some few excepted, like *Spanish* loy-
quirunt terers, we live wholly by Tipling-Inns and
industriam, Ale-houses; Malting are their best ploughs,
à peregrini- their greatest traffick to sell Ale. *P Meteran*
us & ex- and some others object to us, that we are no
teris exer- whit so industrious as the *Hollanders*: *Ma-*
centur; ha- nual trades (saith he) which are more cu-
bitant in rious or troublesome, are wholly exercised by
piscosissimo strangers: they dwell in a Sea full of Fish,
mari, inte- but they are so idle, they will not catch so
rea tantum much as shall serve their own turns, but buy
non piscan- it of their neighbours. Tush *q Mare libe-*
tur quan- rum, they fish under our noses, and sell it to
tum insula us when they have done, at their own prices.
suffecerit, *Pudet hæc opprobria nobis*
sed à vici- *Et dici potuisse, & non potuisse refelli.*
nis emere I am ashamed to hear this objected by
coguntur. strangers, and know not how to answer it.
q Grotii Amongst our Towns, there is only *Lon-*
Liber. don that bears the face of a City, *Epitome*
r urbs ani- *Britannie*; a famous *Emporium*, second to
mis nume- none beyond Seas, a noble Mart: But *sola*
roque po- *crescit, decrescenibus aliis*; and yet in my
tens, & ro- slender judgement, defective in many things.
bore gentis. The rest (some few excepted) are in mean
Scaliger. estate, ruinous most part, poor and full of
f Camden. beggars, by reason of their decayed Trades,
t York, Bri- neglected or bad policy; idleness of their In-
stow, Nor- habitants, riot, which had rather beg or loyter,
wich, Wor- and be ready to starve, than work.
cester, &c. I cannot deny, but that something may be
u M. Gain- said in defence of our Cities, that they
fords Ar- gentlemen dwell
gument: with us in
Beacuse the Coun-
Gentle- trey Vil-
men dwell lages, our
with us in Cities are
the Coun- less, is no-
trety Vil- thing to
lages, our the pur-
Cities are pose: put
less, is no- 300. or
thing to 400. Vil-
the pur- lages in a
pose: put Shire, and every Village yield a Gentleman, what is
300. or 400. families to encrease one of our Cities, or to contend with
400. Vil- theirs, which stand thicker? And whereas ours usually consists of
lages in a 7000. theirs consists of 40000. inhabitants.

are not so fair built, (for the sole magnifi-
cence of this Kingdom (concerning build-
ings) hath been of old in those *Norman*
Castles and Religious Houses) so rich, thick
sited; populous, as in some other Countreys;
besides the reasons *Cardan* gives, *Subril.*
Lib. 11. we want Wine and Oyl, their two
Harvests, we dwell in a colder Air, and for
that cause must a little more liberally * feed
of Flesh, as all Northern Countreys do: Our
provision will not therefore extend to the
maintenance of so many: yet notwithstand-
ing we have matter of all sorts, an open Sea
for traffick, as well as the rest, goodly Ha-
vens. And how can we excuse our negli-
gence, our riot, drunkenness, &c. and such
enormities that follow it? We have ex-
cellent Laws enacted, you will say, severe
Statutes, Houses of Correction, &c. to small
purpose it seems, it is not Houses will serve,
but Cities of Correction, y our Trades gene-
rally ought to be reformed, wants supplied.
In other Countreys they have the same griev-
ances, I confess, but that doth not excuse us,
^z wants, defects, enormities, idle drones, tu-
mults, discords, contention, Law-suits, many
Laws made against them to repress those innu-
merable brawls and Law-suits, excess in Appa-
rel, Diet, decay of Tillage, Depopulations,
* especially against Rogues, Beggars, *Egypti-*
an Vagabonds (so termed at least) which
have ^a swarmed all over *Germany*, *France*, *Ita-*
ly, *Poland*, as you may read in *b Munster*,
Cranzius, and *Aventinus*; as those *Tartars*
and *Arabians* at this day do in the Eastern
Countreys: Yet such hath been the iniquity
of all ages, as it seems to small purpose. *Ne-*
mo in nostrâ civitate mendicus esto, saith *Pla-*
to, he will have them purged from a ^c Com-
mon-wealth, ^d as a bad humour from the body,
that are like so many Ulcers and Boils, and
must be cured before the Melancholy body
can be eased.

What *Carolus Magnus*, the *Chinese*, the
Spaniards, the Duke of *Saxony*, and many
other States have decreed in this case, read
Arniseus cap. 19. Boterus libro 8. cap. 2.
Oforius de Rebus gest. Eman. lib. 11. When a
Country is over-stored with people; as a
pasture is oft over-laid with cattle, they had
wont in former times to disburden themselves,
by sending out Colonies, or by Wars, as those
old *Romans*, or by employing them at home
about some publick Buildings, as Bridges,
Rode-ways, for which those *Romans* were
famous in this Island: As *Augustus Cesar* did
in *Rome*, the *Spaniards* in their *Indian* Mines;
as at *Potosa* in *Pern*, where some thirty thou-
sand men are still at work, six thousand For-
naces ever boyling, &c. ^e *Aqueducts*, Bridges,
Havens, those stupend works of *Trajan*, *Clau-*
dus at ^f *Ostium*, *Dioclesiani Therma*, *Fucinus*
Lacus; that *Pircum* in *Athens*, made by
Themistocles, *Amphitheatrums* of curious Mar-
ble, as at *Verona*, *Civitas Philippi*, and *Hera-*
clea in *Thrace*, those *Appian* and *Flaminian*
wayes, prodigious works all may witness: *c. 36.*

F

And

x Maxima
pars vilis
in carne
conflit.
Polyd. L. 1.
Hist.
y Refrenate
monopolii
licentiam;
pauciores
alantur
otio, redin-
tegetur
agricola-
tio, lanifi-
cium in-
flauretur, ut
fit honestum
negotium
quo se ex-
erceat otio-
sa illa
turba. Nisi
his malis
medentur,
frustra ex-
ercent justitiam.
Mor.
utop. L. 1.
z Mancipi-
is locuples
eget aris
Cappadocæ
rex. Hor.
** Regis*
dignitatis
non est ex-
ercere im-
perium in-
mendicos
sed in opu-
lentos. Non
est regni
secus, sed
carceris
esse custos.
Idem.
a Colluvies
hominum
mirabiles
excocti so-
lo, immu-
di vestes,
sædi visu,
furti im-
primis
acres, &c.
b Cosmog.
lib. 3. c. 5.
c Seneca.
Haud mi-
nus turpia
principi
multa sup-
plicia,
quàm me-
dico multa
funera.
d Ac pitui-
tam & bi-
tem à cor-
pore (11. de
leg.) omnes
vult exter-
minari.
e See Lip-
dus Admi-
randa.
f De quo
Suet. in
Claudius, &
Plinius

g ut ege- And rather than they should be idle, as those
 stati simul h Egyptian Pharaohs, *Mæris* and *Sesostris*
 & ignavi- did, to task their subjects to build unnecessary
 occurratur, Pyramids, Obelisks, Labyrinths, Channels,
 opificia Lakes, Gigantian works all, to divert them
 condiscan- from Rebellion, Riot, Drunkenness, *Quo*
 tur, tenues scilicet alantur, & ne vagando laborare de-
 subleventur. Bodin. fuescant.

num. 6, 7. Another eye-sore is that want of conduct
 h Amasis and navigable Rivers, a great blemish, as
 Egypti k Boterus, *Hippolytus à Collibus*, and other
 Rex legem Politicians hold, if it be neglected in a Com-
 promulga- mon-wealth. Admirable cost and charge is
 vit, ut om- bestowed in the Low-Countreys on this be-
 nes subditi half, in the Dutchy of Milan, Territory of
 quotannis Padua in France, Italy, China, and so like-
 rationem wise about corrivations of Waters to moisten
 redderent and refresh barren Grounds, to drean Fens,
 unde vive- Bogs, and Moors. *Massinissa* made many in-
 rent. ward parts of *Barbary*, and *Numidia* in
 i Buscoldus *Africk* before his time incult and horrid,
 discursu fruitful and bartable by this means. Great in-
 polit. cap. 2. dustry is generally used all over the Eastern
 k Lib. 1. de Countreys in this kind, especially in *Egypt*,
 increm. about *Babylon* and *Damascus*, as *Vertomannus*
 urb. cap. 6. and *Gotardus Arthus* relate; about *Barce-*
 I cap. 5. de lona, *Segovia*, *Murtia*, and many other places
 increm. urb. of Spain, *Millan* in Italy, by reason of which,
 Quas flu- their Soil is much improved, and infinite
 men, lacus, commodities arise to the Inhabitants.
 aut mare alluit.
 in Incredi-
 bilem com-
 moditatem,
 vecturâ
 mercium
 tres fluvii
 navigabi-
 les, &c.
 Boterus de
 Galliâ.
 n Herodo-
 tus.
 o Ind. Ori-
 ent. cap. 2.
 Rotam in
 medio flu-
 mine con-
 stituunt,
 cui ex pelli-
 bus animalium
 confutos uteres
 appendunt, hi
 dum rota
 movetur, aquam
 per canales, &c.
 p Centum
 pedes lata
 fossa, 30.
 alta. q Con-
 trary to that
 of Archimedes,
 who holds the
 super-
 ficies of all
 waters even. r
 Lib. 1. cap. 3.

The Turks of late attempted to cut that
 Isthmos betwixt *Africk* and *Asia*, which *Ses-*
 osttris and *Darius*, and some Pharaohs of
 Egypt had formerly undertaken, but with
 ill success, as *P Diodorus Siculus* records, and
 Pliny, for that Red-sea being three cubits
 higher than *Egypt*, would have drowned all
 the Countrey, cepto destiterant, they left off;
 yet as the same *Diodorus* writes, *Ptolomy* re-
 newed the work many years after, and absolv-
 ed it in a more opportune place.

That Isthmos of *Corinth* was likewise under-
 taken to be made navigable by *Demetrius*, by
 Julius Cesar, *Nero*, *Domitian*, *Herodes At-*
 ticus, to make a speedy passage, and less dan-
 gerous, from the *Ionian* and *Aegean* Seas:
 but because it could not be so well effected, the
 Teleponesians built a wall like our *Picts* wall
 about *Schanute* where *Neptunes* Temple stood,
 and in the shortest cut over the Isthmos, of
 which *Diodorus lib. 11. Herodotus lib. 8.*
Uran. Our later Writers call it *Hexamili-*
 um, which *Amurath* the Turk demolished, the
 Venetians anno 1453. repaired in fifteen dayes
 with thirty thousand men. Some, saith *Aco-*
 sta, would have a passage cut from *Panama*
 to *Nombre de Dios* in *America*, but *Thuanus*
 and *Serres* the French Historians speak of a fa-
 mous Aqueduct in France, intended in *Henry*
 the fourths time, from the *Loyr* to the *Seine*,
 and from *Rhodanus* to *Loyr*. The like to
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the Emperour, from *Arar* to *Mosella*, which *Charles*
Cornelius Tacitus speaks of in the thirteenth
 of his Annals, after by *Charles* the great and
 others. Much cost hath in former times been
 bestowed in either new making or mending
 Channels of Rivers, and their passages, (as *Au-*
 relianus did by *Tybur* to make it navigable to
 Rome, to convey corn from *Egypt* to the
 City, vadum alvei tumentis effodit, saith *Vo-*
 piscus, & *Tyburis ripas extruxit*, he cut
 fords, made banks, &c.) decayed Havens,
 which *Claudius* the Emperour with infinite
 pains and charges attempted at *Ostia*, as I have
 said. The Venetians at this day to preserve
 their City; many excellent means to enrich
 their Territories, have been fostered, invented
 in most Provinces of Europe, as planting some
 Indian plants amongst us, Silk-worms, the
 very Mulberry leaves in the Plains of *Granado*,
 yield thirty thousand Crowns per annum to
 the King of Spains Coffers, besides those ma-
 ny Trades and Artificers that are busied about
 them in the Kingdom of *Granado*, *Murcia*, and
 all over Spain. In France a great benefit is
 raised by Salt, &c. whether these things might
 not be as happily attempted with us, and with
 like success, it may be controverted, Silk-
 worms (I mean) Vines, Fir-Trees, &c. *Car-*
 dan exhorts *Edward* the sixth to plant Olives,
 and is fully perswaded they would prosper in
 this Island. With us, navigable Rivers are
 most part neglected; our streams are not great,
 I confess, by reason of the narrowness of the
 Island, yet they run smoothly and even, not
 headlong, swift, or amongst rocks and shelves,
 as foaming *Rhodanus* and *Loyre* in France, *Ty-*
 gris in *Mesopotamia*, violent *Durius* in Spain,
 with cataracts and whirl-pools, as the *Rhine*,
 and *Danubius*, about *Shaphausen*, *Lausenburgh*,
Linz, and *Cremmes*, to endanger navigators;
 or broad shallow, as *Neckar* in the *Palatinate*,
Tibris in Italy; but calm and fair as *Arar* in
 France, *Hebrus* in *Macedonia*, *Eurotes* in *La-*
conia, they gently glide along, and might as
 well be repaired many of them (I mean *Wie*,
Trent, *Ouse*, *Thamisis* at *Oxford*, the defect of
 which we feel in the mean time) as the River
 of *Lee* from *Ware* to *London*. B. Atwater
 of old, or as some will, *Henry* the first made
 a channel from *Trent* to *Lincoln*, navigable;
 which now, saith Mr. *Cambden*, is decayed:
 and much mention is made of anchors, and
 such like monuments found about old *Veru-*
lamium, good ships have formerly come to
Exeter, and many such places, whose
 Channels, Havens, Ports are now barred and
 rejected. We contemn this benefit of carri-
 age by waters, and are therefore compelled
 in the inner parts of this Island, because por-
 tage is so dear, to eat up our commodities our
 selves, and live like so many Boars in a Sty, for
 want of vent and utterance.

We have many excellent Havens, royal
 Havens, *Falmouth*, *Portsmouth*, *Milford*, &c.
 equivalent, if not to be preferred to that
 Indian *Havana*, old *Brundisium* in Italy,
Aulis in Greece, *Ambracia* in *Acarnania*,
Suda

g ut ege-
 stati simul
 & ignavi-
 occurratur,
 opificia
 condiscan-
 tur, tenues
 subleventur.
 tur. Bodin.
 l. 6. c. 2.
 num. 6, 7.
 h Amasis
 Egypti
 Rex legem
 promulga-
 vit, ut om-
 nes subditi
 quotannis
 rationem
 redderent
 unde vive-
 rent.
 i Buscoldus
 discursu
 polit. cap. 2.
 k Lib. 1. de
 increm.
 urb. cap. 6.
 I cap. 5. de
 increm. urb.
 Quas flu-
 men, lacus,
 aut mare
 alluit.
 in Incredi-
 bilem com-
 moditatem,
 vecturâ
 mercium
 tres fluvii
 navigabi-
 les, &c.
 Boterus de
 Galliâ.
 n Herodo-
 tus.
 o Ind. Ori-
 ent. cap. 2.
 Rotam in
 medio flu-
 mine con-
 stituunt,
 cui ex pelli-
 bus animalium
 confutos uteres
 appendunt, hi
 dum rota
 movetur, aquam
 per canales, &c.
 p Centum
 pedes lata
 fossa, 30.
 alta. q Con-
 trary to that
 of Archimedes,
 who holds the
 super-
 ficies of all
 waters even. r
 Lib. 1. cap. 3.

t Charles
 the great
 went a-
 bout to
 make a
 channel
 from Rhine
 to Danubi-
 us. Eil.
 Pirkimerus
 descript.
 Ger. the
 ruins are
 yet seen
 about Wes-
 semberg
 from Red-
 nich to
 Altimul.
 ut naviga-
 bilia inter
 se Occiden-
 tis & Sep-
 tentrionis
 littora fie-
 rent.
 u Maginus
 Geogr. Sim-
 lerus de
 rep. Helvet.
 lib. 1. de-
 scribit.

x Camden
 in Lincoln-
 shire.
 Fossedike.
 * Near S.
 Albons.

Suda in *Crete*, which have few ships in them, little or no traffick or trade, which have scarce a Village on them, able to bear great Cities, *sed viderint politici*. I could here justly tax many other neglects, abuses, errors, defects among us, and in other Countreys, depopulations, riot, drunkenness, &c. and many such, *que nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I do not over-shoot my self, *Sus Minervam*, I am forth of my element; as you peradventure suppose; and sometimes *veritas odium parit*, as he said, *verjuice and oatmeal is good for a Parret*. For as *Lucian* said of an Historian, I say of a Politician, He that will freely speak and write, must be for ever no subject, under no Prince or Law, but lay out the matter truly as it is, not caring what any can, will, like or dislike.

We have good Laws, I deny not, to rectifie such enormities, and so in all other Countreys, but it seems not alwayes to good purpose. We had need of some general Visitor in our age, that should reform what is amiss; a just army of *Rosie* cross men, for they will amend all matters, (they say) religion, policy, manners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to strive with *Achelous*, *Angea stabulum purgare*, to subdue Tyrants, as ^e he did *Diomedes* and *Busiris*: to expel Thieves, as he did *Cacus* and *Lacinius*: to vindicate poor captives, as he did *Hesione*: to pass the Torrid Zone, the Deserts of *Libya*, and purge the world of Monsters and *Centaures*: Or another *Theban Crates* to reform our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* ^f purged the world of Monsters, and subdued them, so did he fight against envy, lust, anger, avarice, &c. and all those feral vices and monsters of the mind. It were to be wished we had some such Visitor, or if wishing would serve, one had such a ring or rings, as *Timolaus* desired in ^g *Lucian*, by vertue of which he should be as strong as ten thousand men, or an army of Gyants, go invisible, open gates and castle doors, have what treasure he would, transport himself in an instant, to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself: He might reduce those wandering *Tartars* in order, that infest *China* on the one side, *Muscovy*, *Poland* on the other; and tame the vagabond *Arabians* that rob and spoil those *Eastern* Countreys, that they should never use more *Caravans*, or *Fanizaries* to conduct them. He might root out Barbarism out of *America*, and fully discover *Terra Australis Incognita*, find out the North-east, and North-west passages; dream those mighty *Mæotian* fens, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. cure us of our Epidemical diseases, *Scorbutum*, *Plica*, *morbus Neapolita-*

nus, &c. end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheism, impiety, heresie, schism and superstition, which now so crucifie the world, catechise gross ignorance, purge *Italy* of luxury and riot, *Spain* of superstition and jealousy, *Germany* of drunkenness, all our Northern Countreys of gluttony and intemperance, castigate our hard-hearted Parents, Masters, Tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigal sons, enforce idle persons to work, drive drunkards off the Ale-house, repress Thieves, visit corrupt and tyrannizing Magistrates, &c. But as *L. Licinius* taxed *Timolaus*, you may us. These are vain, absurd and ridiculous wishes not to be hoped: all must be as it is, ^h *Bocchalinus* may cite Common-wealths to come before *Apollo*, and seek to reform the world it self by Commissioners, but there is no remedy, it may not be redressed, *desipient homines tum demum stultescere quando esse desinent*, so long as they can wag their beards, they will play the knaves and fools.

Because therefore it is a thing so difficult, impossible, and far beyond *Hercules* labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the ⁱ Apologist will, *Resp. tussi*, & ⁱ *graveolentia laboret*, *mundus vitio*, let them be barbarous as they are, let them ^k tyrannize, epicurize, oppress, luxuriate, consume themselves with factions, superstitions, law-suits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with *Ulysses* companions, *stultos jubeo esse libenter*. I will yet to satisfy and please my self, make an *Utopia* of mine own, a new *Atlantis*, a poetical Common-wealth of mine own, in which I will freely domineer, build Cities, make Laws, Statutes, as I list my self. And why may I not?

— ^l *Pictoribus atque Poetis*, &c.

You know what liberty Poets ever had, and besides, my predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a Law-maker as some say; and why may not I presume so much as he did? Howsoever I will adventure. For the site, if you will needs urge me to it, I am not fully resolved, it may be in *Terra Australi Incognita*, there is room enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, have yet discovered half of it) or else one of those floating Islands in *Mare del Zurr*, which like the *Cyanian* Isles in the *Euxine* sea, alter their place, and are accessible only at set times, and to some few persons; or one of the Fortunate Isles, for who knows yet where, or which they are? there is room enough in the inner parts of *America*, and northern coasts of *Asia*. But I will choose a site, whose latitude shall be 45. degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps under the *Aequator*, that ^{*} Paradise of the world, *ubi semper virens laurus*, &c. where

^h *Ragagna-
lios part. 2.
cap. 2. &
part. 3. c. 17*

ⁱ *Valent.
Andrea
Apolog. mā-
nip. 604.
k Qui sor-
didus est,
sordescat
adhuc.*

^l *Hor.*

^l *Ferdinandus
do Quir.
1612.*

^{*} *Vide
Acosta &
Laiet.*

^e *Istius
Girald.
Nat. Comes.*

^f *Apuleius
lib. 4. Flor.
Lar. fami-
liaris inter
homines
etatis sue
cultus est,
litium om-
nium &
jurgiorum
inter pro-
pinquos ar-
biter &
disceptator.
Adversus
iracundi-
am, invidi-
am, avari-
tiam, libi-
dinem,
ceteraque
animi hu-
mani vitia
& monstra.
Philosophus
iste Hercu-
les fuit.
Pestes eas
mentibus
exegit om-
nes, &c.
g *Votis Na-
vig.**

is a perpetual Spring : the longitude for some reasons I will conceal. Yet *be it known to all men by these presents*, that if any honest Gentleman will send in so much money, as *Cardan* allows an Astrologer for casting a Nativity, he shall be a sharer, I will acquaint him with my project, or if any worthy man will stand for any temporal or spiritual office or dignity, (for as he said of his Archbishoprick of *Utopia*, 'tis *sanctus ambitus*, and not amiss to be sought after) it shall be freely given without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; and because we shall admit of no deputies or advowsons, if he be sufficiently qualified, and as able as willing to execute the place himself, he shall have present possession. It shall be divided into twelve or thirteen Provinces, and those by Hills, Rivers, Rode-ways, or some more eminent limits exactly bounded. Each Province shall have a *Metropolis*, which shall be so placed as a center almost in a circumference, and the rest at equal distances, some twelve *Italian* miles asunder, or thereabout, and in them shall be sold all things necessary for the use of man; *statis horis & diebus*, no Market-Towns, Markets or Fairs, for they do but beggar Cities (no Village shall stand above six, seven, or eight miles from a City) except those Emporiums which are by the Sea side, general Staples, Marts, as *Antwerp*, *Venice*, *Bergen* of old, *London*, &c. Cities most part shall be situate upon navigable Rivers or Lakes, Creeks, Havens, and for their form, regular, round, square, or long square, ^m with fair, broad and straight ⁿ streets, houses uniform, built of brick and stone, like *Bruges*, *Bruxels*, *Rbegium Lepidi*, *Berna* in Switzerland, *Millan*, *Mantua*, *Crema*, *Cambalu* in Tartary described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, and those of baser building, walls only to keep out man and horse, except it be in some frontier Towns, or by the Sea side, and those to be fortified ^o after the latest manner of fortification, and situate upon convenient havens, or opportune places. In every so built City, I will have convenient Churches, and separate places to bury the dead in, not in Church-yards; a *Citadella* (in some, not all) to command it, Prisons for offenders, opportune Market-places of all sorts, for corn, meat, cattel, fuel, fish, &c. commodious Courts of Justice, publick Halls for all societies, Burses, meeting places, armories, ^p in which shall be kept Engines for quenching of fire, artillery gardens, publick walks, theaters, and spacious fields allotted for all gymnicks, sports, and honest recreations, hospitals of all kinds, for children, orphans, old folks, sick men, mad men, souldiers, pest-houses, &c. not built *precario*, or by gowty benefactors, who, when by fraud and rapine they have extorted all their lives, oppressed whole Provinces, societies, &c. give something to pious uses, build a satisfactory almshouse, school, or bridge, &c. at their last end,

m Vide
Patritium
lib. 8. tit.
10. de In-
stit. Reip.
n Sic olim
Hippodamus
Milese-
us Arist.
polit. c. 11.
& Vitru-
vius l. 1.
c. ult.
o With
walls of
earth, &c.

p De his
Plin. epist.
42. lib. 2.
& Tacit.
Annal. 13.
lib.

or before perhaps, which is no otherwise than to steal a Goose, and stick down a feather, ^q *Vide Brissonium de regno Perse lib. 3. de his & Vegetium lib. 2. cap. 3. de Annona.* rob a thousand to relieve ten : And those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number, (as in ours) just so many and no more at such a rate, but for all those who stand in need, be they more or less, and that *ex publico arario*, and so still maintained, *non nobis solum nati sumus*, &c. I will have conduits of sweet and good water, aptly disposed in each Town, common ^a granaries, as at *Dresden* in *Misnia*, *Stetein* in *Pomerland*, *Noremberg*, &c. ^r *Bresonius Josephus lib. 21. antiq. Jud. cap. 6. Herod. lib. 3. t So Lod. Vives* Colledges of Mathematicians, Musicians, and Actors, as of old at *Labedum* in *Ionias*, ^r *Alchymists*, *Physitians*, *Artists* and *Philosophers*; that all Arts and Sciences may sooner be perfected and better learned; and publick Historiographers, as amongst those antient ^t *Persians*, *qui in commentarios referebant quae memoratu digna gerebantur*, informed and appointed by the State to register all famous acts, and not by each insufficient scribler, partial or parasitical pendant, as in our times. I will provide publick schools of all kinds, singing, dancing, fencing, &c. especially of ^t *Grammar* and *Languages*, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, as travellers learn abroad, and nurses teach their children: as I will have all such places, so will I ordain ^u publick Governours, fit Officers to each place, Treasurers, *Ediles*, *Questors*, *Overseers* of Pupils, *Widows* goods, and all publick houses, &c. and those once a year to make strict accounts of all receipts, expences, to avoid confusion, *& sic fiet ut non absument* (as *Pliny* to *Trajan*,) *quod pudeat dicere*. They shall be subordinate to those higher Officers, and Governours of each City, which shall not be poor Tradesmen, and mean Artificers, but Noble-men and Gentlemen, which shall be tyed to residence in those Towns they dwell next, at such set times and seasons: for I see no reason (which ^x *Hippolytus* complains of) that it should be more dishonourable for Noblemen to govern the City, than the Countrey, or unseemly to dwell there now, than of old. ^y I will have no bogs, fens, marshes, vast woods, desarts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every mans, is no mans; the richest countreys are still inclosed, as *Essex*, *Kent*, with us, &c. *Spain*, *Italy*; and where inclosures are least in quantity, they are best ^z husband-
in his regionibus sterilem aut infecundum reperiri. Marcus Hemingius Augustanus de regno Chine. l. 1. c. 3. z M. Carem in his Survey of Cornwall, saith that before that Countrey was inclosed, the husbandmen drank water, did eat little or no bread. fol. 66. lib. 1. their apparel was coarse, they went bare-legged, their dwelling was correspondent; but since inclosure, they live decently, and have money to spend: (fol. 23.) when their fields were common, their wooll was coarse, Cornish hair; but since inclosure, it is almost as good as Cotswol, and their soil much mended. Tuffer. cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The countrey inclosed I praise: The other delighteth not me, For nothing of wealth it doth raise, &c.

ed, as about *Florence* in *Italy*, *Damascus* in *Syria*, &c. which are liker gardens than fields. I will not have a barren acre in all my Territories, no not so much as the tops of mountains: where nature fails, it shall be supplied by art: ^a lakes and rivers shall not be left desolate. All common high-ways, bridges, banks, corrivations of waters; aqueducts, chanel, publick works, building, &c. out of a ^b common stock, curiously maintained and kept in repair; no depopulations, ingrossings; alterations of wood, arable, but by the consent of some supervisors that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amiss, how to help it.

Et quid quæq; ferat regio, & quid quæq; recusset, what ground is aptest for wood, what for corn, what for cattle, garden, orchards, fishponds, &c. with a charitable division in every Village, (not one domineering house greedily to swallow up all, which is too common with us) what for Lords, ^c what for tenants: and because they shall be better encouraged to improve such lands they hold, manure, plant trees, drean, fence, &c. they shall have long leases, a known rent, and known fine to free them from those intolerable exactions of tyrannizing Landlords. These supervisors shall likewise appoint what quantity of land in each Mannor is fit for the Lords Demesns, ^d what for holding of Tenants, how it ought to be husbanded,

Ut ^e Magnetis equis, Minye gens cognita remis, how to be manured, tilled, rectified, ^{* Hic segetes veniunt, illic fœlicius uvæ, Arborei fæ-tus alibi, atque injus-sa virefcunt Gramina.} and what proportion is fit for all callings, because private professors are many times idiots, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not publick good.

Utopian parity is a kind of government, to be wished for, ^f rather than effected, *Respub. Christianopolitana*, *Campanella's City* of the Sun, and that new *Atlantis*, witty fictions, but meer *Chimera's*: and *Plato's* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence. I will have several orders, degrees of nobility, and those ^g hereditary, not rejecting younger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall be able to live of themselves. I will have such a proportion of ground belonging to every *Barony*, he that buyes the land, shall buy the *Barony*, he that by riot consumes his patrimony, and antient demesns, shall forfeit his honours. As some dignities shall be hereditary, so some again by election, or gift (besides free offices, pensions, annuities) like our *Bishopricks*, *Prebends*, the *Bassa's* Palaces in *Turky*, the ^h *Procurators* houses, and offices in *Venice*, which like the golden Apple, shall be given to the worthiest, and best deserving both in war and peace, as a reward of their worth and good ser-

vice, as so many goals for all to aim at, (*honos alit artes*) and encouragements to others. For I hate those severe, unnatural, harsh, *German*, *French*, and *Venetian* Decrees, which exclude Plebeians from honours, be they never so wise, rich, vertuous, valiant, and well qualified; they must not be *Patritians*, but keep their own rank, this is *nature bellum inferre*, odious to God and men; I abhor it. My form of Government shall be Monarchical.

** nunquam libertas gratior extat, Quam sub Rege pio, &c.*

few Laws, but those severely kept, plainly put down, and in the mother tongue, that every man may understand. Every City shall have a peculiar trade or priviledge, by which it shall be chiefly maintained: ⁱ and Parents shall teach their children, one of three at least, bring up and instruct them in the mysteries of their own trade. In each Town these several Tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metal-men, &c. shall dwell apart by themselves: Dyers, Tanners, Fel-mon-gers, and such as use water, in convenient places by themselves: noisome or fulsome for bad smells, as Butchers slaughter-houses, Chandlers, Curriers, in remote places, and some back lanes. Fraternities and Companies, I approve of, as Merchants Burses, Colleges of Druggers, Physicians, Musicians, &c. but all Trades to be rated in the sale of Wares, as our Clerks of the Market do Bakers and Brewers; Corn it self, what scarcity soever shall come, not to exceed such a price. Of such Wares as are transported or brought in, ^k if they be necessary, commodious, and such as nearly concern mans life, as Corn, Wood, Cole, &c. and such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament; as Wine, Spice, Tobacco, Silk, Velvet, Cloth of Gold, Lace, Jewels, &c. a greater impost. I will have certain Ships sent out for new discoveries every year, ^l and some discreet men appointed to travel into all neighbour Kingdoms by land, which shall observe what artificial inventions, and good Laws are in other Countreys, customs, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiastical discipline, *pene Episcopos*, subordinate as the other. No Impropropriations, no Lay Patrons of Church-Livings, or one private man, but common Societies, Corporations, &c. and those Rectors of Benefices to be chosen out of the Universities, examined and approved as the *literati* in *China*. No Parish to contain above a thousand Auditors. If it were possible, I would have such Priests as should imitate *Christ*; charitable Lawyers should love their neighbours as themselves, temperate and modest Physicians, Politicians condemn the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave ly-

** claudian l. 7.*

i Herodotus Erato l. 6.

cum Agyptiis Lace-dæmoni in hoc congruunt, quod eorum præcones, tibi-cines, co-

qui, & reliqui arti-fices, in pater-

no artificio succedunt, & coquus a coquo gignitur, &

opere perseverat. Idem Martus Po-

lus de Quinzay.

Idem Osorius de Emanuele rege Lusitano.

Riccius de Sinis.

k Hippol. a collibus de inderem. urb. c. 29.

Plat. id. 7. de legibus, que ad vitam neces-saria, & quibus ca-

vere non possumus, nullum de-pendi ve-

ritigal, &c. l. Plato 12. de legibus, 40. annos natos vult, ut si quid memorabile viderent apud exte-ros, hoc ipsum in rempub. recipiatur.

a Incredibilis na-vigiorum copia, nihilo pauciores in aquis quam in continenti commorantur.

M. Ricceus expedit. in Sinas, l. 1. c. 3.

b To this purpose, Arist. polit. 2. c. 6.

c allows a third part of their revenews, Hippodamus half.

c Ita lex Agraria olim Romæ.

ing and cozening, Magistrates corruption, &c. but this is impossible, I must get such as I may. I will therefore have ^m of Lawyers, Judges, Advocates, Physitians, Chyrurgions, &c. a set number, ⁿ and every man, if it be possible, to plead his own cause, to tell that tale to the Judge, which he doth to his Advocate, as at *Fez* in *Africk*, *Bantam*, *Aleppo*, *Raguse*, *suam quisque causam dicere tenetur*. Those Advocates, Chyrurgions and ^o Physitians, which are allowed to be maintained out of the ^p common treasure, no fees to be given or taken upon pain of losing their places; or if they do, very small fees, and when ^q the cause is fully ended. ^r He that sues any man shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit, and lose. Or else before any suit begin, the Plaintiff shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppressio nominis*, the parties names concealed, if some circumstances do not otherwise require. Judges and other Officers shall be aptly disposed in each Province, Villages, Cities, as common arbitrators to hear causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence, and those again to sit by turns or lots, and not to continue still in the same office. No controversy to depend above a year, but without all delays and further appeals to be speedily dispatched, and finally concluded in that time allotted. These and all other inferior Magistrates, to be chosen ^s as the *Literati* in *China*, or by those exact suffrages of the ^t *Venetians*, and such again not be eligible, or capable of Magistracies, Honours, Offices, except they be sufficiently ^u qualified for learning, manners, and that by the strict approbation of deputed examiners: ^x first Scholars to take place, then Souldiers; for I am of *Vigeti* his opinion, a Scholar deserves better than a Souldier, because *Unius aetatis sunt quae fortiter sunt, quae vero pro utilitate Reipub. scribuntur, aeterna*: a Souldiers work lasts for an age, a Scholars for ever. If they ^y misbehave themselves, they shall be deposed, and accordingly punished, and whether their Offices be annual ^z or otherwise, once a year they shall be called in question, and give an account; for men are partial and passionate, mercilefs, covetous, corrupt, subject, to love hate, fear,

m Simle-
rus in Hel-
vetia.
u utopian-
ses cansti-
dicos ex-
cludunt,
qui causas
callide &
vafre tra-
ctent &
disputent.
o Iniquissi-
mum censent
hominem
nullis obli-
gari legi-
bus, quae
aut nume-
rosiores
sunt, quam
ut perlegi
queant, aut
obscuriores
quam ut a
quovis pos-
sint intelli-
gi. Volunt
ut suam
quisque
causam
agat, eamque
referat Ju-
dici quam
narraturus
fuerat pa-
trono, sic
minus erit
ambagum,
& veritas
facilius
elicietur.
mor. utop.
l. 2.
o Medici
ex publico
victum su-
munt. Bo-
ter. l. 1.
c. 5. de
Egyptiis.
p De his
lege Patrit.
l. 3. tit. 8.
de reip.
Instit.
q Nihil a
clientibus
patroni ac-
cipiant,
priusquam
lis finita
est. Barcl.
Argen.
lib. 3.
r It is so
in most
free Cities
in Germa-
ny.
s Mat. Ric-
cius exped.
in Sinas l. 1. c. 5. de examinatione electionum copiose agit, &c.
t Contar. de repub. Venet. l. 1. u. Ofor. l. 1. de reb. gest. Eman. Qui in literis
maximos progressus fecerint, maximis honoribus afficiuntur, secundus
honoris gradus militibus assignatur, postremi ordinis mechanicis,
doctorem hominum judiciis in altiore locum quisque praefertur, &
qui a plurimis approbatur, ampliores in rep. dignitates consequitur.
Qui in hoc examine primas habet, insigni per totam vitam dignitate
insignitur, marchioni similis, aut duci apud nos. *x* Cedant arma togae.
y As in Berna, Lucerne, Friburge in Switserland. a vicious liver is
uncapable of any Office; if a Senator, instantly deposed. Sim-
lerus. *z* Not above three years, Arist. polit. 5. c. 8.

favour, &c. *omne sub regno graviore regnum*: like *Solons* *Arcopagites*, or those *Roman* Censors, some shall visit others, and ^a be visited *invicem* themselves, ^b they shall oversee that no proling Officer, under colour of authority shall insult over his inferiours, as so many wild beasts, oppress, domineer, fley, grinde, or trample on, be partial or corrupt, but that there be *aquabile jus*, Justice equally done, live as friends and brethren together; and which ^c *Sesellius* would have and so much desires in his Kingdom of *France*, a *diapason* and sweet harmony of Kings, Princes, Nobles, and Plebeians so mutually tyed and involved in love, as well as laws and authority, as that they never disagree, insult or incroach one upon another. If any man deserve well in his Office he shall be rewarded.

— *quis enim virtutem amplectitur ipsam*
Premia si tollas?

He that invents any thing for publick good in any Art or Science, writes a Treatise, ^d or performs any noble exploit, at home or abroad, ^e shall be accordingly enriched, ^f honoured, and preferred. I say with *Hannibal* in *Ennius*, *Hostem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all Offices, Actions, he that deserves best shall have best.

indigent, omnia explorata cuiusque scientia & virtute pendent. Riccius l. 1. c. 5. f In defuncti locum eum jussit subrogari, qui inter majores virtute reliquis praerit; non fuit apud mortales ullum excellentius certamen, aut cujus victoria magis esset expetenda, non enim inter celeres, celerrimo, non inter robustos, robustissimo, &c.

Tilianus in *Philonius* out of a charitable mind no doubt, wisht all his Books were gold and silver, jewels and precious stones, ^{*} to redeem captives, set free prisoners, and relieve all poor distressed souls that wanted means; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had *Cræsus* wealth to bestow, there would be as many more. Wherefore I will suffer no ^g Beggars, Rogues, Vagabonds, or idle persons at all, that cannot give an account of their lives how they ^h maintain themselves: If they be impotent, lame, blind, and single, they shall be sufficiently maintained in several hospitals, built for that purpose; if married and infirm, past work, or by inevitable loss, or some such like misfortune cast behind, by distribution of ⁱ corn, house-rent free, annual pensions or money, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to work. ^k For I see no

hospitiis gaudent, qui ad labores sunt inepti. Ofor. l. 1. de reb. gest. Eman. Heming. de reg. Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. deser. h Alex. ab Alex. 3. c. 12. i Sic olim Romæ Isaac. Pontan. de his optime. Amstol. l. 2. c. 9. k Idem Aristot. pol. 5. c. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilium & divitum in voluptatibus & deliciis.

reason

I Quæ hec *reason* (as ¹ he said) why an Epicure or idle drone, a rich glutton, a usurer should live at ease, and do nothing, live in honour, in all manner of pleasures, and oppress others, when as in the mean time a poor labourer, a smith, a carpenter; an husbandman that hath spent his time in continual labour, as an Ass to carry burdens, to do the Common-wealth good, and without whom we cannot live, shall be left in his old age to begg or starve, and lead a miserable life worse than a jument. As ^m all conditions shall be tied to their task; so none shall be over-tired, but have their set times of recreations and holidayes, *indulgere genio*, feasts and merry meetings, event to the meanest artificer, or basest servant, once a week to sing or dance, (though not all at once) or do whatsoever he shall please; like ⁿ that *Sacrum festum*, amongst the Persians, those Saturnals in Rome, as well as his master. ^o If any be drunk, he shall drink no more Wine or strong drink in a twelve moneth after. A bankrupt shall be *PCatademiatus in Amphitheatro*, publickly shamed, and he that cannot pay his debts, if by riot or negligence he have been impoverished, shall be for a twelve-moneth imprisoned, if in that space his Creditors be not satisfied, ^q he shall be hanged. He ^r that commits sacrilege shall lose his hands; he that bears false-witness, or is of perjury convict, shall have his tongue cut out, except he redeem it with his head. Murder, ^s adultery shall be punished by death, ^t but not theft, except it be some more grievous offence, or notorious offenders: otherwise they shall be condemned to the Gallies, mines, be his slaves whom they offended, during their lives. I hate all hereditary slaves, and that *duram Persarum legem*, as ^u *Brisonius* calls it; or as ^x *Ammianus*, *impendio formidatas & abominandas leges; per quas ob noxam unius, omnis propinquitat perit*, hard Law that Wife and Children, friends and allies should suffer for the fathers offence.

l. 2.
m In Segovia nemo otiosus, nemo mendicus nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum querat, aut quo se exerceat. Cypr. Echovius Delit. Hispan. Nullus Geneva otiosus, ne septennus puer. Paulus Henzner Itiner. *n* Athenæus *l. 12.* *o* Simlerus de repub. Helvet. *p* Spartian. olim Romæ sic. *q* He that provides not for his family, is worse than a thief. Paul. *r* Alfredi lex. utraque manus & lingua præcidatur, nisi eam capite redemerit. *s* Si quis nuptiam stupravit, virga virilis ei præciditur; si mulier, nasus & auricula præcidatur. Alfredi lex. En leges ipsæ Veneri Martique timendas. *t* Pauperes non peccant, quum extremâ necessitate coacti rem alienam capiunt. Maldonat. summula quæst. 8. art. 3. Ego cum illis sentio qui licere putant à divite clam accipere qui tenetur pauperi subvenire. Emmanuel Sa. Aphor. confess. *u* Lib. 2. de reg. Persarum. *x* Lib. 24.

y Aliter
Aristoteles, No man shall marry untill he ^y be 25. no woman till she be 20. ^z nisi aliter dispensatum fuerit. If one ^a die, the other party shall not marry till six months after; and because many families are compelled to live niggardly, exhaust and undone by great dowers, ^b none shall be given at all, or very little, and *vide Plutarchum, Riccium, Hemmingium, Arniseum, Nevisanum, & alios de hac questione.* *a* Alfredus. *b* Apud Lacones olim virgines sine dote nubebant, Boter. *l. 3. c. 3.*

that by supervisors rated, they that are foul shall have a greater portion; if fair, none at all, or very little: ^c howsoever. not to exceed such a rate as those supervisors shall think fit. And when once they come to those years, poverty shall hinder no man from marriage, or any other respect, ^d but all shall be rather enforced than hindered, ^e except they be dismembred, or grievously deformed, infirm; or visited with some enormous hereditary disease, in body or mind; in such cases upon a great pain, or mulct, ^g man or woman shall not marry, other order shall be taken for them to their content. If people over-abound, they shall be eased by ^h Colonies.

incontinentes ob reipub. bonum. ut August. Cesar. orat. ad cælibes Romanos olim edocuit. *e* Morbo laborans, qui in prolem facile diffunditur, ne genus humanum fæda contagione ledatur, juventute castratur, mulieres tales procul à consortio virorum ablegantur, &c. Hætor Boethius hist. lib. 1. de vet. Scotorum moribus. *f* Speciosissimi juvenes liberis dabunt operam. Plato 5. de legibus. *g* The Saxons exclude dumb, blind, leprous, and such like persons from all inheritance, as we do fools. *h* ut olim Romani, Hispani hodie, &c.

ⁱ No man shall wear weapons in any City. The same attire shall be kept, and that proper to several callings, by which they shall be distinguished. ^k *Luxus funerum* shall be taken away, that intempestive expence moderated, and many others. Brokers, takers of pawns, biting usurers, I will not admit; yet because *hic cum hominibus non cum diis agitur*, we converse here with men, not with gods, and for the hardness of mens hearts I will tolerate some kind of usury. If we were honest, I confess, *si probi essemus*; we should have no use of it, but being as it is, we must necessarily admit it. Howsoever most Divines contradict it,

Dicimus inficias, sed vox ea sola reperta est. it must be winked at by Politicians. And yet some great Doctors approve of it, Calvin, Bucer, Zanchius, P. Martyr, because by so many grand Lawyers, decrees of Emperours, Princes Statutes; customs of Common-wealths, Churches approbations it is permitted, &c. I will therefore allow it. But to no private persons; not to every man that will, to orphans only, maids, widows; or such as by reason of their age, sex, education; ignorance of trading, know not otherwise how to employ it, and those so approved, not to let it out apart; but to bring their money to a ^m common bank which shall be allowed in every City; as in Genoua, Geneva, Noremberg, Venice, at ⁿ bank of 5, 6, 7. not above 8 per centum, as the supervisors, or *ararii præfecti* shall think fit. ^o And as it shall not be lawful for each man to be an Usurer that will, so shall it not be lawful for

that lend money upon easie pawns, or take money upon adventure for mens lives. *n* That proportion will make merchandise increase, land dearer, and better improved, as he hath judicially proved in his tract of usury, exhibited to the Parliament anno 1621. *o* Hoc sere Zanchius com. in 4. cap. ad Ephes. æquissimam vocat usuram, & charitati Christianæ consentaneam, modo non exigant, &c. nec omnes dent ad fœnus, sed ii qui in pecuniis bona habent, & ob ætatem, sexum, artis alicujus ignorantiam, non possunt uti. Nec omnibus; sed mercatoribus & iis qui honeste impendent, &c.

all to take up money at use, not to prodigals and spendthrifts, but to merchants, young tradesmen, and such as stand in need, or know honestly how to imploy it, whose necessity, cause and condition the said supervisors shall approve of.

p Idem
apud Per-
sis olim,
lege Briso-
nium.

I will have no private monopolies, to enrich one man, and beggar a multitude, p multiplicity of offices, of supplying by deputies, weights and measures the same throughout, and those rectified by the *Primum mobile*, and Suns motion, threescore miles to a degree according to observation, 1000. Geometrical paces to a mile, five foot to a pace, twelve inches to a foot, &c. and from measures known it is an easie matter to rectifie weights &c. to cast up all, and resolve bodies by Algebra, Stereometry. I hate wars if they be not *ad populi salutem*, upon urgent occasion,

q Idem
Plato de
legibus.
r Lib. 30.
Optimum
quidem fue-
rat eam
patribus
nostris men-
tem à diis
datam esse,
ut vos Ita-
liæ, nos
Africa im-
perio con-
tenti esse-
mus. Ne-
que enim
Sicilia aut
Sardinia
satis digna
precia sunt
pro tot
classibus,
&c.

f Claudian.
* Thucy-
dides.
r A depopu-
latione,
agrorum
incendiis,
& ejusmodi
factis im-
manibus.
Plato.
* Hungar.
dec. 1.
lib. 9.

n Sessellius
lib. 2. de
repub. Gal.
valde enim
est indecorū
ubi quod
præter opi-
nionem ac-
cidit di-
cere, Non
putaram,

præsertim si res præcaveri potuerit. Livius lib. 1. Dion. l. 2. Diodo-
rus Siculus lib. 2. x ————— peragit tranquilla potestas, Quod
violenta nequit. — Claudian. y Bellum nec timendum nec pro-
vocandum. Plin. Panegy. Trajano.

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violenta nequit. — Claudian. y Bellum nec timendum nec pro-
vocandum. Plin. Panegy. Trajano.

From Common-wealths and Cities, I will descend to Families, which have as many cor-rosives and molestations, as frequent discontents

as the rest. Great affinity there is betwixt a Political and Oeconomical body; they differ only in magnitude and proportion of business (so Scaliger^a writes) as they have both likely the same period, as^b Bodin and^c Peucer hold, out of Plato, six or seven hundred years, so many times they have the same means of their vexation and overthrows; as namely, riot, a common ruine of both, riot in building, riot in profuse spending, riot in apparel, &c. be it in what kind soever, it produceth the same effects. A^d Corographer of ours speaking *obiter* of ancient families, why they are so frequent in the North, continue so long, are so soon extinguished in the South, and so few; gives no other reason but this, *luxus omnia dissipavit*, riot hath consumed all. Fine cloaths and curious buildings came into this Island, as he notes in his Annals, not so many years since; *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, and under the name of bounty and hospitality, is shrowded riot and prodigality; and that which is commendable in it self well used, hath been mistaken heretofore, is become by its abuse, the bane and utter ruine of many a noble family. For some men live like the rich glutton, consuming themselves and their substance by continual feasting and invitations, with^e Axilon in Homer, keep open house for all comers, giving entertainment to such as visit them, f keeping a table beyond their means, and a company of idle servants (though not so frequent as of old) are blown up on a sudden; and as Actæon was by his hounds, devoured by their kinsmen, friends, and multitude of followers. g It is a wonder that Paulus Jovius relates of our Northern Countreys, what an infinite deal of meat we consume on our tables: that I may truly say, 'tis not bounty, not hospitality, as it is often abused, but riot in excess, gluttony and prodigality; a meer vice; it brings in debt, want and beggary, hereditary diseases, consumes their fortunes, and overthrows the good temperature of their bodies. To this I might here well add their inordinate expence in building, those phantastical houses, turrets, walks, parks, &c. gaming, excess of pleasure, and that Prodigious riot in apparel, by which means they are compelled to break up house, and creep into holes. Sessellius in his Common-wealth of^h France, gives three reasons why the French Nobility were so frequently bankrupts: First because they had so many law-suits and contentions, one upon another, which were tedious and costly: by which means it came to pass, that commonly Lawyers bought them out of their possessions. A second cause was their riot, they lived beyond their means, and were therefore swallowed up by merchants. (La-Nove a French writer, yields five reasons of his Countrey-mens poverty, to the same effect

a Lib. 3.
poet. cap.
19.

b Lib. 4.
de repub.
cap. 2.

c Peucer.
lib. 1. de
divinat.

d cambriden
in cheshire.

e Illiad.
6. lib.

f Vide Pu-
teani Co-
mum, Go-
clenium de
portentosis
caenis no-
strorum
temporum.

g Mirabile
dictu est,
quantum
opsoniorum
una domus
singulis die-
bus absum-
mat, ster-
nuntur
mensæ in
omnes pene
horas ca-
lentibus
semper edu-
lis. de-
script.
Britan.

h Lib. 1.
de rep.
Gallorum;
quod tot
lites &
cause fo-
renses, aliæ
ferantur ex
aliis, in
immensum
producantur,
&
magnos
sumptus re-
quirant, unde fit ut juris administri plerumq;
nobilitum possessiones ad-
quirant, tum quod sumptuose vivant, & à mercatoribus absorbentur, &
splendidiissime vestiantur, &c.

almost

almost, and thinks verily if the Gentry of France were divided into ten parts, eight of them would be found much impaired, by sales, mortgages, and debts, or wholly sunk in their estates.) *The last was immoderate excess in apparel, which consumed their revenues.* How this concerns and agrees with our present state, look you. But of this elsewhere. As it is in a mans body, if either head, heart, stomach, liver, spleen, or any one part be misaffected, all the rest suffer with it: so is it with this Oeconomical body. If the head be naught, a spendthrift, a drunkard, a whore-master, a gamester, how shall the family live at ease? *Ipsa si cupiat salus servare, prorsus non potest hanc familiam,* as *Demea* said in the Comedy, safety her self cannot save it. A good, honest, painful man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, careless woman to his mate, a proud, peevish flurt, a liquorish, prodigal quean, and by that means all goes to ruine: or if they differ in nature, he is thrifty, she spends all; he wise, she sottish and soft; what agreement can there be? what friendship? Like that of the Thrush and Swallow in *Æsop*, instead of mutual love, kind compellations, whore and thief is heard, they sling stools at one anothers heads. *Que intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient and unruly children, that take ill courses to disquiet them, *their son is a thief, a spend-thrift, their daughter a whore; a stepmother, or a daughter in law distempers all; or else for want of means, many torturers arise, debts, dues, fees, dowries, joyntures, legacies to be paid, annuities issuing out, by means of which, they have not wherewithall to maintain themselves in that pomp as their Predecessours have done, bring up or bestow their children to their Callings, to their birth and quality, and will not descend to their present fortunes.* Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankful friends, decayed friends, bad neighbours, negligent servants *servi furaces, versipelles, callidi, oclusa sibi mille clavibus reserant, furimque raptant, consumunt, liguriunt;* casualties, taxes, mulcts, chargeable offices, vain expenses, entertainments, loss of stock, enmities, emulations, frequent invitations, losses, suretiship, sickness, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent, and melancholy it self.

I have done with families, and will now briefly run over some few sorts and conditions of men. The most secure, happy, jovial and merry in the worlds esteem are Princes and great men, free from melancholy: but

for their cares, miseries, suspicions, jealousies, discontents, folly and madness, I refer you to *Xenophons Tyrannus*, where King *Hieron* discourseth at large with *Simonides* the Poet, of this subject. Of all others they are most troubled with perpetual fears, anxieties, inso-much, that as he said in *Valerius*, If thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoop to take it up. Or put case they be secure and free from fears and discontents, yet they are void of reason too oft, and precipitate in their actions; read all our histories, *quos de stultis prodidere stulti*, *Iliades*, *Æneides*, *Annales*, and what is the subject? *Stultorum regum, & populorum continet æstus.* How mad they are, how furious, and upon small occasions, rash and inconsiderate in their proceedings, how they dote, every page almost will witness,

—*delirant reges, plectuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of hairbrain'd actions are great men, *procul à Jove, procul à fulmine*, the nearer the worse. If they live in Court, they are up and down, ebb and flow with their Princes favours, *Ingenium vultu statque caditque suo*, now aloft, to morrow down, as ** Polybius* describes them, *like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will, now they stand for unites, to morrow for thousands; now before all, and anon behind.* Beside they torment one another with mutual factions; emulations: one is ambitious, another enamoured, a third in debt, a prodigal, overruns his fortunes, a fourth solicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians Tract, de mercede conductis*, *Æneas Sylvius* (*libidinis & stultitie servos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Scholars, *prisca sapientie dictatores*, I have already spoken in general terms, those superintendents of wit and learning, men above men, those refined men, Minions of the Muses,

—*mentemque habere quæis bonam*

Et esse corculis datum est. —

* These acute and subtil Sophisters, so much honoured, have as much need of Hellebor as others.

—*ô Medici mediam pertundite venam:*

Read *Lucians Piscator*, and tell how he esteemed them; *Agrippa's* Tract of the vanity of Sciences; nay read their own works, their absurd tenets, prodigious paradoxes, & *risum teneatis amici?* You shall find that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiæ*, they have a worm as well as others; you shall find a phantastical strain, a fustian, a bumbast, a vainglorious humour, an affected stile, &c. like a prominent thred in an uneven woven cloth, run parallel throughout their works. And they that teach wisdom, patience, meekness, are the veryest dizards; hairbrains, and most discontent. *In a Salomon's*

Lib. 7. cap. 6.

r Pellitur in bellis sapientia, ut geritur res. Vetus proverbium, aut regem aut fatuum nasci oportere.

* Lib. 1. hist. Rom. similes a. bacculorum calculis, secundum computantis arbitrium, modo aerei sunt, modo aurei; ad nutum regis nunc beati sunt, nunc miseri; Arummo- sique Solones in Sa. 3. De miser. curiali-um.

t F. Doussé Epid. lib. I. c. 13. u Hoc cog- nomento cobonestatæ Romæ, qui ceteros mortales sapientiâ præstarent, testis Plin. lib. 7. cap. 34. x Insanire parant certa ratione modoque, mad by the book; they. y Juvenal:

i Ter.

k Amp- theat. Plant.

l Paling. Filius aut fur. m Catus cum mure, duo galli simul in æde, Et glotes bine nunquam vivunt sine lite. n Res angusta domi. o When pride and beggary meet in a family, they roar and howl, and cause as many flashes of discontents, as fire and water, when they concur, make thunder-claps in the skies. p Plantus Anular.

the multitude of wisdom is grief, and he that encreaseth wisdom, encreaseth sorrow. I need not quote mine author; they that laugh and condemn others, condemn the world of folly, deserve to be mocked, are as giddy-headed, and lie as open as any other. ^b Democritus that common flouter of folly, was ridiculous himself, barking *Menippus*, scoffing *Lucian*, satirical *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest, *Loripedem rectus derideat, Ethiopem albus*. *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kennisius*, explode as a vast Ocean of *Obs* and *Sols*, School divinity, ^c A labyrinth of intricate questions, unprofitable contentions, *incredibilem delirationem*, one calls it. If School divinity be so censured, *subtilis* ^d *Scotus lima veritatis*, *Occam irrefragabilis*, *cujus ingenium vetera omnia ingenia subvertit*, &c. *Baconthroe*, *Dr. Resolutus*, and *Corculum Theologia*, *Thomas* himself, *Doctor* ^e *Seraphicus*, *cui dictavit Angelus*, &c. what shall become of humanity? *Ars stulta*, what can she plead? what can her followers say for themselves? Much learning ^f *cere-diminuit-brum*, hath crackt their skonce, and taken such root, that *tribus Anticyris caput insanabile*, Hellebore it self can do no good, nor that renowned ^g *Lanthorn of Epictetus*, by which if any man studied, he should be as wise as he was. But all will not serve; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their volubility of tongue, will talk much to no purpose, Orators can perswade other men what they will, *quod volunt, unde volunt*, move, pacifie, &c. but cannot settle their own brains, what saith *Tully*? *Malo indiseratam prudentiam, quam loquacem stultitiam*; and as ^h *Seneca* seconds him, a wise mans Oration should not be polite or solicitous. ⁱ *Fabius* esteems no better of most of them, either in speech, action, gesture, than as men beside themselves, *insanos declamatores*; so doth *Gregory*, *Non mihi sapit qui sermone, sed qui factis sapit*. Make the best of him, a good Oratour is a turn-coat, an evil man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meer voice, as ^k he said of a Nightingal, *dat sine mente sonum*, an hyperbolical liar, a flatterer, a parasite, and as ^l *Ammianus Marcellinus* will, a corrupting cosener, one that doth more mischief by his fair speeches, than he that bribes by money; for a man may with more facility avoid him that circumvents by money, than him that deceives with glosing terms; which made ^m *Socrates* so much abhor and explode them. ⁿ *Fracastorius* a famous Poet, freely grants all Poets to be mad; so doth ^o *Scaliger*; and who doth not? *Aut insanit homo, aut verus facit*, *Hor. Sat. 7. l. 2. Insanire lubet, i. versus componere*, *Virg. Egl. 3. so Servius* interprets, all Poets are mad, a company of bitter Satyrists, detractors, or else parasitical applauders: and what is Poetry it self, but as *Austin* holds, *Vinum erroris ab ebriis doctoribus propinatum*? You may give that censure of them in general, which *Sir Thomas Moore*

once did of *Germanus Brixius* Poems in particular.

— *vehuntur*

Inrate stultitia, sylvam habitant Furia.

Budaus in an Epistle of his to *Lupsetus*, will have civil Law to be the tower of wisdom; another honours physick, the Quintessence of Nature; a third tumbles them both down, and sets up the flag of his own peculiar science. Your supercilious Criticks, Grammatical triflers, Note-makers, curious Antiquaries, find out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers, ^p *Pro stultis habent nisi aliquid sufficient in- venire, quod in aliorum scriptis vertant vi-* ^p *utop. lib.* ^q *tio*, all fools with them that cannot find fault; ^{11.} they correct others, and are hot in a cold cause, puzzle themselves to find out how many streets in *Rome*, houses, gates, towers, *Homers* Countrey, *Aeneas* mother, *Niobes* daughters, *an Sapho publica fuerit? ovum* ^q *prins extiterit an gallina? &c. & alia qua* ^q *Macr. b.* ^r *dediscenda essent scire, si scires*, as ^r *Seneca* ^{Satur. 7.} holds. What clothes the Senators did wear in ^{16.} *Rome*, what shews, how they sate, where they went to the close stool, how many dishes in a mess, what sauce; which for the present for an historian to relate, ^r according to ^r *Lo-* ^r *Lib. de* ^r *dovic. Vives*, is very ridiculous, is to them ^r *causis cor-* ^r *most precious elaborate stuff*, they admired for ^r *rup. artium.* it, and as proud, as triumphant in the mean time for this discovery, as if they had won a City, or conquered a Province; as rich as if they had found a Mine of Gold ore. *Quofvis authores absurdis commentis suis perca-* ^r *cant & stercorant*, one saith, they bewray and dawb a company of Books and good Authors, with their absurd Comments, *correcto-* ^r *rum sterquilinia* ^r *Scaliger* calls them, and shew ^r *Lib. 2. in* ^r *their wit in censuring others*, a company of fool- ^r *Ausimium,* ^r *ish note-makers, humble-bees, dops or beetles,* ^r *cap. 19. &* ^r *inter stercora ut plurimum versantur*, they ^{32.} rake over all those rubbish and dunghills, and prefer a manuscript many times before the Gospel it self, ^r *thesaurum criticum*, before ^r *Z Edit. 7.* any treasure, and with their *deleaturs*, ^r *volum. Iano* ^r *alii* ^r *Gutero.* ^r *legunt sic, meus codex sic habet*, with their ^r *postrema editiones*, annotations, castigations, &c. make books dear, themselves ridiculous, and do no body good; yet if any man dare oppose or contradict, they are mad, up in arms on a sudden, how many sheets are written in defence, how bitter invectives, what apologies? ^r *Epiphilleides ha sunt ut mera nu-* ^r *a Aristo-* ^r *gx.* But I dare say no more of, for, with, or ^r *phanis Ra-* ^r *against them*, because I am liable to their ^r *nis.* lash, as well as others. Of these and the rest of our Artists and Philosophers, I will generally conclude they are a kind of mad men, as ^r *Seneca* esteems of them, to make ^r *Lib. de* ^r *doubts and scruples, how to read them truly,* to ^r *beneficis.* mend old Authors, but will not mend their own lives, or teach usingenia *sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keep our wits in order, or rectifie our manners. *Namquid tibi demens videtur, si istis operam impenderit?* is not he mad that draws

^b Commu-
nis irrifor
stultitie.

^e Wit whi-
ther wilt?
^d Scaliger
exercitat.
324.

^e Vit. ejus.

^f Ennius.

^g Lucian.
Ter mille
drachmis
olim em-
pta; stu-
dens inde
sapientiam
adipiscitur.
^h Epist.

21. 1. lib.

Non oportet

orationem

sapientis

esse poli-

tam aut

solicitam.

ⁱ Lib. 3.

cap. 13.

multo an-

helitu ja-

ctatione

furentes

pectus, fron-

tem caden-

tes, &c.

^k Lipsius,

doces sunt,

preterea

nihil.

^l Lib. 30.

plus mali

facere vi-

detur qui

oratione

quam qui

precio

quemvis

corruptit:

ⁿ am, &c.

^m In Gorg.

Platonis.

ⁿ In nau-

gerio.

^o Si furor

fit Lyceus,

&c. quoties

furit, furit,

furit, a-

mans, bi-

lings, &

Poeta, &c.

draws lines with *Archimedes*, whiles his house is ranfacked, and his City besieged, when the whole world is in combustion, or we whilest our souls are in danger, (*mors sequitur, vita fugit*) to spend our time in toys, idle questions, and things of no worth?

That ^c Lovers are mad, I think no man will deny, *Amare simul & sapere, ipsi Jovi non datur*, Jupiter himself cannot intend both at once,

^d *Non bene conveniunt, nec in una sede morantur*

Majestas & amor.

Tully when he was invited to a second marriage, replied, he could not *simul amare & sapere*, be wise and love both together. ^e *Est orcus ille, vis est inmedicabilis, est rabies insana*, Love is madness, a hell, an incurable disease; *impotentem & insanam libidinem* ^f *Seneca* calls it, an impotent and raging lust. I shall dilate this subject apart; in the mean time let Lovers sigh out the rest.

^g *Nevisanus* the Lawyer hold it for an axiom, most women are fools, ^h *consilium feminis invalidum*; *Seneca* men, be they young or old; who doubts it? youth is mad as *Elius* in Tully, *Stulti adolescentuli*, old age little better, *deliri senes*, &c. *Theophrastes* in the 107 year of his age, ⁱ said he then began to be wise, *tum sapere cepit*, and therefore lamented his departure. If wisdom come so late, where shall we find a wise man? our old ones dote at threescore and ten. I would cite more proofs, and a better Author; but for the present, let one fool point at another. ^k *Nevisanus* hath as hard an opinion of ^l rich men, *wealth and wisdom cannot dwell together, stultitiam patiuntur opes*, ^m and they do commonly ⁿ *infatuare cor hominis*, besot men; and as we see it, fools have fortune: ^o *Sapientia non invenitur in terra suaviter viventium*. For beside a natural contempt of learning, which accompanies such kind of men, innate idleness, (for they will take no pains) and which ^p *Aristotle* observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth and little wit go commonly together: they have as much brains some of them in their heads as in their heels; besides this inbred neglect of liberal sciences, and all Arts, which should *excolere mentem*, polish the mind, they have most part some gullish humour or other, by which they are led; one is an Epicure, an Atheist, a second a gamester, a third a whoremaster, (fit subjects all for a Satyrists to work upon,)

^q *Hic nuptiarum insanit amoribus, hic puerorum,*

^r one is mad of hawking, hunting, cocking; another of carousing, horse-riding, spending; a fourth of building, fighting, &c.

Insanit veteres statuas Damasippus emendo, *Damasippus* hath an humour of his own, to be talkt of: ^s *Heliodorus* the Carthaginian another

Heliodorus the Carthaginian another

ther. In a word, as *Scaliger* concludes of them all, they are *Statue erectæ stultitiæ*, the very statues or pillars of folly. Chuse out of all stories him that hath been most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica*, as ^t *Berosus* of *Seleucia*; *omnes mortales militiâ, triumphis, divitiis, &c. tum & luxu, corde, ceterisque vitiis antecessit*, as he had some good, so had he many bad parts.

Alexander, a worthy man, but furious in his anger, overtaken in drink: *Cæsar* and *Scipio* valiant and wise, but vain-glorious, ambitious: *Vespasian* a worthy Prince, but covetous: ^u *Hannibal*, as he had mighty virtues, so had he many vices; *unam virtutem mille vitia comitantur*, as *Machiavel* of *Cosmus Medices*, he had two distinct persons in him.

I will determine of them all, they are like these double or turning pictures; stand before which, you see a fair maid, on the one side an ape, on the other an owle; look upon them at the first sight all is well, but farther examine, you shall find them wise on the one side, and fools on the other; in some few things praise worthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let poverty plead the rest in *Aristophanes Plutus*.

Covetous men amongst others, are most mad, ^x they have all the Symptoms of melancholy, fear, sadness, suspicion, &c. as shall be proved in his proper place,

Danda est Hellebore multo pars maxima avaris.

And yet methinks prodigals are much madder than they, be of what condition they will, that bear a publick, or private purse; as a ^y Dutch writer censured *Richard* the rich Duke of *Cornwal*, suing to be Emperour, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered money like water; I do censure them, *Stulta Anglia* (saith he) *quæ tot denariis sponte est privata, stulti principes Alemania, qui nobile jus suum pro pecuniâ vendiderunt*; spend-thrifts, bribers, and bribe-takers are fools, and so are ^z all they that cannot keep, disburse, or spend their moneys well.

I might say the like of angry, peevish, envious, ambitious; ^a *Anticyras melior sorbere meracas*; Epicures, Atheists, Schismatics, Hereticks; *hi omnes habent imaginationem læsam* (saith *Nymannus*) and their madness shall be evident, ² *Tim. 3. 9.* ^b *Fabius* an Italian; holds sea-faring men all mad; the ship is mad, for it never stands still: the mariners are mad, to expose themselves to such imminent dangers: the waters are raging mad, in perpetual motion: the winds are as mad as the rest, they know not whence they come, whether they would go: and those men are maddest of all that go to sea; for one fool at home, they find forty abroad. He was a mad man that said it, and thou peradventure as mad to read it. ^d *Felix Platerus* is of opinion all Alchymists are mad, out of their wits; ^e *Athenæus*

If it be his work, which Gasse's suspects.

u Livy. I. gentes virtutes ingentia vitia.

x Hor. Quisquis ambitione mala aut argenti pallet amore. Quisquis luxuria, tristitia, que superstitio, Per.

y Cronica Slavonica ad annum 1257. de cuius pecunia

jam incredibilia dixerunt. z A fool and his money are soon parted. a Orat. de imag. ambrosius & andax naves Artyras. b Natus.

stulta, que continuo movetur, nante stulti qui se periculis exponunt, aqua insana que se frangit, &c. c tw, &c. qui mari se committit stolidum unum ens, 40. mari invenit. Gasspar Ens Morej. d Cap. de alien. mentis. e Dipnosoph. lib. 8.

faith as much of Fidlers, & *musarum luscias*, ^f Musicians, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes musick at one ear, out goes wit at another. Proud and vainglorious persons are certainly mad; and so are ^g lascivious; I can feel their pulses beat hither, horn mad some of them, to let others lye with their wives, and wink at it.

To insist ^h in all particulars, were an *Herculean* task, to ⁱ reckon up ^k *insanas substrutiones, insanos labores, insanum luxum*, mad labours, mad books, endeavours, carriages, gross ignorance, ridiculous actions, absurd gestures; *insanam gulam, insaniam villarum, insana jurgia*, as Tully terms them, madness of Villages, stupend Structures; as those Egyptian Pyramids, Labyrinths and Sphinges, which a company of crowned asses, *ad ostentationem opum*, vainly built, when neither the Architect nor King that made them, or to what use and purpose, are yet known: To insist in their hypocrisie, inconstancy, blindness, rashness, *dementem temeritatem*, fraud, cozenage, malice, anger, impudence, ingratitude, ambition, gross superstition,

^z *tempora infecta & adulatione sordida*, as in Tiberius times, such base flattery, stupend, parasitical fawning and colloquing, &c. brawls, conflicts, desires, contentions, it would ask an expert *Vesalius* to anatomize every member. Shall I say? Jupiter himself, *Apollo, Mars, &c.* doted; and monster-conquering *Hercules* that subdued the world, and helped others, could not relieve himself in this, but mad he was at last. And where shall a man walk, converse with whom, in what Province, City, and not meet with Signior *Deliro*, or *Hercules Furens, Menades*, and *Corybantes*? Their speeches say no less. ^a *E fungis nati homines*, or else they fetched their pedigree from those that were struck by *Sampson* with the jaw-bone of an Ass. Or from *Deucalion* and *Pyrrha's* stones, for *durum genus sumus*, ^b *marmore sumus*, we are stony-hearted, and savour too much of the stock, as if they had all heard that enchanted horn of *Astolpho* that English Duke in *Ariosto*, which never sounded but all his auditors were mad, and for fear ready to make away themselves; ^c or landed in the mad haven in the *Euxine* Sea of *Daphnis insana*, which had a secret quality to dementate; they are a company of giddy-heads, afternoon-men, it is Midsomer-moon still, and the Dog-days last all the year long, they are all mad. Whom shall I then except? *Utriculus*

Huttenus ^d *nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitiis, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo est ex omni parte beatus, &c.* and therefore *Nicholas Nemo*, or Monsieur Nobody shall go free, *Quid valeat nemo, Nemo referre potest*? But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur*; ^e no better way to avoid

folly and madness, than by taciturnity. Whom in a third? all Senators, Magistrates; for all fortunate men are wise, and conquerors valiant, and so are all great men, *non est bonum ludere cum diis*, they are wise by authority, good by their office and place, *his licet impune pessimos esse*, (some say) we must not speak of them; neither is it fit; *per me sint omnia protinus alba*, I will not think amiss of them. Whom next? Stoicks? *Sapiens Stoicus*, and he alone is subject to no perturbations, as ^f *Plutarch* scoffs at him, he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinkled, sand-blind, toothless and deformed; yet he is most beautiful, and like a god, a King in conceit, though not worth a groat. He never dotes, never mad, never sad, drunk, because virtue cannot be taken away, as ^g *Zeno* holds, by reason of strong apprehension, but he was mad to say so. ^h *Anticyra caelo huic est opus aut dolabrâ*, he had need to be bored, and so had all his fellows, as wise as they would seem to be. *Chrysippus* himself liberally grants them to be fools as well as others, at certain times, upon some occasions, *amitti virtutem ait per ebrietatem, aut aribilarium morbum*, it may be lost by drunkenness or melancholy, he may be sometimes crazed as well as the rest: ⁱ *ad summum sapiens nisi quum pituita molesta*. I should here except some Cynicks, *Menippus, Diogenes*, that *Theban Crates*; or to descend to these times, that omniscious, only wise fraternity ^k of the *Rosie Cross*, those great Theologues, Politicians, Philosophers, Physitians, Philologers, Artists, &c. of whom *S. Bridget, Albas Joacchimus, Leicenbergius*, and such divine spirits have prophesied, and made promise to the world, if at least there be any such (*Hen. l. Nenhufius* makes a doubt of it, ^m *Valentinus Andreas* and others) or an *Elias* artifex their *Theophrastian* master; whom though *Libavius* and many deride and carp at, yet some will have to be the ⁿ *renewer of all arts and sciences*, reformer of the world, and now living, for so *Johannes Montanus Strigoniensis* that great Patron of *Paracelsus* contends, and certainly avers ^o *a most divine man*, and the quintessence of wisdom wheresoever he is; for he, his fraternity, friends, &c. are all ^p *betroted to wisdom*, if we may believe their disciples and followers. I must needs except *Lipsius* and the Pope, and expunge their name out of the catalogue of fools. For besides that parasitical testimony of *Doufa*,

A Sole exoriente Meotidas usq; paludes, Nemo est qui justo se equiparare queat. *Lipsius* faith of himself, that he was ^q *humani generis quidem pedagogus voce & stylo*, a grand Signior, a Master, a Tutor of us all, and for thirteen years he brags, how he sowed wisdom in the Low Countreys, as *Ammonius* the Philosopher sometimes did in *Alexandria*, ^r *cum humanitate literas & sapientiam cum prudentia: antistes sapientiae*, he shall be *Sapientum*

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pientum Octavus. The Pope is more than a man, as ^f his Parrots often make him, a demigod, and besides his Holiness cannot err, in *Cathedra* belike: and yet some of them have been Magicians, Hereticks, Atheists, Children, and as *Platina* saith of *John 22.* *Et si vir literatus, multa stoliditatem & levitatem præ se ferentia egit, stolidi & socordis vir ingenii,* a scholar sufficient, yet many things he did foolishly. Lightly I can say no more in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and as *Ariosto* feigns *l. 34.* kept in jars above the Moon.

Some lose their wits with love, some with ambition,

Some following Lords & men of high condition.

Some in fair jewels rich and costly set,

Others in Poetry their wits forget.

Another thinks to be an Alchymist,

Till all be spent, and that his number's mist.

Convict fools they are, mad men upon record; and I am afraid past cure many of them, * *crepant inguina*, the Symptoms are manifest, they are all of *Gotam* Parish:

Quum furor haud dubius, quum sit manifesta phrenesis,

what remains then * but to send for *Lorarios*, those Officers to carry them all together for company to *Bedlam*, and set *Rablais* to be their Physitian.

If any man shall ask in the mean time, who I am that so boldly censure others, *tunulane habes vitia?* Have I no faults? *Yes* more than thou hast, whatsoever thou art. *Nos numerus sumus*, I confess it again, I am as foolish, as mad as any one.

Insanus vobis videor, non deprecor ipse,

Quo minus insanus,——

I do not deny it, *demens de populo dematur.* My comfort is, I have more fellows, and those of excellent note. And though I be not so right, or so discreet as I should be, yet not so mad, so bad neither as thou perhaps takest me to be.

To conclude, this being granted, that all the world is melancholy, or mad, dotes, and every member of it, I have ended my task, and sufficiently illustrated that which I took upon me to demonstrate at first. At this present I have no more to say; *His sanam mentem Democritus*, I can but wish my self and them a good Physitian, and all of us a better mind.

And although for the above named reasons, I had a just cause to undertake this subject, to point at these particular species of dotage, that so men might acknowledge their imperfections, and seek to reform what is amiss; yet I have a more serious intent at this time; and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, sottish, fullen, proud, vain-glorious, ridiculous, beastly, pievish; obstinate, impudent, extravagant, dry, doting; dull, desperate, hare-brain'd, &c. mad, frantick, foolish, hetero-

clites, which no new ^a *Hospital* can hold, no physick help: my purpose and endeavour is, in the following discourse to anatomize this humour of melancholy, through all his parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally, to shew the causes, symptoms, and several cures of it, that it may be the better avoided.

Moved thereunto for the generality of it, and to do good, it being a disease so frequent, as

^b *Mercurialis* observes, in these our dayes; so often happening, saith ^c *Laurentius*, in our

miserable times, as few there are that feel not the smart of it. Of the same mind is *Ælian*

Montalius, ^d *Melancton*, and others; ^e *Ju-*

lius Cæsar Claudinus calls it the fountain of all other diseases, and so common in this crazed

age of ours, that scarce one of a thousand is free from it: and that *Splenerick Hypocon-*

driacal wind especially, which proceeds from the spleen and short ribs. Being then it is a

disease so grievous, so common, I know not wherein to do a more general service, and

spend my time better, than to prescribe means how to prevent and cure so universal a mala-

dy, an Epidemical disease, that so often, so much crucifies the body and mind.

If I have over-shot my self in this which hath been hitherto said, or that it is, which I

am sure some will object, too phantastical, too light and comical for a *Divine*, too sa-

tyrical for one of my profession, I will presume to answer with ^f *Erasmus*, in like case, 'Tis

not I, but *Democritus*, *Democritus dixit*: you must consider what it is to speak in ones own

or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a

Princes, a Philosophers, a Magistrates, a Fools part, and him that is so indeed; and what li-

berly those old Satyrists have had, it is a *Cento* collected from others, not I, but they

that say it. ^g *Dixero si quid fortè jocosus, hoc mihi juris*

Cum veniâ dabis——

Take heed you mistake me not. If I do a little forget my self, I hope you will pardon

it. And to say truth, why should any man be offended, or take exceptions at it?

—— *Licuit, semperque licebit, Parcere personis, dicere de vitiis.*

It lawful was of old, and still will be, To speak of vice, but let the name go free:

I hate their vices, not their persons. If any be displeased, or take ought unto himself, let

him not expostulate or cavil with him that said it (so did ^h *Erasmus* excuse himself to *Dorpi-*

us, *si parva licet componere magnis*) and so do I; but let him be angry with himself, that

so betrayed and opened his own faults in applying it to himself: ⁱ if he be guilty and de-

serve it, let him amend whoever he is, and not be angry. He that hateth correction is a

fool, *Prov. 12. 1.* If he be not guilty, it concerns him not; it is not my freeness of speech,

but a guilty conscience, a gauled back of his own that makes him winch.

a That I mean of *Andr. Vale. Apolog. manip. l. 1. & 26. Apol.*

b *Hec affectio nostris temporibus frequentissima.*

c *Cap. 15. de Mel.*

d *De anima. nostris hoc seculo morbus frequentissimus.*

e *Consult. 98. adeo nostris temporibus frequenter ingruit ut nullus fere ab ejus labe immunis reperitur, & omnium fere morborum occasio existat.*

f *Mor. Enc. com. si quis calumniatur levius esse quam decet Theologum, aut mordacius quam deceat Christianum.*

g *Hor. Sat. 4. l. 1. h Epi. ad Dorpium de Moria. si quispiam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volet, se cum agit injuriam, utpote sui proditor, qui declaravit hoc ad se pertinere.*

i *Si quis se læsum clamabit, aut conscientiam prodit suam, aut certe metum. Phæd. l. 3. Alop. Fab.*

*Suspicionē si quis errabit suā,
Errapient ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam.*

I deny not this which I have said favours a little of *Democritus*; ^k *Quamvis ridentem dicere verum, quid vetat*; one may speak in jest, and yet speak truth. It is somewhat tart, I grant it; *acriora orexim excitant embammata*, as he said, sharp fauces increase appetite,

^l *Mart. l. 7. 22.* *Nec cibus ipse juvat morfu fraudatus aceti.* Object then and cavil what thou wilt, I ward all with ^m *Democritus* buckler, his medicine shall salve it; strike where thou wilt, and when: *Democritus dixit, Democritus* will answer it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dionysian* feast, when as he said, *nullum libertati periculum est*, servants in old Rome had liberty to say and do what them list. When our country-men sacrificed to their goddesses *Vacuna*, and sat tipling by their *Vacunal* fires, I writ this, and published this *ἄπὸς ἑλἐγαν*, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speak my mind freely? If you deny me this liberty, upon these presumptions I will take it: I say again, I will take it.

^o *Si quis est qui dictum in se inclementius Existimavit esse, sic existimet.* If any man take exceptions, let him turn the buckle of his girdle, I care not. I owe thee nothing (Reader) I look for no favour at thy hands, I am independent, I fear not. No, I recant, I will not, I care, I fear, I confess my fault, acknowledge a great offence,

— motos præstat componere fluctus,
I have overshoot my self, I have spoken foolishly, rashly, unadvisedly, absurdly, I have anatomized mine own folly. And now methinks upon a sudden I am awaked as it were out of a dream, I have had a raving fit, a phantastical fit, ranged up and down, in and out, I have insulted over most kind of men, abused some, offended others, wronged my self; and now being recovered, and perceiving mine error, cry with ^{*} *Orlando*, *Solvite me, pardon (O boni)* that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise. If through weakness, folly, passion, ^p discontent, ignorance, I have said amiss, let it be

forgotten and forgiven. I acknowledge that of ^q *Tacitus* to be true, *Asperæ facietie ubi nimis ex vero traxere, acrem sui memoriam relinquant*, a bitter yeast leaves a sting behind it: and as an honourable man observes, ^r *They fear a Satyrists wit; he their memories.* I may justly suspect the worst; and though I hope I have wronged no man, yet in *Medea's* words I will crave pardon,

*— Illud jam voce extrema peto,
Ne si qua noster dubius effudit dolor,
Maneant in animo verba, sed melior tibi
Memoria nostri subeat, hæc iræ data
Obliterentur* —

And in my last words this I do desire, That what in passion I have said, or ire, May be forgotten, and a better mind Be had of us, hereafter as you find: I earnestly request every private man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his lines, *Si me cognitum haberes, non solum donares nobis has facietias nostras, sed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam suspicionem deprecari oportere.* If thou knewest my ^{*} modesty and simplicity, thou wouldst easily pardon and forgive what is here amiss, or by thee mis-conceived. If hereafter anatomizing this surly humour, my hand slip, as an unskilful Prentice I launce too deep, and cut through skin and all at unawares, make it smart, or cut awry, ^t pardon a rude hand, an unskilful knife, 'tis a most difficult thing to keep an even tone, a perpetual tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many objects to divert, inward perturbations to molest, and the very best may sometimes err; *aliquando bonus dormitat Homerus*, it is impossible not in so much to overshoot:

— opere in longo fas est obrepere somnum.
But what needs all this? I hope there will no such cause of offence be given; if there be,

^t *Nemo aliquid recognoscat, nos mentimur omnia.* ^t *Prol. quer. Plant.*

I'll deny all (my last refuge) recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse; but I presume of thy good favour, and gracious acceptance (gentle Reader) Out of an assured hope and confidence thereof, I will begin.



Lectori male feriato.



U vero cave sis edico quis-
quis es, ne temere sugilles
Authorem hujusce operis,
aut cavillator irrideas.
Imo ne vel ex aliorum
censura tacite obloquaris
(vis dicam verbo) nequid
nasutulus inepte improbes,
aut falsoingas. Nam si talis revera sit,
qualem præ se fert Junior Democritus, seniori
Democrito saltem affinis, aut ejus Genium
vel tantillum sapiat; actum de te, censorem
æque ac delatorem^a aget è contra, (petulanti
splene cum sit) sufflabit te in jocos, commi-
nuet in sales, addo etiam, & deo Risui te sa-
crificabit.

^a Si me
commòrit,
melius non
tangere
clamo. Hor.
^b Hippoc.
epist.
Damageto,
accersitus
sum ut De-
mocritum
tanquam
insanum cu-
rarem, sed
postquam
conveni,
non per fo-
vem desipi-
entia nego-
tium, sed
rerum omnium receptaculum deprehendi, ejusq; ingenium demiratus
sum. Abderitanos vero tanquam non sanos accusavi, veratri potione
ipso potius eguisse dicens. c Mart.

Iterum moneo, ne quid cavillere, ne dum
Democritum Juniorem conviciis infames, aut
ignominiose vituperes, de te non male sentien-
tem, tu idem audias ab amico cordato, quod
olim vulgus Abderitanum^a ab^b Hippocrate,
conciuem bene meritum & popularem suum De-
mocritum, pro insano habens. Nec tu Demo-
crite sapis, stulti autem & insani Abderitæ.

^c Abderitanæ pectora plebis habes.

Hec te paucis admonitum volo (male feriate
Lector) abi.



Eracrite fleas, misero sic
convenit ævo,
Nil nisi turpe vides, nil
nisi triste vides.

Ride etiam, quantumque
lubet, Democrite ride,
Non nisi vana vides,
non nisi stulta vides.

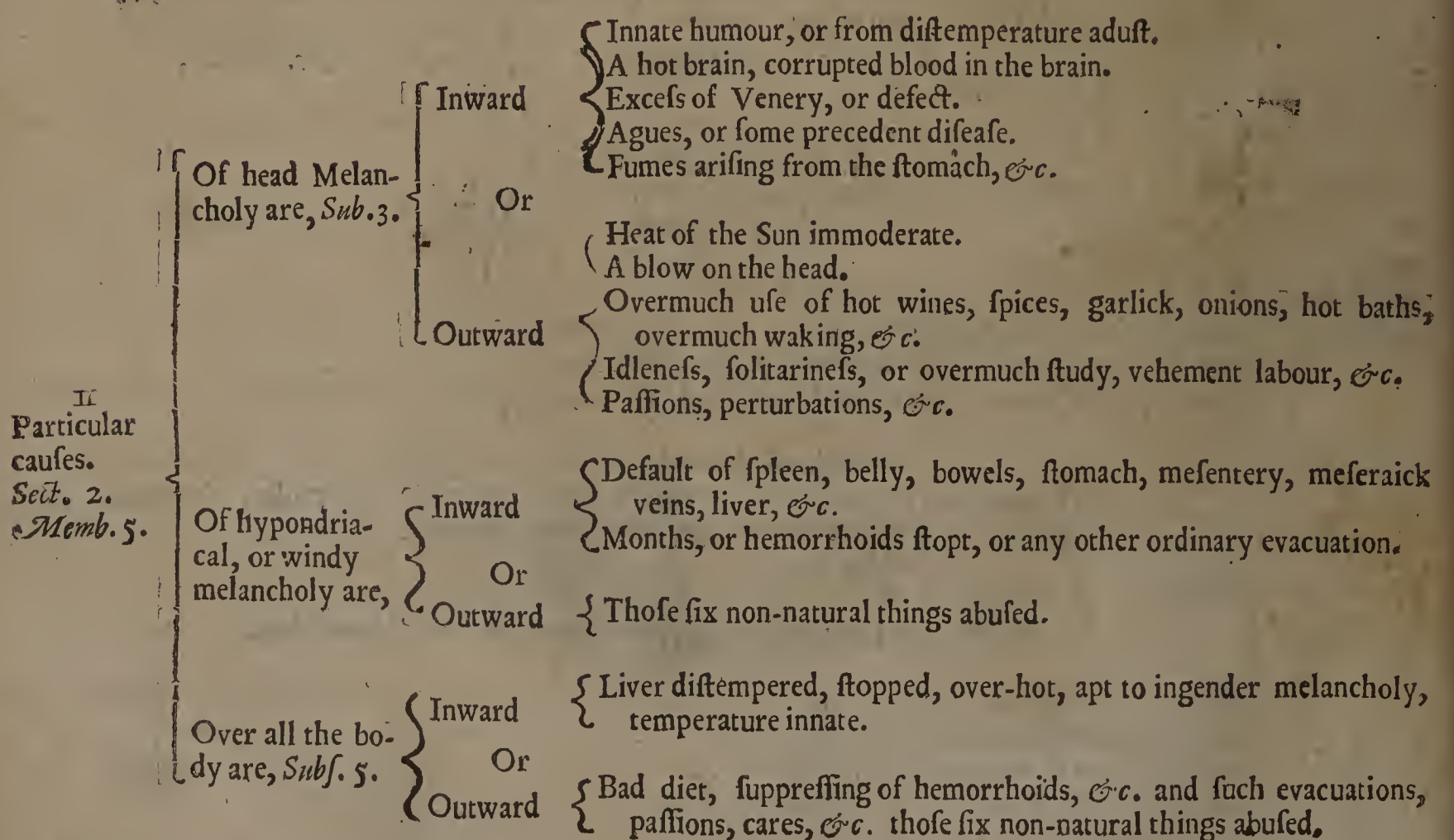
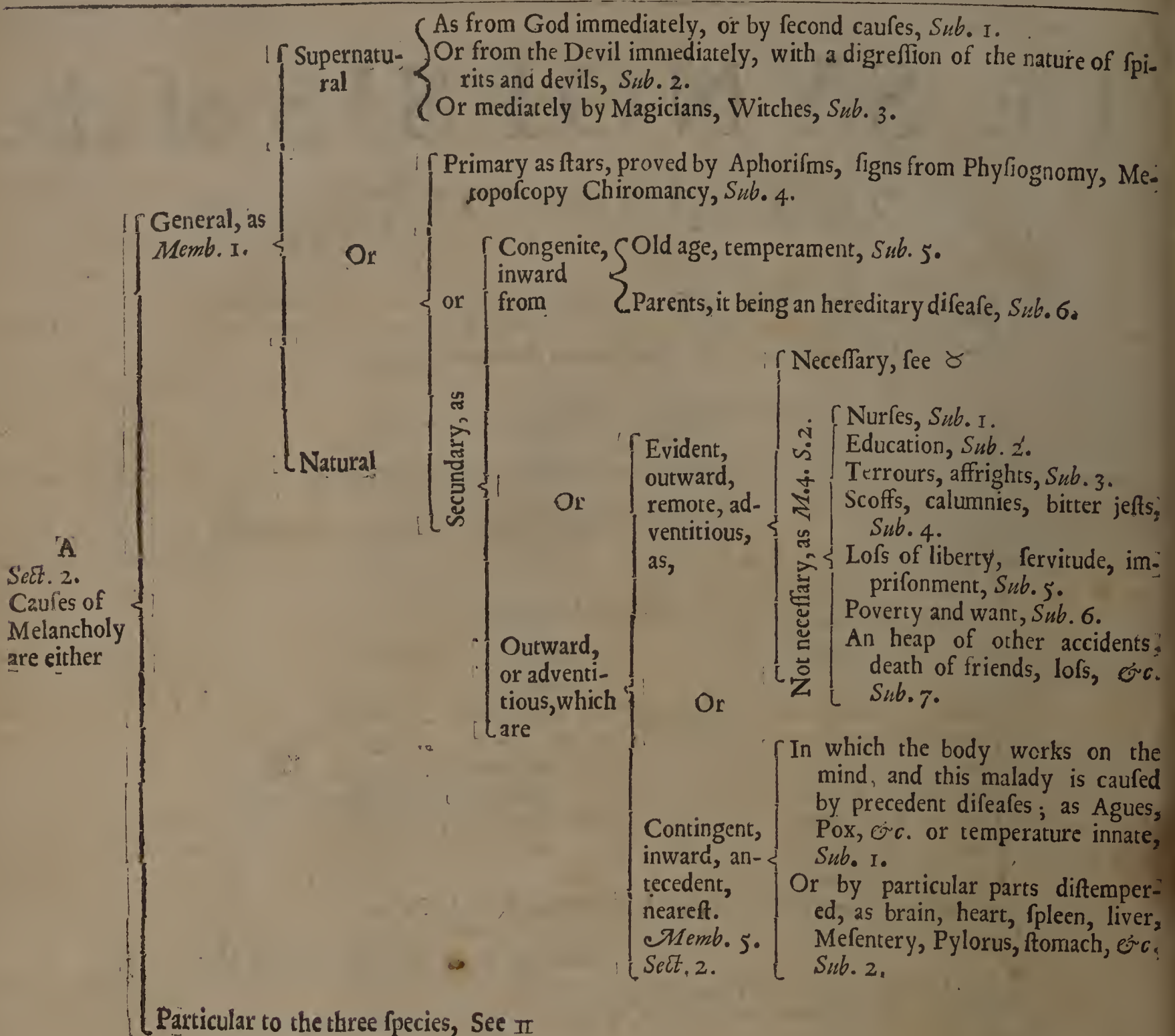
Is fletu, hic risu modò gaudeat, unus utrique
Sit licet usque labor, sit licet usque dolor.
Nunc opus est (nam totus eheu jam desipit orbis)
Mille Heraclitis, milleque Democritis.
Nunc opus est (tanta est insania) transeat omnis
Mundus in Anticyras, gramen in Helleborum.



The SYNOPSIS of the FIRST PARTITION.

In diseases consider <i>Sect. 1.</i> <i>Mem. 1.</i>	Their Cau- ses. <i>Subs. 1.</i>		Impulsive ; { sin, concupiscence, &c.	
			Instrumental ; { intemperance, all second causes, &c.	
	Or Definition, Member, Division. <i>Subs. 2.</i>	Of the bo- dy 300. which are	Epidemical ; as Plague, Plica, &c.	
			Or Particular ; as Gout, Dropsie, &c.	
	Or	In disposition ; as all perturbations, evil affection, &c.		
	Of the head or mind. <i>Subs. 3.</i>	Or	Dotage.	
			Phrensie.	
		Habits, as <i>Subs. 4.</i>	Madness.	
			Ecstasie.	
			Lycanthropia.	
			Chorus sancti Viti.	
			Hydrophobia.	
			Possession or obsession of Devils.	
			Melancholy. See v	
Its Æquivocations, in Disposition, Improper, &c. <i>Subs. 5.</i>				
Melancholy; in which consider	<i>Mem. 2.</i> To its ex- plication, a digression of anatomy, in which observe parts of <i>Subs. 1.</i>	Body hath parts <i>Subs. 1.</i>	contained as	Humours, Blood, Phlegm, Choler, Melancholy.
				Spirits ; Vital, Natural, Animal.
		Or	containing	Similar ; spermatical, or flesh, bones, nerves, &c.
				Dissimilar ; brain, heart, liver, &c. <i>Subs. 4.</i>
	Or	Soul and his faculties, as { Vegetal. <i>Subs. 5.</i>		
		{ Sensible. <i>Subs. 6, 7, 8.</i>		
		{ Rational. <i>Subs. 9, 10, 11.</i>		
	<i>Mem. 3.</i>	Its definition, name, difference, <i>Sub. 1.</i>		
		The part and parties affected, affection, &c. <i>Subs. 2.</i>		
		The matter of melancholy, natural, unnatural, &c. <i>Subs. 4.</i>		
Species, or kinds, which are	Proper to parts, as	Of the head alone, Hy- pocondriacal, or windy melancholy. Of the whole Body	with their several causes, symptoms, prog-	
			nosticks, cures.	
	Or	Indefinite ; as Love-melancholy, the subject of the third partition.		
Its Causes in general. <i>Sect. 2. A.</i>				
Its Symptoms or signs. <i>Sect. 3. B.</i>				
Its Prognosticks or indications. <i>Sect. 4. 4.</i>				
Its Cures ; the subject of the second Partition.				

Synopsis of the first Partition.



Necessary

Synopsis of the first Partition.

Neceſſary
cauſes, aſt thoſe
fix non-natu-
ral things
which are,
ſect. 2.
Mem. 2.

			Bread; coarse and black, &c.
			Drink; thick, thin, sower, &c.
			Water unclean, milk, oyl, vinegar, wine, spices, &c.
			Parts; heads, feet, entrails, fat, bacon, blood, &c.
	Substance	Flesh	{ Kinds { Bief, Pork, Venison, Hares, Goats, Pigeons, Pea cocks, Fen-fowl, &c.
		Herbs,	
Diet of- fending in Sub. 3.	{ { {	Fish,	Of Herbs; Pulse, Cabbage, Mellons, Garlick, Onions, &c.
		&c.	All Roots, raw Fruits, hard and windy Meats.
		Quality, as	Preparing, dressing, sharp sauces, salt meats, indurate, sowced, fried,
	in		broyled, or made-dishes, &c.
	Quantity		Disorder in eating, immoderate eating, or at unseasonable times,
		& Subsec. 2.	
			Custom; delight, appetite, altered, &c. Subf. 3.

Retention and evacuation, *Subs.* 4. { Costiveness, hot baths, sweating, issues stopped, *Venus* in excess, or in defect, phlebotomy, purging, &c.
Air; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. *Subs.* 5.
Exercise, *Sub.* 6. { Unseasonable, excessive or defective of body or mind, solitariness, idleness, a life out of action, &c.
Sleep and waking, unseasonable, inordinate, over-much, over-little, &c. *Subs.* 7.

Memb. 3. Sect. 2. Passions and perturbations of the mind, Subf. 2. With a digression of the force of imagination, Su. 2. and division of passions into Sub. 3.

{	Irafcible	{	Sorrow, cause and fymptome, <i>Sub. 4.</i> Fear, cause and fymptome, <i>Sub. 5.</i> Shame, repulfe, difgrace, &c. <i>Sub. 6.</i> Envy and malice, <i>Sub. 7.</i> Emulation, hatred, faction, defire of revenge, <i>Sub. 8.</i> Anger a cause, <i>Sub. 9.</i> Difcontents, cares, miferies; &c. <i>Sub. 10.</i>
	Or		
{	concupifcible.	{	Vehement defires, ambition, <i>Sub. 11.</i> Coveroufnefs, φιλαργυρία, <i>Sub. 12.</i> Love of pleasures, gaming in excefs, &c. <i>Sub. 13.</i> Defire of praife, pride, vain-glory, &c. <i>Sub. 14.</i> Love of learning, ftudy in excefs, with a digreffion of the mifery of Scholars, and why the Mufes are melancholy, <i>Sub. 15.</i>

Body, as ill digestion, crudity, wind, dry brains, hard belly, thick blood, much waking, heaviness and palpitation of heart, leaping in many places, &c. *Sub. I.*

Common to all or most, { Fear and sorrow without a just cause, suspicion, jealousy, discontent, solitariness, irksomeness, continual cogitations, restless thoughts, vain imaginations, &c. *Subs.* 2.

Celestial influences, as ♄ ♂, &c. parts of the body, heart, brain, liver, spleen, stomach, &c.

Humours { Sanguine are merry still, laughing, pleasant, meditating on
Playes, Women, Musick, &c.
Phlegmatick, slothful, dull, heavy, &c.
Cholerick, furious, impatient, subject to hear and see strange
apparitions, &c.
Black, solitary, sad, they think they are bewitcht, dead, &c.

Or mixt of these four humours aduft, or not aduft, infinitely varied:

Their several customs, conditions, inclinations, discipline, &c. } Ambitious thinks himself a King, a Lord; covetous runs on his money, lascivious on his mistress; religious, hath revelations, visions, is a Prophet, or troubled in mind, a Scholar on his Book, &c.

Continuance of time, as the humour is intended or remitted, &c.

Pleasant at first, hardly discerned, afterwards harsh and intolerable, if inveterate.

Hence some make three degrees,

1. *Falsa cogitatio.*
2. *Cogitata loqui.*
3. *Exequi loquutum.*

By fits, or continue, as the object varies, pleasing or displeasing.

Simple, or as it is mixt with other diseases, Apoplexies, Gout, *Caninus appetitus*, &c. so the symptoms are various.

Symptoms of the first Partition.

Particular symptoms to the 3 distinct species. <i>Sect. 3. Memb. 2.</i>	Head-melancholy. <i>Sub. 1.</i>	<div>In body { Head-ach, binding, heaviness, vertigo, lightness, ringing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great sign of melancholy in the other parts.</div> <div>Or</div> <div>In mind { Continual fear, sorrow, suspicion, discontent, superfluous cares, sollicitude, anxiety, perpetual cogitation of such toys they are possessed with, thoughts like dreams, &c.</div>
	Hypochondriacal or windy melancholy. <i>Sub. 2.</i>	<div>In body { Wind, rumbling in the guts, belly-ake, heat in the bowels, convulsions, crudities, short wind, slow and sharp belchings, cold sweat, pain in the left side, suffocation, palpitation, heaviness of the heart, ringing in the ears, much spittle, and moist, &c.</div> <div>Or</div> <div>In mind { Fearful, sad, suspicious, discontent, anxiety, &c. Lascivious by reason of much wind, troublesome dreams, affected by fits, &c.</div>
	Over all the body. <i>Sub. 3.</i>	<div>In body { Black, most part lean, broad veins, gross, thick blood, their hemorrhoids commonly stopped, &c.</div> <div>Or</div> <div>In mind { Fearful, sad, solitary, hate light, averse from company, fearful dreams, &c.</div>

Symptoms of Nuns, Maids, and Widows Melancholy, in body and mind, &c.

A reason of these symptoms. <i>Memb. 3.</i>	Why they are so fearful, sad, suspicious without a cause, why solitary, why melancholy men are witty, why they suppose they hear and see strange voices, visions, apparitions.
	Why they prophesie, and speak strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heaviness of heart, palpitation, cardiaca, fearful dreams, much waking, prodigious phantasies.

C. Prognosticks of melancholy. <i>Sect. 4.</i>	Tending to good, as	<div>Morphew, Scabs, Itch, Breaking out, &c.</div> <div>Black Jaundise.</div> <div>If the Hemorrhoids voluntarily open.</div> <div>If Varices appear.</div>
	Tending to evil, as	<div>Leanness, driness, hollow-eyed, &c.</div> <div>Inveterate melancholy is incurable.</div> <div>If cold, it degenerates often into Epilepsie, Apoplexy, dotage, or into blindness.</div> <div>If hot, into madness, despair, and violent death.</div>
	Corollaries and questions.	<div>The grievousness of this above all other diseases.</div> <div>The diseases of the mind are more grievous than those of the body.</div> <div>Whether it be lawful in this case of melancholy, for a man to offer violence to himself. <i>Neg.</i></div> <div>How a melancholy or mad man offering violence to himself, is to be censured.</div>



THE FIRST PARTITION.

SECTIONS:
THE FIRST } MEMBER:
SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities ;
The causes of them.*

Mans excellency.

^a *Magnum miraculum.*
^b *Mundi epitome, nature deliciae.*

^c *Finis rerum omnium, cui sublimaria serviunt.*
Scalig. exercit. 365.
^d *ut in numismate Caesaris imago, sic in homine Dei.*

^e *Gen. 1.*
^f *Imago mundi in corpore, Dei in anima.*
^g *Eph. 4.*
^h *Palantius.*



MAN, the most excellent and noble creature of the World, the principal and mighty work of God, wonder of Nature, as Zoroastes calls him; and *natura miraculum*, the ^a marvail of marvails, as

Plato; the ^b Abridgment and Epitome of the World, as Pliny; *Microcosmus*, a little world, a model of the world, ^c Soveraign Lord of the Earth, Viceroy of the World, sole Commander and Governour of all the Creatures in it: to whose Empire they are subject in particular, and yield obedience; far surpassing all the rest, not in body only, but in soul; ^d *Imaginis Imago*, ^e created to Gods own ^f Image, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, ^g Created after God in true holiness and righteousness; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to do his will,

Ut diis consimiles parturiat deos. (as an old Poet saith) to propagate the Church. But this most noble creature, *Hec tristis, & lachrymosa commutatio* (^h one exclaims) O pitiful change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a castaway, a caitiff, one of the most miserable

creatures of the world; if he be considered in his own nature, an unregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast,

ⁱ *Man in honour that understandeth not, is like unto beasts that perish*, so David esteems him: a monster by stupend Metamorphosis, ^k a fox, a dog, a hog, what not? *Quantum mutatus ab illo?* How much altered from that he was; before blessed and happy, now miserable and accursed; ^l *He must eat his meat in sorrow*, subject to death and all manner of infirmities, all kind of calamities. ^m *Great travel is created for all men, and an heavy yoke on the sons of Adam*, from the day that they go out of their mothers womb, unto that day they return to the mother of all things. Namely, their thoughts, and fear of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes; From him that is cloathed in blue silk, and weareth a Crown, to him that is cloathed in simple linnen. Wrath, envy, trouble, and unquietness; and fear of death, and rigour, and strife, and such things come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternal misery in the life to come.

The impulsive cause of these miseries in man;

ⁱ *Pf. 49. 20.*
Mans fall and misery.

^k *Lasca via superat equum, impudentia canem, astu vulpem, furore leonem.* Chrys. 23. Gen. 1. Gen. 3.

^m *Ecclus. 4. 1, 2, 3, 4, 5, 8.* A description of Melancholy.

2
Impulsive
cause of
mans mi-
sery and
infirmities.
n Gen. 3.

17.

o Illa ca-
dens tegmen
manibus
decussit, &
una Perni-
ciem im-
mista mis-
eris morta-
libus a-
tram. He-
siod. 1. oper.
p Hom. 5.
ad pop.
Antioch.
q Psal.
107. 17.
r Prov. 1.

f Quod
autem cre-
bris bella
concutiant,
quod steri-
litas &
fames sol-
licitudi-
nem cumu-
lent, quod
seventi-
bus morbis
valetudo
frangitur,
quod huma-
num genus
luis popu-
latione
vastatur;
ob peccatum
omnia.

Cypr.
t Si raro
desuper
pluvia de-
scendat,
si terra
sine pulve-
ris squali-
eat, si vix
jejunas &
pallidas
herbas ste-
riles gleba
producat,

si turbo vineam debilitet, &c. Cypr. u Mat 14. 3. x Philo-
stratus lib. 8. vit. Apollonii. Injustitiam ejus, & sceleratas nupti-
as, & cetera quæ præter rationem fecerat, morborum causas dixit.

man, this privation or destruction of Gods image, the cause of death and diseases, of all temporal and eternal punishments, was the sin of our first Parent Adam, in eating of the forbidden fruit, by the devils instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind, as from a fountain flowed all bad inclinations, and actual transgressions, which cause our several calamities inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of Pandora's box, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues and miseries upon our heads. For *Ubi peccatum, ibi procella*, as P Chrysostom well observes. *Fools by reason of their transgression, and because of their iniquities are afflicted.* Fear cometh like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not fear God. *Are you shaken with wars?* as Cyprian well urgeth to Demetrius, are you molested with dearth and famine? is your health crushed with raging diseases? is mankind generally tormented with Epidemical maladies? 'tis all for your sins, Hag. 1. 9, 10. Amos 1. Jer. 7. God is angry, punisheth, and threateneth, because of their obstinacy and stubbornness, they will not turn unto him, *If the earth be barren then for want of rain, if dry and squalid, it yield no fruit, if your fountains be dried up, your wine, corn, and oyl blasted, if the air be corrupted, and men troubled with diseases, 'tis by reason of their sins: which like the blood of Abel cry loud to Heaven for vengeance, Lam. 5. 15. That we have sinned, therefore our hearts are heavy, sa. 59. 11, 12. We roar like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses.* But this we cannot endure to hear, or to take notice of, Jer. 2. 30. We are smitten in vain, & receive no correction; and cap. 5. 3. Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Pestilence he hath sent, but they have not turned to him, Amos 4. Herod could not abide John Baptist, nor Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.

To punish therefore this blindness and obstinacy of ours, as a concomitant cause, and principal agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sins, and to satisfy Gods wrath. For the law requires obedience or punishment, as you may read at large, Deut.

28. 15. If they will not obey the Lord, and keep his Commandments and ordinances, then all these curses shall come upon them. *Cur- sed in the town, and in the field, &c. Cur- sed in the fruit of the body, &c. The Lord shall send thee trouble and shame, because of thy wickedness.* And a little after, *The Lord shall smite thee with the botch of Egypt, and with emrods, and scab, and itch, and thou canst not be healed. With madness, blind- ness, and astonishing of heart.* This Paul seconds, Rom. 2. 9. Tribulation and anguish on the soul of every man that doth evil. Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life, to bring us home, to make us to know God our selves, to inform and teach us wisdom. *Therefore is my peo- ple gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, and he hath stretch- ed out his hand upon them.* He is desirous of our salvation, *Nostra salutis avidus*, saith Lemnius, and for that cause pulls us by the ear many times, to put us in mind of our duties: *That they which erred might have* understand- ing, (as Isay speaks 29. 21.) and so to be reformed.* I am afflicted, and at the point of death, so David confesseth of himself, Psal. 88. 15. v. 9. *My eyes are sorrowful through mine affliction: And that made him turn unto God.* Great Alexander in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, remembered that he was but a man, and humbled of his pride. In morbo recolligit se animus, as Pliny well per- ceived, In sickness the mind reflects upon it self, with judgement surveys it self, and abhors its former courses; insomuch that he concludes to his friend Marinus, & that it were the pe- riod of all Philosophy, if we could so continue sound, or perform but a part of that which we promised to do, being sick. Who so is wise then, will consider these things, as David did (Psal. 144. verse last.) And whatsoever for- tune befall him, make use of it. If he be in sorrow, need, sickness, or any other adver- sity, seriously to recount with himself, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, *hic expedit*, as Peter said of his daughters ague. Bodily sickness is for his souls health, *perisset nisi perisset*, had he not been visited, he had utterly perished; for *the Lord correcteth him whom he loveth, even as a fa- ther doth his child in whom he delighteth.* If he be safe and sound on the other side, and free from all manner of infirmity; *& cui Gratia, forma, valetudo contingat abunde, Et mundus victus, non deficiente crumena.* And that he have grace, beauty, favour, health, A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of Moses, *beware that he do not forget the Lord his God; that he be not puffed up, but acknowledge them to*

y 16.

z 18.

a 20.

b Vers. 17.

c 28.

Dens quos diligit,

castigat.

d Isa. 5. 13.

Vers. 15.

e Nostra

salutis avi-

dus, conti-

nenter aures

vellicat,

ac calami-

tate subinde

nos exercet.

Levinus

Lemn. l. 2.

c. 29. de

occult. nat.

mir.

* Vexatio

dat intel-

lectum.

Esay 28. 19.

f Lib. 7.

Cum judi-

cio, mores

& fasti re-

cognoscit

& se intus-

etur. Dum

fero languo-

rem, fero

religionis

amorem:

Expers lan-

guoris non

sum memor

hujus amo-

ris.

g Summum

esse totius

Philoso-

phiae, ut

tales esse

persevere-

mus, quales

nos futuros

esse infirmi

profitemur.

h Petrarch.

i Prov. 3.

12.

k Hor. Epist.

lib. 1. 4.

l Deut.

8. 11.

Qui stat

videat ne

cadat.

be

* *Quanto majoribus beneficiis a Deo cumulatur, tanto obligationem se debitorum sateri.* Instrumental causes of our infirmities.

be his good gifts and benefits, and * *the more he hath, to be more thankful*, (as *Agapetianus* adviseth) and use them aright.

Now the instrumental causes of these our infirmities, are as diverse, as the infirmities themselves; Stars, Heavens, Elements, &c. and all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves, and that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they have been changed, the earth accursed, the influence of Stars altered, the four Elements, Beasts, Birds, Plants, are now ready to offend us. *The principal things for the use of man, are Water, Fire, Iron, Salt, Meal, Wheat, Honey, Milk, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil, Eccles. 39. 26. Fire, and Hail, and Famine, and Dearth, all these are created for vengeance, Eccles. 39. 29.* The Heavens threaten us with their Comets, Stars, Planets; with their great Conjunctions, Eclipses, Oppositions, Quarters, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty winds, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemical diseases, consuming infinite myriads of men. At *Cayro* in *Egypt*, every third year, (as it is related by *m Boterus*, and others) 300000 dye of the plague; and 200000 in *Constantinople*, every fifth or seventh at the utmost. How doth the Earth terrifie and oppress us with terrible Earthquakes, which are most frequent in *China*, *Japan*, and those Eastern Climes, swallowing up sometimes six Cities at once? How doth the water rage with his inundations, irruptions; flinging down Towns, Cities, Villages, Bridges, &c. besides shipwracks; whole Islands are sometimes suddenly over-whelmed with all their inhabitants in *Zeland*, *Holland*, and many parts of the Continent drowned, as the *P Lake Erno* in *Ireland*? *Nihilque præter arcium cadavera Patenti cernimus freto.* In the Fens of *Freeſland* 1230. by reason of tempests, the Sea drowned *multa hominum millia, & jumenta sine numero*, all the Country almost, men and Cattle in it. How doth the Fire rage, that merciless Element, consuming in an instant whole Cities? What Town of any antiquity or note, hath not been once, again and again, by the fury of this merciless element, defaced, ruined, and left desolate? In a word,

m Boterus de Inst. Urbium.

n Lege hist. relationem Lod. Frois d erebus panicis ad annum 1596.

o Guicciard. de script. Belg. an. 1421.

p Giraldus Cambrenſ.

q Janus Douſa ep. lib. 1. car. 10.

r Munſter. l. 3. Coſ. cap. 462.

f Buchanan. Baptiſt.

Ignis pepercit, unda mergit, æris Vis pestilentis aquori ereptum necat, Bello superſtes, tabidus morbo perit. Whom Fire spares, Sea doth drown; whom Sea, Pestilent Ayre doth send to clay, Whom War scapes, sickness takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Bears, &c. Some with hoofs, horns, tusks, teeth, nails: How many noxious Serpents and venomous creatures, ready to offend

us with stings, breath, sight, or quite kill us?

How many pernicious fishes, plants, gums, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smell many of them, touch, taste, cause some grievous malady, if not death it self? Some make mention of a thousand several poysons: but these are but trifles in respect. The greatest enemy to man, is man, who by the Devils instigation, is still ready to do mischief, his own executioner, a Wolf, a Devil to himself, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when wars, plague, famine were offered) into the hands of men, merciless, and wicked men:

Vix sunt homines hoc nomine digni, Quamque lupi, sæva plus feritatis habent.

Homo homini lupus, homo homini demon.

Ovid de Trist. l. 5. Eleg. 7.

We can most part foresee these Epidemical diseases, and likely avoid them; Dearth, tempests, plagues, our Astrologers foretell us; Earth-quakes, inundations, ruines of houses, consuming fires, come by little and little, or make some noise before-hand; but the knaveries, impostures, injuries and villanies of men no art can avoid. We can keep our professed enemies from our Cities, by gates, walls and towers, defend our selves from thieves and robbers by watchfulness and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foresee, We have so many secret plots and devices to mischief one another.

Sometimes by the Devils help, as Magicians, *r* Witches: sometimes by impostures, mixtures, poysons, stratagems, single combats, wars, we hack and hew, as if we were *ad interuicem nati*, like *Cadmus* souldiers born to consume one another. 'Tis an ordinary thing to read of a hundred and two hundred thousand men slain in a battle. Besides all manner of tortures; brasen bulls, racks, wheels, strappadoes, guns, engines, &c. *Ad unum corpus humanum supplicia plura, quam membra:* We have invented more torturing instruments, than there be several members in a mans body, as *Cyprian* well observes. To come nearer yet, our own parents by their offences, indiscretion and intemperance, are our mortal enemies. *The Fathers have eaten sower grapes, and the childrens teeth are set on edge.* They cause our grief many times, and put upon us hereditary diseases, inevitable infirmities: They torment us, and we are ready to injure our posterity;

r Disſent aconita noverca.

Lib. 2. Epist. 2. ad Donatum.

Ezech. 18. 2.

—mox daturi progeniem vitiosorem, and the latter end of the world, as ** Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kind, but far worse by art, every man the greatest enemy unto himself. We study many times to undo our selves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory to our own destruction, *Perditio tua ex te.* As *2 Judas Maccabeus* killed *Apollonius* with his own weapons, we

u Hor. l. 3. Od. 6.

x 2 Tim. 3. 2.

y Ezech. 18. 31.

z 1 Macc. 3. 12.

arm

4

arm our selves to our own overthrows; and use Reason, Art, Judgement, all that should help us, as. so many instruments to undo us, *Hector* gave *Ajax* a sword, which so long as he fought against enemies, served for his help and defence; but after he began to hurt harmless creatures with it, turned to his own hurtless bowels. Those excellent means, God hath bestowed on us, well employed, cannot but much avail us; but if otherwise perverted, they ruine and confound us: and so by reason of our indiscretion and weakness, they commonly do: we have too many instances. This *S. Austin* acknowledgeth of himself in his humble confessions, *promptness of Wit, Memory, Eloquence, they were Gods good gifts, but he did not use them to his glory.* If you will particularly know how, and by what means, consult Physicians, and they will tell you, that it is in offending in some of those six non-natural things, of which I shall after dilate more at large; they are the causes of our infirmities, our surfeiting, and drunkenness, our immoderate insatiable lust, and prodigious riot. *Plures crapula, quam gladius,* is a true saying, the board consumes more than the sword. Our intemperance it is, that pulls so many several incurable diseases upon our heads, that hastens ^b old age, perverts our temperature, and brings upon us sudden death. And last of all, that which crucifies us most, is our own folly, madness, (*quos Jupiter perdit, demeritat*; by subtraction of his assisting grace God permits it) weakness want of government, our facility and proneness in yielding to several lusts, in giving way to every passion and perturbation of the mind: by which means we metamorphize our selves, and degenerate into beasts. All which that Prince of ^c Poets observed of *Agamemnon*, that when he was well pleased, and could moderate his passion, he was — *os oculosq; Jovi par*: like *Jupiter* in feature, *Mars* in valour, *Pallas* in wisdom, another God; but when he became angry, he was a Lyon, a Tiger, a Dog, &c. there appeared no sign or likeness of *Jupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conform our selves to Gods word, are as so many living Saints: but if we give reins to Lust, Anger, Ambition, Pride, and follow our own wayes, we degenerate into beasts, transform our selves, overthrow our constitutions, ^d provoke God to anger, and heap upon us this of *Melancholy*, and all kinds of incurable diseases, as a just and deserved punishment of our sins.

a Part. 1.
Sect. 2.
Memb. 2.

b Nequitia
est quæ te
non sinet
esse senem.

c Homer.
Iliad.

d Intemperantia,
luxus, in-
gluties, &
infinita
hujusmodi
flagitia,
quæ divi-
nas poenas
merentur.
Crato.

e Fern.
Path. l. 1.
c. 1. Mor-
bus est af-
fectus con-
tra natu-
ram corpori
insidens.

f Fusch. In-
stit. l. 3.

Sect. 1. c. 3.
à quo pri-
mum viti-
atur actio.

SUBJECT. 2.

The { Definition }
 { Number } of Diseases.
 { Division }

What a Disease is, almost every Physi-
cian defines. ^e *Fernelius* calleth it an
Affection of the body, contrary to Nature.
^f *Fuschius* and *Crato* an hinderance, hurt, or
alteration of any action of the body, or part of

it. ^g *Tholosanus*, a dissolution of that league
which is between body and soul, and a perturba-
tion of it: as health the perfection, and makes to
the preservation of it. ^h *Labeo* in *Agellius*, an
ill habit of the body, opposite to nature, hindering
the use of it. Others otherwise, all to this effect.

How many diseases there are, is a question
not yet determined; ⁱ *Pliny* reckons up 300.
from the crown of the head, to the sole of the
foot: elsewhere he saith, *morborum infinita*
multitudo, their number is infinite. How-
ever it was in those times, it boots not; in our
dayes I am sure the number is much augmented:

* *macies, & nova februm*

Terris incubuit cohors.

For besides many Epidemical diseases unheard
of, and altogether unknown to *Galen* and *Hippo-
crates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating*
sickness, *Morbus Gallicus*, &c. We have many
proper and peculiar almost to every part. No
man amongst us so sound, of so good a constitu-
tion, that hath not some impediment of Body or
Mind. *Quisq; suos patimur manes*, we have all
our infirmities, first or last, more or less. There
will be peradventure in an age, or one of a thou-
sand, like *Zenophilus* the Musician in ^k *Pliny*, that
may happily live 105 years without any manner
of impediment; ^l *A Pollio Romulus*, that can pre-
serve himself with wine and oyle; A man
as fortunate as ^m *Q. Metellus*, of whom *Valerius*
so much brags; A man as healthful as ⁿ *Otto*
Herwardus, a Senator of *Ausborrow* in *Germa-
ny*, whom ^o *Leoviti* the Astrologer brings in
for an example and instance of certainty in his
art; who because he had the significatours in his
geniture fortunate, and free from the hostile
aspects of *Saturn* and *Mars*, being a very cold
man, ^p could not remember that ever he was sick.
^q *Paracelsus* may brag, that he could make a
man live 400 years or more, if he might bring
him up from his infancy, and diet him as he list;
and some Physicians hold, that there is no cer-
tain period of mans life; but it may still by
temperance and physick be prolonged. We
find in the mean time, by common experience,
that no man can escape, but that of ^r *Hesiod*
is true:

Πλεῖν μὲν γὰρ καὶ αἰῶνα καὶ ἡμέραν,
Νέστι δ' ἀνθρώποι ἐν ἔφ' ἡμέρῃ, ἥ δ' ὅτι νυκτὶ
ἄυτοματοὶ φοιτῶσι.

Th'earth's full of maladies, and full the sea,
Which set upon us both by night and day.

If you require a more exact division of these
ordinary Diseases which are incident to men,
I refer you to Physicians; they will tell you of
Acute and *Chronick*, *First* and *Secondary*, *Le-
thales*, *Salutares*, *Errant*, *Fixed*, *Simple*,
Compound, *Connexed*, or *Consequent*, belonging
to parts or the whole, in *Habit* or in *Disposi-
tion*, &c. My division at this time (as most be-
fitting my purpose) shall be into those of the
Body and Mind. For them of the Body,
a brief Catalogue of which *Fuschius* hath
made, *Institut. lib. 3. sect. 1. cap. 11.* I refer
you to the voluminous Tomes of *Galen*,
Aretus, *Rhasis*, *Avicenna*, *Alexander*, *Paul-
lus*, *Ætias*, *Cordonerius*: And those exact
Neotericks,

g Dissolu-
tio foederis
in corpore,
ut sanitas
est consum-
matio.

h Lib. 4.
cap. 2.
Morbus est
habitus
contra na-
turam, qui
usum ejus,
&c.

i Number
of disea-
ses.

j Cap. 11.
lib. 7.

k Horat.

l No man
free from
some dis-
ease or
other.

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aaa

bbb

ccc

ddd

eee

fff

ggg

hhh

iii

jjj

kkk

lll

mmm

nnn

ooo

ppp

qqq

rrr

sss

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uuu

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Neotericks, *Savanarolo*, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victorius Faventinus*, *Wecker*, *Piso*, &c. that have methodically and elaborately written of them all. Those of the Mind and Head I will briefly handle, and apart.

SUBJECT. 3.

Division of the Diseases of the Head.

t Prefat. de morbis capitis. In capite ut varie habitant partes, ita varie que-rele ibi eveniunt. u Of which read *Heurnius*, *Montaltus*, *Hildeheim*, *Quercetan*, *Jason*, *Pratenfis*, &c.

x Cap. 2. de melanchol.

y Cap. 2. de Physiologia sagarum; Quod alii minus recte fortasse dixerint, nos examinare, melius dijudicare, corrigere studeamus.

These Diseases of the Mind, forasmuch as they have their chief seat and organs in the head, which are commonly repeated amongst the diseases of the head which are divers, and vary much according to their site. For in the head, as there be several parts, so there be divers grievances, which according to that division of *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which pertain to Eyes and Ears, Nostrils, Gums, Teeth, Mouth, Palate, Tongue, Wesel, Chops, Face, &c.) belonging properly to the brain, as baldness, falling of hair, surfair, lice, &c. Inward belonging to the skins next to the Brain, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventracles, Caules, Kells, Tunicles, Creeks, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Appoplexie*, *Falling-sickness*. The diseases of the Nerves; *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements of the brain, *Catarrhes*, *Sneezing*, *Rheumes*, *Distillations*: or else those that pertain to the substance of the brain it self, in which are conceived, *Frensie*, *Leihargie*, *Melancholy*, *madness*, *weak memory*, *Sopor*, or *Coma* *Vigilia* & *vigil Coma*. Out of these again I will single such as properly belong to the *Phantasie*, or *Imagination*, or *Reason* it self, which *Laurentius* calls the diseases of the mind; and *Hildeheim*, *morbos Imaginatonis, aut Rationis lese*, which are three or four in number, *Frensie*, *Madness*, *Melancholy*, *Dotage* and their kinds: as *Hydrophobia*, *Lycanthropia*, *Chorus sancti Viti*, *morbi demoniaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent than the rest, and that through all his kinds, causes, symptoms, prognosticks, cures: As *Lonicerus* hath done *de Apoplexiâ*, and many other of such particular diseases. Not that I find fault with those which have written of this subject before, as *Jason*, *Pratenfis*, *Laurentius*, *Montaltus*, *T. Bright*, &c. they have done very well in their several kinds and methods: yet that which one omits, another may haply see; that which one contracts, another may enlarge. To conclude with *Scribanus*, that which they had neglected, or perfunctorily handled, we may more thoroughly examine; that which is obscurely delivered in them, may be perspicuously dilated and amplified by us: and so made more familiar and easie for every mans capacity, and the common good; which is the chief end of my Discourse.

SUBJECT. 4.

Dotage, *Phrensie*, *Madness*, *Hydrophobia*, *Lycanthropia*, *Chorus sancti Viti*, *Extasis*.

Dotage; Fatuity, or Folly, is a common name to all the following Species, as some will have it. *Laurentius* and *Altomarus* comprehended *Madness*, *Melancholy*, and the rest under this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *natural* or *ingenite*, which comes by some defect of the organs, and over-much brain, as we see in our common fools; and is for the most part intended or remitted in particular men, and thereupon some are wiser than other: or else it is *acquisite*, an appendix or symptome of some other disease, which comes or goes; or if it continue, a sign of *Melancholy* it self.

Phrenitis, which the *Greeks* derive from *Phrensie*, the word *φρεν*, is a Disease of the Mind, with a continual *Madness* or *Dotage*, which hath an acute feaver annexed, or else an inflammation of the Brain, or the Membranes or Kells of it, with an acute feaver, which causeth *Madness* and *Dotage*. It differs from *Melancholy* and *Madness*, because their dotage is without an Ague: this continual, with waking, or Memory decayed, &c. *Melancholy* is most part silent, this clamorous; and many such like differences are assigned by Physicians.

Madness, *Frensie*, and *Melancholy* are confounded by *Celsus*, and many Writers; others leave out *Frensie*, and make *Madness* and *Melancholy* but one disease; which *Jason Pratenfis* especially labours, and that they differ only *secundum magis* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso* & *remisso gradu*; saith *Gordonius*, as the humour is intended or remitted. Of the same mind is *Areteus*, *Alexander Tertullianus*, *Guianerius*, *Savanarola*, *Heurnius*; and *Galen* himself writes promiscuously of them both by reason of their affinity: but most of our Neotericks do handle them apart, whom I will follow in this Treatise. *Madness* is therefore defined to be a vehement *Dotage*; or raving without a Fever, far more violent than *Melancholy*, full of anger and clamour, horrible looks, actions, gestures, troubling the Patients with far greater vehemency both of body and mind, without all fear and sorrow, with such impetuous force and boldness, that sometimes three or four men cannot hold them. Differing only in this from *Phrensie*, that it is without a Fever, and their memory is most part better. It hath the same causes as the other, as *Choler* adust, and blood incensed, Brains inflamed, &c. *Fracastorius* adds, *a due time*, and full age to this definition, to distinguish it from children, and will have it confirmed *Impotency*, to separate it from such as accidentally come and go again, as by taking

5

Delirium
as Dotage.
z Cap. 4. de
mol.
a Art. med.
c. 7.

Madness.

b Plerique medici uno complexu perstringunt hos duos morbos, quod ex eadem causa oriuntur, quodque magnitudine & modo solum distent, & alter gradus ad alterum existat. Jason. Pratenfis. c Lib. Med. d Pars manie mihi videtur. e Insanus est, qui etate debita, & tempore debito per se, non momentaneam & fugacem, ut vini, solani, Hyoscyami, sed confirmatam habet impotentiam bene operandi circa intellectum. l. 2. de intellectu.

Henbane,

6 *Henbane, Nightshade, Wine, &c.* Of this fury there be divers kinds; ^f *Ecstasie*, which is familiar with some persons, as *Cardan* saith of himself, he could be in one when he list; in which the *Indian Priests* deliver their Oracles, and the *Witches in Lapland*, as *Olaus Magnus* writeth, l. 3. cap. 18. *Extasi omnia prædicere*, answer all questions in an *Ecstasis* you will ask; what your friends do, where they are, how they fare, &c. The other species of this fury are *Enthusiasms*, *Revelations*, and *Visions*, so often mentioned by *Gregory* and *Beda* in their works; *Obsession* or possession of *Devils*, *Sibylline Prophets*, and *Poetical Furies*; such as come by eating noxious Herbs, *Tarantulas*, stinging, &c. which some reduce to this. The most known are these, *Lycanthropia*, *Hydrophobia*, *Chorus sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, or *Wolf-madness*, when men run howling about graves and fields in the night, and will not be persuaded but that they are *Wolves*, or some such beasts. ^g *Atius* and ^h *Paulus* call it a kind of *Melancholy*; but I should rather refer it to *Madness*, as most do. Some make a doubt of it whether there be any such disease.

ⁱ *Donat. ab Altomari* saith, that he saw two of them in his time: ^k *Wierus* tells a story of such a one at *Padua* 1541. that would not believe to the contrary, but that he was a *Wolf*. He hath another instance of a *Spaniard*, who thought himself a *Bear*: ^l *Forrestus* confirms as much by many examples; one amongst the rest of which he was an eye-witness, at *Alcmaer* in *Holland*, a poor Husbandman that still hunted about graves, and kept in Churchyards, of a pale, black, ugly, and fearful look.

Such belike or little better, were King *Prextus* ^m daughters, that thought themselves kine. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was only troubled with this kind of *Madness*. This disease perhaps gave occasion to that bold assertion of ⁿ *Pliny*, some men were turned into *Wolves* in his time, and from *Wolves* to men again: and to that fable of *Pausanias*, of a man that was ten years a *Wolf*, and afterwards turned to his former

shape: to ^o *Ovids* tale of *Lycaon*, &c. He that is desirous to hear of this Disease, or more examples, let him read *Austin* in his eighteenth Book *de Civitate Dei*, cap. 5. *Mizaldus* cent. 5. 77. *Sckenkius* lib. 1. *Hildesheim* spicel. 2. de *Mania*. *Forrestus* lib. 10. de morbis cerebri. *Olaus Magnus*, *Vincen-tius Bellavicensis*, *Spec. met. lib. 31. c. 122.* *Pierius*, *Bodine*, *Zwinger*, *Zeilger*, *Peucer*, *Wierus*, *Spranger*, &c. This malady, saith *Avicenna*, troubleth men most in *February*, and is now a dayes frequent in *Bohemia* and *Hungary*, according to ^p *Heurnius*. *Scher-nitzius* will have it common in *Livonia*. They lye hid most part all day, and go abroad in the night, barking, howling, at graves and deserts; * they have usually hollow eyes, scabbed legs and thighs, very dry and pale, ^q saith *Altomarus*; he gives a reason there

of all the symptoms, and sets down a brief cure of them.

Hydrophobia, is a kind of madness, well known in every village, which comes by the biting of a mad dog, or scratching, saith ^r *Aurelianus*; touching, or smelling alone sometimes as ^s *Sckenkius* proves, and is incident to many other creatures as well as men: so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dog in it. And which is more wonderful; though they be very dry, (as in this malady they are) they will rather dye than drink: ^t *Celius Aureli-anus*, an antient Writer, makes a doubt whether this *Hydrophobia* be a passion of the body or the mind. The part affected is the Brain: the cause, poyson that comes from the mad dog, which is so hot and dry, that it consumes all the moisture in the body.

^u *Hildesheim* relates of some that dyed so mad; and being cut up, had no water, scarce blood, or any moisture left in them. To such as are so affected, the fear of water begins at fourteen dayes after they are bitten, to some again not till forty or sixty dayes after: commonly saith *Heurnius*, they begin to rave, flye water, and glasses, to look red, and swell in the face, about twenty dayes after (if some remedy be not taken in the mean time) to lye awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoon, and oftentimes fits of the falling sickness.

* Some say, little things like whelps will be seen in their urines. If any of these signs appear, they are past recovery. Many times these symptoms will not appear till six or seven moneths after, saith ^y *Codronchus*; and some times not till seven or eight years, as *Guianerius*; twelve, as *Albertus*; six or eight moneths after, as *Galen* holds. *Baldus* the great Lawyer dyed of it: an *Augustin Frick*, and a woman in *Delph*, that were ^z *Forrestus* patients, were miserably consumed with it. The common cure in the countrey (for such at least as dwell near the sea side) is to duck them over head and ears in sea water; some use charms; every good wife can prescribe Medicines. But the best cure to be had in such cases, is from the most approved Physicians; they that will read of them, may consult with *Dioscorides* lib. 6. cap. 37. *Heurnius*, *Hildesheim*, *Capivaccius*, *Forrestus*, *Sckenkius*, and before all others *Codronchus* an *Italian*, who hath lately written two exquisite books of this subject.

Chorus sancti Viti, or *S. Vitus* dance; the lascivious dance, ^a *Paracelsus* calls it, because they that are taken with it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to *S. Vitus* for help, and after they had danced there a while, they were ^b certainly freed. 'Tis strange to hear how long they will dance, and in what manner, over stools, forms, tables, even great bellied women sometimes (and yet never hurt their children) will

f Of which read *Felix Plater* cap. 3. de mentis alienatione.

Lycanthropia.

g Lib. 6. cap. 11. h Lib. 3. cap. 16.

i Cap. 9. Art. med. k De præfig. De monum. l. 3. cap. 21. l Observat. lib. 10. de morbis cerebri c. 15.

m Hippocrates lib. de insanis.

n Lib. 8. cap. 22. homines interdum lupos fieri; & contra.

o Met. l. 1.

p Cap. de Man.

* ulcerata crura, sitis ipsis adest immodica, pallidi, lingua sicca.

q Cap. 9. Art. Hydrophobia.

r Lib. 3. cap. 9. f Lib. 7. de Venenis.

t Lib. 3. cap. 13. de morbis acutis.

u Spicel. 2.

x Sckenkius 7. lib. de Venenis.

y Lib. de Hydrophobia.

z Observat. lib. 10. 25.

Chorus sancti Viti. a Lascivam Choream. To. 4. de morbis amentium. Tract. 1.

b Eventus ut plurimum rem ipsam comprobante.

will dance so long that they can stir neither hand nor foot, but seem to be quite dead. One in red cloaths they cannot abide. Musick above all things they love, and therefore Magistrates in Germany will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath been very common in Germany, as appears by those relations of ^c Sckenkius, and ^{Paracelsus} in his book of Madnes, who brags how many several persons he hath cured of it. ^{Felix Platerus de mentis alienat. cap. 3.} reports of a woman in Basil whom he saw, that danced a whole moneth together. The Arabians call it a kind of Palsie. ^{Bodine} in his fifth Book *de Repub. cap. 1.* speaks of this infirmity; ^{Monavius} in his last Epistle to ^{Scoltizius}, and in another to ^{Dudithus}, where you may read more of it.

The last kind of madness or melancholy, is that demoniacal (if I may so call it) obsession or possession of Devils, which ^{Platerus} and others would have to be præternatural: stupend things are said of them, their actions, gestures, contortions, fasting, prophesying, speaking languages they were never taught, &c. many strange stories are related of them, which because some will not allow, (for ^{Deacon} and ^{Darrel} have written large volumes of this subject *pro & con.*) I voluntarily omit.

^d *Cap. 3. de mentis alienat.* ^e *Cap. 4. de mel.* ^f *Cap. 3. de mel.* ^g *Cap. 3. de mel.* ^h *Cap. 3. de mel.* ⁱ *Cap. 3. de mel.* ^k *Cap. 3. de mel.* ^l *Cap. 3. de mel.* ^m *Cap. 3. de mel.* ⁿ *Cap. 3. de mel.* ^o *Cap. 3. de mel.* ^p *Cap. 3. de mel.* ^q *Cap. 3. de mel.* ^r *Cap. 3. de mel.* ^s *Cap. 3. de mel.* ^t *Cap. 3. de mel.* ^u *Cap. 3. de mel.* ^v *Cap. 3. de mel.* ^w *Cap. 3. de mel.* ^x *Cap. 3. de mel.* ^y *Cap. 3. de mel.* ^z *Cap. 3. de mel.*

^a *Cap. 3. de mel.* ^b *Cap. 3. de mel.* ^c *Cap. 3. de mel.* ^d *Cap. 3. de mel.* ^e *Cap. 3. de mel.* ^f *Cap. 3. de mel.* ^g *Cap. 3. de mel.* ^h *Cap. 3. de mel.* ⁱ *Cap. 3. de mel.* ^k *Cap. 3. de mel.* ^l *Cap. 3. de mel.* ^m *Cap. 3. de mel.* ⁿ *Cap. 3. de mel.* ^o *Cap. 3. de mel.* ^p *Cap. 3. de mel.* ^q *Cap. 3. de mel.* ^r *Cap. 3. de mel.* ^s *Cap. 3. de mel.* ^t *Cap. 3. de mel.* ^u *Cap. 3. de mel.* ^v *Cap. 3. de mel.* ^w *Cap. 3. de mel.* ^x *Cap. 3. de mel.* ^y *Cap. 3. de mel.* ^z *Cap. 3. de mel.*

¹ *Cap. 3. de mel.* ² *Cap. 3. de mel.* ³ *Cap. 3. de mel.* ⁴ *Cap. 3. de mel.* ⁵ *Cap. 3. de mel.* ⁶ *Cap. 3. de mel.* ⁷ *Cap. 3. de mel.* ⁸ *Cap. 3. de mel.* ⁹ *Cap. 3. de mel.* ¹⁰ *Cap. 3. de mel.* ¹¹ *Cap. 3. de mel.* ¹² *Cap. 3. de mel.* ¹³ *Cap. 3. de mel.* ¹⁴ *Cap. 3. de mel.* ¹⁵ *Cap. 3. de mel.* ¹⁶ *Cap. 3. de mel.* ¹⁷ *Cap. 3. de mel.* ¹⁸ *Cap. 3. de mel.* ¹⁹ *Cap. 3. de mel.* ²⁰ *Cap. 3. de mel.*

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⁸¹ *Cap. 3. de mel.* ⁸² *Cap. 3. de mel.* ⁸³ *Cap. 3. de mel.* ⁸⁴ *Cap. 3. de mel.* ⁸⁵ *Cap. 3. de mel.* ⁸⁶ *Cap. 3. de mel.* ⁸⁷ *Cap. 3. de mel.* ⁸⁸ *Cap. 3. de mel.* ⁸⁹ *Cap. 3. de mel.* ⁹⁰ *Cap. 3. de mel.*

⁹¹ *Cap. 3. de mel.* ⁹² *Cap. 3. de mel.* ⁹³ *Cap. 3. de mel.* ⁹⁴ *Cap. 3. de mel.* ⁹⁵ *Cap. 3. de mel.* ⁹⁶ *Cap. 3. de mel.* ⁹⁷ *Cap. 3. de mel.* ⁹⁸ *Cap. 3. de mel.* ⁹⁹ *Cap. 3. de mel.* ¹⁰⁰ *Cap. 3. de mel.*

^g *Alian* so highly commends for a moderate temper, that nothing could disturb him, but going out, and coming in, still *Socrates* kept the same serenity of countenance, what misery soever befell him, (if we may believe *Plato* his Disciple) was much tormented with it. *Q. Metellus*, in whom ^h *Valerius* gives instance of all happiness, the most fortunate man then living, born in that most flourishing City of Rome, of noble parentage, a proper man of person, well qualified, healthful, rich, honourable, a Senator, a Consul, happy in his wife, happy in his children, &c. yet this man was not void of Melancholy, he had his share of sorrow. ⁱ *Polycrates Samius*, that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from Melancholy dispositions. No man can cure himself; the very gods had bitter pangs, and frequent passions, as their own ^k Poets put upon them. In general, ^l as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year it self, a temperate summer sometimes, a hard winter, a drowth, and then again pleasant showers: so is our life intermixt with joyes, hopes, fears, sorrows, calumnies: *Invicem cedunt dolor & voluptas*, there is a succession of pleasure and pain.

— medio de fonte lepōrium
Surgit amari aliquid, in ipsis floribus angat.

Even in the midst of laughing there is sorrow, (as ⁿ *Solomon* holds:) even in the midst of all our feasting and jollity, as ^o *Austin* infers in his *Com. on Psal. 41.* there is grief and discontent. *Inter delicias semper aliquid sevi nos strangulat*, for a pint of honey thou shalt here likely find a gallon of gaul, for a dram of pleasure a pound of pain, for an inch of mirth an ell of moan; as *Ivy* doth an *Oak*, these miseries encompass our life. And 'tis most absurd and ridiculous, for any mortal man to look for a perpetual tenour of happiness in his life. Nothing so prosperous and pleasant, but it hath ^p some bitterness in it, some complaining, some grudging; 'tis all *γλυκύπνεον*, a mixt passion, and like a Chequer table black and white, men, families, cities, have their falls and wanes, now trines, sextiles, then quartiles and oppositions. We are not here as those Angels; celestial powers and Bodies, Sun and Moon, to finish our course without all offence, with such constancy, to continue for so many ages: but subject to infirmities, miseries, interrupt, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon

SUBSEC. 5.

Melancholy in disposition, improperly so called, Equivocations.

Melancholy, the subject of our present Discourse, is either in Disposition, or Habit. In Disposition, is that transitory Melancholy which goes and comes upon every small occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the mind, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit, any wayes opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal and improper sense, we call him melancholy, that is dull, sad, sower, lumpish, ill disposed, solitary, any way moved, or displeased. And from these Melancholy Dispositions, ^f no man living is free, no *Stoick*, none so wise, none so happy, none so patient, so generous, so godly, so divine that can vindicate himself; so well composed, but more or less, some time or other he feels the smart of it. Melancholy in this sense is the character of Mortality. ^{*} *Man that is born of a woman, is of short continuance, and full of trouble.* *Zeno, Cato, Socrates* himself, whom

7
g *Omni tempore Socratem eodem cultu videri, sine domum rediret, sine domo egredatur.*
h *Lib. 7. cap. 1. Natus in florissimâ totius orbis civitate, nobilissimis parentibus, corporis vires habuit & rarissimas animi dotes, uxorem conspicuam, pudicam, felices liberos, consulare decus, sequentes triumphos, &c.*
i *Alian.*
k *Homer. Iliad.*
l *Lipsius cent. 3. ep. 45. ut cælum, sic nos homines sumus: illud ex intervallo nubibus obducitur & obscuratur. In rosario flores spinis intermixti. Vita similis aëri, udum modo, sudum, tempestas, serenitas: ita vices rerum sunt, præmia gaudiis, & sequaces cura.*
m *Lucretius l. 4. 1124. n Prov. 14. 3. Extremum gaudii luctus occupat.*
o *Natalitia inquit celebrantur, nuptiæ hic sunt; at ibi quid celebratur quod non dolet, quod non transit? p Apuleius 4. florid. Nihil quicquid homini tam prosperum divinitus datum, quin ei admixtum sit aliquid difficultatis, ut etiam amplissima quæquam lætitiâ, subit quæpiam vel parva querimonia conjugatione quadam mellis & fellis.*

8 each slender occasion, ⁹ uncertain, brittle, and so is all that we trust unto. ^r And he that knows not this, and is not armed to endure it, is not fit to live in this world (as one con- doles our time) he knows not the condition of it, where with a reciprocity, pleasure and pain are still united, and succeed one another in a ring. Exi è mundo, get thee gone hence if thou canst not brook it; There is no way to avoid it, but to arm thy self with patience, with magnanimity, to ^t oppose thy self unto it, to suffer affliction as a good souldier of Christ; as ^t Paul adviseth constantly to bear it. But forasmuch as so few can embrace this good counsel of his, or use it aright, but rather as so many bruit beasts, give way to their pas- sion, voluntarily subject and precipitate them- selves into a Labyrinth of cares, woes, misfe- ries, and suffer their souls to be overcome by them, cannot arm themselves with that pati- ence as they ought to do, it falleth out often- times that these Dispositions become Habits, and many Affects contemned (as ^u Seneca notes) make a disease. Even as one Distilla- tion, not yet grown to custome, makes a cough, but continual and inveterate causeth a con- sumption of the lungs: so do these our melan- choly provocations: and according as the hu- mour it self is intended, or remitted in men, as their temperature of body, or Rational soul is better able to make resistance; so are they more or less affected. For that which is but a flea-biting to one, causeth unsufferable tor- ment to another; and which one by his singu- lar moderation, and well composed carriage can happily overcome, a second is no whit able to sustain; but upon every small occasion of mis-conceived abuse, injury, grief, dis- grace, loss, cross, rumour, &c. (if solitary, or idle) yields so far to passion, that his com- plexion is altered, his digestion hindred, his sleep gone, his spirits obscured, and his heart heavy, his Hypochondries mis-affected; wind, crudity, on a sudden overtake him, and he himself overcome with Melancholy. As it is with a man imprisoned for debt, if once in the Goal, every Creditor will bring his acti- on against him, and there likely hold him: If any discontent seise upon a patient, in an instant all other perturbations (for — *quâ data porta ruunt*) will set upon him, and then like a lame dog or broken winged goose he droops and pines away, and is brought at last to that ill habit or malady of melancholy it self. So that as the Philosophers make ^x eight degrees of heat and cold: we may make eighty eight of Melancholy, as the parts affected are diversly seised with it, or have been plunged more or less into this infernal gulf, or waded deeper into it. But all these Melancholy fits, howsoever pleasing at first, or displeas- ing, violent and tyrannizing over those whom they seise on for the time; yet these fits I say, or men affected, are but improperly so called, because they continue not, but come ^x calidum ad octo: frigidum ad octo. una hi- mudo non facit æstatem.

and go, as by some objects they are moved. This Melancholy of which we are to treat, is an habit, *morbis fonticus*, or *Chronicus*, a Chronick or continue disease, a seiled hu- mour, as ^y Aurelianus, and ^z others call it, ^y L. 1. c. 5. not errant, but fixed; and as it was long in- creasing, so now being (pleasant, or painful) ^z Fuschius. l. 3. sec. cap. 7. grown to an habit, it will hardly be re- moved. Hildeheim fol. 130.

SECT. 1.
MEMB. 1.
SUBSECT. 1.

Digression of Anatomy.

BEfore I proceed to define the Disease of Melancholy, what it is, or to dis- course farther of it, I hold it not impertinent to make a brief Digres- sion of the anatomy of the body and faculties of the soul, for the better understanding of that which is to follow; because many hard words will often occur, as *Myrache*, *Hypo- chondries*, *Hemorrhoids*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vital*, *Natural*, *Animal*, *Nerves*, *Veins*, *Arteries*, *Chylus*, *Pi- tuita*; which of the vulgar will not so easily be perceived, what they are, how fitted, and to what end they serve. And besides, it may peradventure give occasion to some men, to ex- amine more accurately, search farther into this most excellent subject, and thereupon with that Royal * Prophet to praise God, * Psal. 39. (for a man is fearfully and wonderfully made, and curiously wrought) that have time and lei- sure enough, and are sufficiently informed in all other worldly busineses, as to make a good bargain, buy and sell, to keep and make choice of a fair Hawk, Hound, Horse, &c. But for such matters as concern the knowledge of themselves, they are wholly ignorant and careless, they know not what this Body and Soul are, how combined, of what parts and faculties they consist, or how a man differs from a Dog. And what can be more igno- minious and filthy (as ^a Melancthon well in- veighs) than for a man not to know the stru- cture and composition of his own body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners? To stir them up therefore to this study, to peruse those elaborate works of ^b Ga- len, ^b Baubinus, ^b Plater, ^b Vesalius, ^b Falopius, ^b Lan- rentius, ^b Remelinus, &c. which have written copiously in Latin; or that which some of our industrious Countrey-men have done in our Mother Tongue, not long since, as that translation of ^c Columbus, and ^d Microcosmo- graphia, in thirteen books, I have made this brief digression. Also because ^e Wecker, ^f Me- lancthon, ^g Fernelius, ^h Fuschius, and those te- dious Tracts de Anima (which have more compendiously handled and written of this hatter) are not at all times ready to be had, ^l 1. 2.

to give them some small taste, or notice of the rest, let this Epitome suffice.

SUBJECT. 2.

Division of the Body, Humours, Spirits.

OF the parts of the Body, there be many divisions: The most approved is that of ^{i Anat. l. 1. c. 18.} *Laurentius*, out of *Hippocrates*: which is, into parts contained, or containing. Contained, are either *Humours*, or *Spirits*.

Humours. A humour is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate or born with us, or adventitious and acquisite. The radical or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secondary humours of *Ros* and *Gluten* to maintain it: or acquisite, to maintain these four first primary Humours, coming and proceeding from the first concoction in the Liver, by which means *Chylus* is excluded. Some divide them into profitable, and excrementitious. But ^{k In Micro. succos, sine quibus animal susten-tari non potest.} *Crato* out of *Hippocrates* will have all four to be juyce, and not excrements, without which no living creature can be sustained: which four, though they be comprehended in the mass of *Blood*, yet they have their several affections, by which they are distinguished from one another, and from those adventitious, peccant, or ^{l Morbosos humores.} diseased humours, as *Melancthon* calls them.

Blood. *Blood*, is a hot, sweet, temperate, red humour, prepared in the *Meferaucke* veins, and made of the most temperate parts of the *Chylus* in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veins, through every part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries* are communicated to the other parts.

Pituita, or *Phlegm*, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white juyce coming out of the meat digested in the stomach) in the Liver; his office is to nourish and moisten the members of the body, which as the tongue, are moved, that they be not over-dry.

Choler, is hot and dry, bitter, begotten of the hotter parts of the *Chylus*, and gathered to the Gall: it helps the natural heat and senses, and serves to the expelling of excrements.

^{Melancho-ly.} *Melancholy*, cold and dry, thick, black, and fowr, begotten of the more saculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humours, *Blood* and *Choler*, preserving them in the Blood, and nourishing the bones. These four humours have some analogy with the four Elements, and to the four ages in man.

^{Serum, Sweat, Tears.} To these humours you may add *Serum*, which is the matter of Urine, and those excrementitious humours of the third Concoction, Sweat and Tears.

Spirits. Spirit is a most subtile vapour, which is ex-

pressed from the *Blood*, and the instrument of the soul, to perform all his actions; a common tye or *medium* betwixt the body and the soul, as some will have it; or as ⁹ *a Paracelsus*, a *Spirit* a fourth soul of it self: *Melancthon* holds ^{lis anima.} the fountain of these spirits to be the *Heart*, begotten there; and afterward conveyed to the Brain, they take another nature to them. Of these spirits there be three kinds, according to the three principal parts, *Brain*, *Heart*, *Liver*; *Natural*, *Vital*, *Animal*. The *Natural* are begotten in the *Liver*, and thence dispersed through the Veins, to perform those natural actions. The *Vital Spirits* are made in the Heart of the *Natural*, which by the Arteries are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or Swouning. The *Animal Spirits* formed of the *Vital*, brought up to the Brain, and diffused by the Nerves, to the subordinate Members, give sense and motion to them all.

SUBJECT. 3.

Similar parts.

Containing parts, by reason of their more Similar solid substance, are either *Homogeneal* parts, or *Heterogeneal*, *Similar*, or *Dissimilar*; so *Aristotle* divides them, *lib. 1. cap. 1. de hist. Animal.* *Laurentius* cap. 20. *lib. 1. Similar*, or *Homogeneal*, are such, as if they be divided, are still severed into parts of the same nature, as water into water. Of these some be *Spermatical*, some *Fleshy*, or Carnal. ^{m Lauren-tius c. 20. l. 1. Anat.} *Spermatical* are such as are immediately begotten of the Seed, which are *Bones*, *Gristles*, *Ligaments*, *Membranes*, *Nerves*, *Arteries*, *Veins*, *Skins*, *Fibers* or *strings*, *Fat*.

The bones are dry and hard, begotten of ^{Bones.} the thickest of the seed, to strengthen and sustain other parts: some say there be three hundred and four, some three hundred and seven, or three hundred and thirteen in Mans body. They have no Nerves in them, and are therefore without sense.

A *Gristle*, is a substance softer than bone, and harder than the rest, flexible, and serves to maintain the parts of motion.

Ligaments, are they that tye the bones together, and other parts to the bones, with their subserving tendons: *Membranes* office is to cover the rest.

Nerves or sinews, are Membranes without, and full of marrow within, they proceed from the Brain, and carry the Animal spirits for sense and motion. Of these some be harder, some softer; the softer serve the senses, and there be seven pair of them. The first be the *Optick Nerves*, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the fourth pair for the taste in the Palat; the fifth belong to the Ears; the sixth pair is most ample, and runs almost over all the Bowels; the seventh pair moves the Tongue. The harder sinews serve for the motion

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motion of the inner parts, proceeding from the Marrow in the back, of whom there be thirty combinations; seven of the Neck, twelve of the Breast, &c.

Arteries. *Arteries* are long and hollow, with a double skin to convey the vital spirits; to discern which the better, they say that *Vesalius* the Anatomist was wont to cut up men alive.

ⁿ In these they observe the heating of the pulse. ⁿ They arise in the left side of the heart, and are principally two, from which the rest are derived, *Aorta*, and *Venosa*; *Aorta* is the root of all the other, which serve the whole body; the other goes to the Lungs, to fetch ayr to refrigerate the Heart.

Veins. *Veins* are hollow and round like pipes, arising from the Liver, carrying blood and natural spirits, they feed all the parts. Of these there be two chief, *Vena porta*, and *Vena cava*, from which the rest are corrivated. That *Vena porta* is a Vein coming from the concave of the Liver, and receiving those meseraical Veins, by whom he takes the *Chylus* from the stomach and guts, and conveys it to the Liver. The other derives blood from the Liver to nourish all other dispersed Members. The branches of that *Vena porta* are the *Meseraical* and *Hemorrhoids*. The branches of the *Cava* are inward or outward. Inward, seminal or emulgent, Outward, in the head, arms, feet, &c. and have several names.

Fibre, Fat, Flesh. *Fibre* are strings, white and solid, dispersed through the whole member, and right, oblique, transverse, all which have their several uses. *Fat* is a similar part, moist, without blood, composed of the most thick and unctuous matter of the blood. The skin covers the rest, and hath *Cuticulam*, or a little skin under it. *Flesh* is soft and ruddy, composed of the congealing of blood, &c.

Fibre, Fat, Flesh.
o Cuius est
pars simili-
lari à vi
cutifica ut
interiora
muniat.
Capivac.
Anat. pag.
252.

SUBSECT. 4.

Dissimilar parts.

Dissimilar parts, are those which we call *Organical*, or *Instrumental*, and they be *Inward*, or *Outward*. The chiefest outward parts are situate forward or backward. Forward, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c. neck, breast, chest, upper and lower part of the belly, hypochondries, navel, groin, flank, &c. Backward, the hinder part of the head, back, shoulders, sides, loyns, hip-bones, os sacrum, buttocks; &c. Or joynts, arms, hands, feet, leggs, thighs, knees, &c. Or common to both, which because they are obvious and well known, I have carelessly repeated, *cæque præcipua & grandiora tantum: quod reliquum, ex libris de animâ, qui volet, accipiat.*

p Anat.
lib. 1. c. 19.
celebris est
& pervul-
gata par-
tium divi-
sio in prin-
cipes &
ignobiles
partes.

Inward Organical parts which cannot be seen, are divers in number, and have several names, functions, and divisions; but that of *Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the *Noble* there be three principal parts, to which all the rest belong,

and whom they serve, *Brain*, *Heart*, *Liver*, According to whose site, three Regions, or a threefold division is made of the whole body. As first of the *Head*, in which the animal Organs are contained, and brain it self, which by his nerves give sense and motion to the rest, and is (as it were) a privy Counsellour, and Chancellor to the *Heart*. The second Region is the *Chest*, or middle *Belly*, in which the *Heart* as King keeps his Court, and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the *Liver* resides as a *Legate à latere*, with the rest of those natural Organs, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the upper by the *Midriff*, or *Diaphragma*, and is subdivided again by some into three concavities, or Regions, upper, middle, and lower. The upper of the *Hypochondries*, in whose right side is the *Liver*, the left the *Spleen*: From which is denominated *Hypochondriacal Melancholy*. The second of the *Navel* and *Flanks*, divided from the first by the *Rim*. The last of the water-course, which is again subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*; upper, or lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these several Regions I will treat in brief apart: and first of the third Region, in which the natural Organs are contained.

q D. Crook
out of Ga-
len and
others.

But you that are Readers in the mean time, Suppose you were now brought into some sacred Temple, or Majestical Palace (as *Melancthon* saith) to behold not the matter only, but the singular Art, Workmanship, and counsel of this our great Creator. And 'tis a pleasant and profitable speculation, if it be considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serve to nutrition, or generation. Those of nutrition serve to the first or second concoction: as the *æsophagus* or gullet, which brings meat and drink into the *Stomach*. The *Ventricle* or *Stomach*, which is seated in the midst of that part of the belly beneath the *Midriff*, the Kitchen (as it were) of the first concoction, and which turns our meat into *Chylus*: It hath two mouths, one above, another beneath. The upper is sometimes taken for the stomach it self: the lower and nether door (as *Wecker* calls it) is named *Pylorus*. This stomach is sustained by a large Kell or Kaull, called *Omentum*; which some will have the same with *Peritoneum*, or *Rim* of the belly. From the *Stomach* to the very fundament, are produced the *Guts*, or *Intestina*, which serve a little to alter and distribute the *Chylus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is *Duodenum*, or whole gut, which is next to the stomach, some twelve inches long, (saith *Fuschius*)

De anima.
vos vero
veluti in
templum ac
sacrarium
quoddam
vos duci
putetis, &c.
Suavis &
utilis cog-
nitio.
The lower
Region.
Natural
Organs.

Lib. 1.
cap. 12.
Sect. 5.

Jejunum

Jejunum or empty gut, continue to the other, which hath many *Meseraick veins* annexed to it, which take part of the *Chylus* to the Liver from it. *Ilion* the third, which consists of many crinkles, which serves with the rest to receive, keep, and distribute the *Chylus* from the stomach. The thick guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *blind* is a thick and short gut, having one mouth, in which the *Ilion* and *Colon* meet: it receives the excrements, and conveys them to the *Colon*. This *Colon* hath many windings, that the excrements pass not away too fast: the *Right gut* is straight, and conveys the excrements to the *fundament*, whose lower part is bound up with certain *Muscles*, called *Sphincteres*, that the excrements may be the better contained, until such time a man be willing to go to the stool. In the midst of these guts is situated the *Mesenterium* or *Midriff*, composed of many veins, Arteries, and much fat, serving chiefly to sustain the guts. All these parts serve the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the liver, like in colour to congealed blood, the shop of blood, situate in the right *Hypochondry*, in figure like to an half Moon, *Generosum membrum*, *Melancthon* styles it a generous part; it serves to turn the *Chylus* to blood, for the nourishment of the Body. The excrements of it are either *Cholerick* or *Watery*, which the other subordinate parts convey. The *Gall* placed in the concave of the *Liver*, extracts *Choler* to it: the *Spleen*, *Melancholy*; which is situate on the left side, over against the *Liver*, a spongy matter, that draws this black *Choler* to it by a secret vertue, and feeds upon it, conveying the rest to the bottom of the stomach, to stir up appetite, or else to the guts as an excrement. That watery matter the two Kidnies expurgate, by those emulgent veins, and *Ureters*. The emulgent draw this superfluous moisture from the blood; the two *Ureters* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receive it, having two parts, neck and bottom: the bottom holds the water, the neck is constricted with a muscle, which as a Porter, keeps the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I do voluntarily omit.

Middle
Region.

Next in order is the *middle Region*, or chest, which comprehends the vital faculties and parts: which (as I have said) is separated from the lower belly, by the *Diaphragma* or *Midriff*, which is a skin consisting of many nerves, membranes; and amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some add a

third skin, which is termed *Mediastinus*, which divides the chest into two parts, right and left: of this region the principal part is the *Heart*, which is the seat and fountain of life, of heat, of spirits, of pulse and respiration; the Sun of our Body, the King and sole commander of it: the seat and Organ of all passions and affections. *Primum vivens, ultimum moriens*, it lives first, and dies last in all creatures: Of a pyramidical form, and not much unlike to a Pine-apple; a part worthy of admiration, that can yield such variety of affections, by whose motion it is dilated or contracted, to stir and command the humours in the body: As in sorrow, melancholy; in anger, choler; in joy, to send the blood outwardly; in sorrow, to call it in; moving the humours, as Horses do a Chariot. This heart, though it be one sole member, yet it may be divided into two creeks *right* and *Left*. The *right* is like the Moon increasing, bigger than the other part, and receives blood from *Vena cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The *left creek* hath the form of a *Cone*, and is the seat of life, which as a torch doth oyl, draws blood unto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great Artery called *Aorta*, it sends vital spirits over the body, and takes aire from the *Lungs*, by that Artery which is called *Venosa*; So that both Creeks have their Vessels; the Right two Veins; the left two Arteries, besides those two common anfractuons ears, which serve them both; the one to hold blood, the other aire, for several uses. The *Lungs* is a thin spongy part, like an Oxe hoof, (saith *Fernelius*) the Town-Clark, or Cryer (one terms it) the instrument of voice, as an Orator to a King; annexed to the heart, to express their thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speak, or utter any voice, which wanteth these lights. It is besides the instrument of respiration, or breathing; and its office is to cool the heart, by sending ayre unto it, by the *Venosal Artery*, which vein comes to the lungs by that *aspera arteria*, which consists of many gristles, membranes, nerves, taking in ayre at the nose and mouth, and by it likewise, exhales the fumes of the *Heart*.

In the upper *Region* serving the animal faculties, the chief Organ is the *Brain*, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skins, and seated within the skull or brain-pan, and it is the most noble Organ under heaven, the dwelling house and seat of the Soul, the habitation of wisdom, memory, judgement, reason, and in which man is most like unto God: and therefore nature hath covered it with a skull of hard bone, and two skins or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next

11

Hec res
est preci-
pue digna
admiratione,
quod
tanta affe-
ctuum va-
rietate cie-
tur cor,
quod omnes
res tristes
& letae
statim cor-
da ferunt
& movent.

u Physi-
l. 1. c. 8.
x ut ora-
tor regi:
sic pulmo
vocalis in-
strumentum
annectitur
cordi, &c.
Melancthon.

to

12

to the skull, above the other, which includes and protects the brain. When this is taken away, the *pia mater* is to be seen, a thin membrane, the next and immediate cover of the brain, and not covering only, but entering into it. The *Brain* it self is divided into two parts, the *fore* and *hinder part*; the *fore part* is much bigger than the other, which is called the *little brain* in respect of it. This *fore-part* hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart, and are there refined to a more heavenly nature, to perform the actions of the soul. Of these ventricles there be three, *Right, Left, and Middle*. The *Right* and *Left* answer to their site, and beget animal spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreover, are held to be the seat of the common sense. The *Middle ventriclè*, is a common concourse, and cavity of them both; and hath two passages; the one to receive *Pituita*, and the other extends it self to the fourth creek: in this they place *Imagination* and *Cogitation*, and so the three ventricles of the fore part of the *Brain* are used. The fourth Creek behind the head, is common to the *Cerebel* or little brain, and marrow of the back-bone, the last, and most solid of all the rest which receives the animal spirits from the other ventricles, and conveys them to the marrow in the back, and is the place where they say the memory is seated.

SUBSECT. 5.

Of the Soul and her Faculties.

According to *Aristotle*, the Soul is defined to be *ἐντελέχεια, perfectio & actus primus corporis Organici, vitam habentis in exerc.* 307. *potentia*: the perfection or first act of an Organical body, having power of life, which most *Philosophers* approve. But many doubts arise about the *Essence, Subject, Seat, Distinction*, and subordinate faculties of it. For the *Essence* and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discern, as *Aristotle* himself, *Tully*, *Picus Mirandula*, *Tolet*, and other Neoterick *Philosophers* confels. *We can understand all things by her, but what she is we cannot apprehend.* Some therefore make one Soul, divided into three principal faculties; others, three distinct Souls. Which question of late hath been much controverted by *Piccolominius*, and *Zabarel*. *Paracelsus* will have four Souls, adding to the three granted faculties, a *Spiritual Soul*: which opinion of his, *Campanella* in his book de ** Sensu rerum*, much labours to demonstrate and prove, because *Carkasses* bleed at the sight of the murderer; with many such arguments: And some

etiam in cadavere inhaerentem post mortem per aliquot menses.
** Lib. 3. cap. 21. g Cælius lib. 2. c. 31. Plutarch. in Græ'lo Lips. Cen. 1. ep. 50. Jossius de Kisu & Fletu, Avicenna, Campanella, &c.*

again, one soul of all Creatures whatsoever, differing only in Organs; and that beasts have reason as well as men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed in *Zabarel* amongst the rest. The common division of the Soul, is into three principal faculties, *Vegetal, Sensitive, and Rational*, which make three distinct kind of living Creatures: *Vegetal* Plants, *Sensible* Beasts, *Rational* Men. How these three principal faculties are distinguished and connected, *Humano ingenio inaccessum videtur*, is beyond humane capacity, as *Taurellus*, *Philip*, *Flavins* and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so *Sensible* includes *Vegetal, Rational* both; which are contained in it (saith *Aristotle*) *ut trigonus in tetragono*, as a Triangle in a Quadrangle.

Vegetal, the first of the three distinct faculties, is defined to be a *substantial act of an organical body, by which it is nourished, augmented, and begets another like unto it self.* In which definition, three several operations are specified, *Altrix, Auētrix, Procreatrix*; the first is *Nutrition*, whose object is nourishment, meat, drink, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office is to turn the nutriment into the substance of the body nourished, which he performs by natural heat. This nutritive operation hath four other subordinate functions, or powers belonging to it, *Attraction, Retention, Digestion, Expulsion*. *Attraction* is a ministring faculty, which as a Loadstone doth Iron, draws meat into the stomach, or as a Lamp doth Oyle; and this attractive power is very necessary in Plants, which suck up moisture by the root, as another mouth, into the sap, as alike stomach. *Retention* keeps it, being attracted unto the stomach, untill such time it be concocted; for if it should pass away straight, the body could not be nourished. *Digestion* is performed by natural heat; for as the flame of a torch consumes oyle, wax, tallow: so doth it alter and digest the nutritive matter. *Indigestion* is opposite unto it, for want of natural heat. Of this *Digestion* there be three differences, *Maturation, Elixation, Assation*. *Maturation*, is especially observed in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sown again. *Crudity* is opposed to it, which Gluttons, Epicures, and idle persons are most subject unto, that use no exercise to stir up natural heat, or else choke it, as too much wood puts out a fire. *Elixation* is the seething of meat in the stomach, by the said natural heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Assation* is a concoction of the inward moisture by heat; his opposite is *Seminustulation*. Besides these three several operations of *Digestion*, there is a fourfold order of concoction: *Mastication*, or chewing in the mouth; *Chylification* of this

fo

Expulsi-
on.

Augmen-
tation.

Generati-
on.

Life and
death con-
comitants
of the
Vegetal
faculties.

m Vita
consistit in
calido &
humido.

so chewed meat in the stomach; the third is in the *Liver*, to turn this *Chylus* into blood, called *Sanguification*; the last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expells all superfluous excrements, and reliques of meat and drink, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, hairs, nails, &c.

As this *Nutritive faculty* serves to nourish the body, so doth the *Augmenting faculty* (the second operation or power of the *Vegetal faculty*) to the increasing of it in quantity, according to all Dimensions, long, broad, thick, and to make it grow till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certain, as the Poet observes:

Stat sua cuique dies, breve & irreparabile tempus

Omnibus est vita, —

A term of life is set to every man,

Which is but short, and pass it no one can.

The last of these *Vegetal faculties* is *Generation*, which begets another by means of seed, like unto it self, to the perpetual preservation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turn nourishment into seed, &c.

Necessary concomitants or affections of this *Vegetal faculty*, are life, and his privation, death. To the preservation of life the natural heat is most requisite, though siccidity and humidity, and those first qualities, be not excluded. This heat is likewise in Plants, as appears by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radical moisture to preserve it, that it be not consumed; to which preservation our climate, countrey, temperature, and the good or bad use of those six non-natural things avail much. For as this natural heat and moisture decays, so doth our life it self: and if not prevented before by some violent accident, or interrupted through our own default, is in the end dried up by old age, and extinguished by death for want of matter, as a Lamp for defect of oyl to maintain it.

SUBJECT. 6.

Of the sensible Soul.

Next in order is the *Sensible Faculty*, which is as far beyond the other in dignity, as a Beast is preferred to a Plant, having those *Vegetal powers* included in it. 'Tis defined an *Act of an organical body by which it lives, hath sense, appetite, judgement, breath and motion*. His object in general is a sensible or passible quality, because the sense is affected with it. The general Organ is the Brain, from which principally the sensible operations are derived. This *Sensible Soul* is divided into two parts, *Apprehending* or *Moving*. By the *Apprehensive power* we perceive the Species

of sensible things present, or absent, and retain them as wax doth the print of a seal. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moved by spirits and pulse. The *Apprehensive faculty* is subdivided into two parts, *Inward*, or *Outward*: *Outward*, as the five senses, of *Toucing*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may add *Scaligers* sixth sense of *Titillation*, if you please; or that of *Speech*, which is the sixth external sense, according to *Lullius*. *Inward* are three; *Common sense*, *Phantasie*, *Memory*. Those five outward senses have their object in outward things only, and such as are present, as the eye sees no colour except it be at hand, the ear sound. Three of these senses are of commodity, *Hearing*, *Sight* and *Smell*: two of necessity, *Touch* and *Taste*; without which we cannot live. Besides the *Sensitive power* is *Active* or *Passive*. *Active* in sight, the eye sees the colour; *Passive* when it is hurt by his object, as the eye by the sun beams: According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most precious, and the best, and that by reason of his object, it sees the whole body at once; by it we learn, and discern all things, a sense most excellent for use, to the *Sight* three things are required; the *Object*, the *Organ*, and the *Medium*. The *Object* in general is *Visible*, or that which is to be seen, as colours, and all shining bodies. The *Medium* is the illumination of the air, which comes from light, commonly called *Diaphanum*; for in dark we cannot see. The *Organ* is the eye, and chiefly the apple of it; which by those *Optick Nerves*, concurring both in one, conveys the sight to the common sense. Betwixt the Organ and the Object a true distance is required, that it be not too near, or too far off. Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be caused *intra mittendo, vel extra mittendo, &c.* by receiving in the visible species, or sending of them out; which *Plato*, *P. Plutarch*, *Macrobius*, *Lactantius*, and others dispute. And besides it is the subject of the *Perspectives*, of which *Alhazen* the Arabian, *Vittellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Ubaldus*, *Aquilonius*, &c. have written whole volumes.

Hearing, a most excellent outward sense, by which we learn and get knowledge. His object is sound, or that which is heard; the *Medium* ayre; *Organ* the ear. To the sound, which is a collision of the air, three things are required; a body to strike, as the hand of a Musitian; the body stricken, which must be solid and able to resist; as a bell, lute-string; not wooll, or sponge; the *Medium*, the air; which is *Inward*, or *Outward*; the outward being struck or collided by a solid body, still strikes the next air, until it come to that inward natural air, which as an exquisi-

13

n Lumen est
actus per-
spicui.
Lumen a
luce prove-
nit, lux est
in corpore
lucido.

o Satyr. 7.
c. 14.
p In phe-
don.
q Lac. cap.
8. de opif.
Dei 1.
r De pract.
Philos. 4.

14

site organ is contained in a little skin formed like a drum-head, and struck upon by certain small instruments like drum-sticks, conveys the sound by a pair of Nerves, appropriated to that use, to the *common sense*, as to a judge of sounds. There is great variety and much delight in them; for the knowledge of which, consult with *Boethius*, and other Musicians.

Smelling.

Smelling, is an outward sense which apprehends by the Nostrils drawing in air; And of all the rest it is the weakest sense in men. The Organ in the nose, or two small hollow pieces of flesh a little above it: The *Medium* the air to men, as water to fish: The *Object*, *Smell*, arising from a mixt body resolved, which whether it be a quality, fume, vapour, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith *Agellius*, are of discipline; and that by avoiding bad smells, as by choosing good, which do as much alter and affect the body many times, as Diet it self.

Lib. 19.
cap. 2.

Taste.

Taste, a necessary sense, which perceives all flavours by the Tongue and Palat, and that by means of a thin spittle, or watery juice. His Organ is the Tongue with his tasting nerves; the *Medium*, a watery juice; the *Object* Taste, or flavour, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kinds of flavour, bitter, sweet, sharp, salt, &c. all which sick men (as in an ague) cannot discern, by reason of their organs mis-affected.

Touching.

Touch, the last of the senses, and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the body, perceives any tactile quality. His Organ, the Nerves; his *Object* those first qualities, hot, dry, moist, cold; and those that follow them, hard, soft, thick, thin, &c. Many delightful questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit.

SUBJECT. 7.

Of the Inward Senses.

Common
sense.

Inner Senses are three in number, so called, because they be within the brain-pan, as *Common Sense*, *Phantasie*, *Memory*. Their objects are not only things present, but they perceive the sensible species of thing to Come, Past, Absent, such as were before in the sense. This *Common sense* is the Judge or Moderator of the rest, by whom we discern all differences of objects; for by mine eye-I do not know that I see, or by mine ear that I hear, but by my *Common sense*, who judgeth of Sounds and Colours: they are but the Organs to bring the Species to be censured; so that all their objects are his, and all their offices

are his: The fore-part of the Brain is his Organ or seat.

Phantasie, or Imagination, which some call *Phantasie* *Æstivative*, or *Cogitative*, (confirmed, saith *Fernelius*, by frequent meditation) is an inner sense which doth more fully examine the species perceived by *Common sense*, of things present or absent, and keeps them longer, recalling them to mind again; or making new of his own. In time of sleep this faculty is free, and many times conceives strange, stupend, absurd shapes, as in sick men we commonly observe. His Organ is the middle cell of the Brain; his *Objects* all the Species communicated to him by the *Common sense*, by comparison of which he feigns infinite other unto himself. In *Melancholy* men this faculty is most powerful and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from *Common sense*, or *Memory*. In Poets and Painters, *Imagination* forcibly works, as appears by their several Fictions, Anticks, Images: as *Ovid's* house of sleep, *Psyche's* Palace in *Apuleius*, &c. In men it is subject and governed by *Reason*, or at least should be; but in brutes it hath no superiour, and is *ratio brutorum*, all the reason they have. *Memory* Memory. laves up all the species which the senses have brought in, and records them as a good *Register*, that they may be forth-coming when they are called for by *Phantasie* and *Reason*. His object is the same with *Phantasie*, his seat and Organ the back part of the brain.

The affections of these senses, are *Sleep* Affections and *Waking*, common to all sensible creatures. of the senses, sleep and waking. *Sleep* is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soul, (as *Scaliger* defines it) For when the common sense resteth, the outward senses rest also. The *Phantasie* alone is free, and his commander, *Reason*: as appears by those imaginary Dreams, which are of divers kinds, *Natural*, *Divine*, *Demoniacal*, &c. which vary according to humours, diet, actions, objects, &c. of which, *Artemidorus*, *Cardanus*, and *Sambucus*, with their several Interpretators, have written great volumes. This ligation of senses, proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomach, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits perform their accustomed duties; so that *Waking* is the action and motion of the Senses, which the Spirits dispersed over all parts, cause.

SUB-

SUBJECT. 8.

Of the Moving faculty.

THis *Moving Faculty*, is the other power of the *Sensitive Soul*, which causeth all those *Inward and Outward animal motions in the body*. It is divided into two faculties, the power of *Appetite* and of *moving from place to place*. This of *appetite* is threefold, so some will have it; *Natural*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention, Expulsion*, which depend not of sense, but are *Vegetal*, as the Appetite of meat and drink; hunger and thirst. *Sensitive* is common to men and brutes. *Voluntary*, the third, or intellectual, which commands the other two in men, and is a curb unto them, or at least should be; but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reins to their concupiscence and several lusts. For by this Appetite the soul is led or inclined to follow that good which the Senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he imbraceth, the other he rejecteth: according to that Aphorism, *Omnia appetunt bonum*, all things seek their own good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and pain. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *Irascible*: or (as * one translates it) *Covering, Anger invading, or Impugning*. *Concupiscible* covets alwayes pleasant and delightful things, and abhors that which is distasteful, harsh and unpleasant. *Irascible*, y *quasi aversans per iram & odium*, as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountains, which although the *Stoicks* make light of, we hold natural, and not to be resisted: The good affections are caused by some object of the same nature; And if present, they procure joy, which dilates the heart, and preserves the body: if absent, they cause Hope, Love, Desire, and Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad object present, as sorrow, which contracts the Heart, macerates the Soul, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it self: or future, as Fear. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is inveterate anger: Zeal, which is offended with him who hurts that he loves; and *Chrausēnaxia*, a compound affection of Joy and Hate, when we rejoyce at other mens mischief, and are grieved at their prosperity; Pride, Self-love, Emulation, Envy, Shame, &c. of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vain were it otherwise to desire and to abhor, if we

had not likewise power to prosecute or eschue, by moving the body from place to place: By this faculty therefore we locally move the body, or any part of it, and go from one place to another. To the better performance of which, three things are requisite: That which moves; by what it moves; that which is moved. That which moves, is either the Efficient cause, or End. The end is the object, which is desired or eschued; as in a dog to catch a Hare, &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad objects: in brutes *Imagination* alone, which moves the *Appetite*, the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirit commands the Organ by which it moves: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the Muscles, or ² Nerves in the midst of them, and draw the cord, and so *per consequens* the joynt, to the place intended. That which is moved, is the body or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Worms creep, Birds flye, Fishes swim; and so of parts, the chief of which is *Respiration* or breathing, and is thus performed. The outward air is drawn in by the *vocal Artery*, and sent by mediation of the *Midriff* to the Lungs which dilating themselves as a pair of bellows, reciprocally fetch it in, and send it out to the heart to cool it: and from thence now being hot, convey it again, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many have written whole Books, I will say nothing.

SUBJECT. 9.

Of the Rational Soul.

IN the precedent Subsections I have anatomized those inferiour faculties of the soul, the *Rational* remaineth, a pleasant, but a doubtful subject (as * one terms it) and with the like brevity to be discussed. Many erroneous opinions are about the essence and original of it; whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number as *Xenocrates*; whether it be organical, or inorganical; seated in the brain, heart or blood; mortal or immortal; how it comes into the body. Some hold that it is *ex traduce*, as *Phil. 1. de Anima*, *Tertullian*, *Lactantius de opific. Dei cap. 19*; *Hugo lib. de Spiritu & Anima, Vinc. centius Bellavic spec. natural. lib. 23. cap. 2. & 11. Hippocrates, Avicenna*, and many late Writers; that one begets another, body and soul: or as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but half a man, and is worse than a beast that begets both matter and form; and besides the three faculties of the soul must be

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c Lib. an
mores se-
quantur,
&c.

* Cesar. 6.
com.

d Read
Aeneas
Gazens
dial. of the
immorta-
lity of the
Soul.

* Ovid.
met. 15.

e In Gallo.
Idem.

f N' cepho-
rus hist.
l. 10. c. 35.

g Phedro.

* claudi-
an lib. 1.
de rap.
Prosep.

Hæc que-
stio multos
per annos
variè, ac
mirabili-
ter impug-
nata, &c.

* Colerus
ibid.

together infused, which is most absurd as they hold, because in beasts they are begot, the two inferior I mean, and may not be well separated in men. *Galen* supposeth the soul *crasin* esse, to be the Temperature it self; *Trismegistus*, *Mus* us, *Orpheus*, *Homer*, *Pindarus*, *Pharacides Syrus*, *Epicetus*, with the *Chaldees* and *Egyptians*, affirmed the soul to be immortal, as did those *Britan* * *Druides* of old. The *Pythagorians*, defend *Metempsychosis*, and *Palingenesia*, that souls go from one body to another, *epotâ prius Lethes undâ*, as men into Wolves, Bears, Dogs, Hogs, as they were inclined in their lives, or participated in conditions.

—* *inque ferinas*

Possumus ire domus, pecudumque in corpore condi.

Lucians Cock was first *Euphorbus* a Captain: *Ille ego (nam memini) Trojani tempore belli, Panthoides Euphorbus eram,*

a horse, a man, a sponge. *Julian* the Apostata thought *Alexanders* soul was descended into his body: *Plato* in *Timæo*, and in his *Phædon* for ought I can perceive, differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the body, it forgets, and learns anew, which he calls *reminiscentia*, or recalling, and that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appears by his pleasant fiction *de sortitione animarum*, lib. 10. *de rep.* and after ten thousand years is to return into the former body again,

—* *post varios annos, per mille figuras, Rursus ad humana fertur primordia vite.*

Others deny the immortality of it, which *Pomponatus* of Padua decided out of *Aristotle* not long since, *Plinius Avunculus* cap. 7. lib. 2. & lib. 7. cap. 55. *Seneca* lib. 7. *epist. ad Lucilium* *epist. 55. Dicerchus* in *Tull. Tusc. Epicurus*, *Aratus*, *Hippocrates*, *Galen*, *Lucretius* lib. 1.

(*Præterea gigni pariter cum corpore, & unâ*

Crescere sentimus, pariterque senescere mentem)

Averroes, and I know not how many *Neotericks*. This question of the immortality of the Soul, is diversly and wonderfully impugned and disputed, especially amongst the Italians of late, saith *Jab. Colerus* lib. *de immort. anima*, cap. 1. The Popes themselves have doubted of it, *Leo Decimus* that *Epicurean* Pope, as * some record of him, caused this question to be discussed *pro* and *con* before him, and concluded at last, as a prophane and atheistical Moderator, with that verse of *Cornelius Gallus*,

Et credit in nihilum, quod fuit ante nihil.

It began of nothing, and in nothing it ends.

* *De eccles. Zeno* and his *Stoicks* as * *Austin* quotes him, supposed the Soul so long to continue, till the Body was fully putrified, and resolved into *materia prima*: but after that, in *fumos evanescere*, to be extinguished and vanish;

and in the mean time, whilst the body was consuming, it wandred all abroad, & *è longinquo multa annunciare*, and as that *Clazomenian Hermotimus* averred, saw pretty visions, and suffered I know not what.

Errant exangues sine corpore & ossibus *Ovid. 4. Met.*

Others grant the immortality thereof, but they make many fabulous fictions in the mean time of it, after the departure from the body: like *Plato's Elisian fields*, and that *Turkie Paradise*. The souls of good men they deified; the bad (saith *Austin*) became devils, as they supposed; with many such absurd tenents, which he hath confuted. *Hierom, Austin*, and other Fathers of the Church, hold that the Soul is immortal, created of nothing, and so infused into the child or *Embrio* in his mothers womb, six moneths after the i conception; not as those of brutes, which are ex traduce, and dying with them vanish into nothing. To whose divine Treatises, and to the Scriptures themselves, I rejoin all such Atheistical spirits, as *Tully* did *Atticus*, doubting of this point, to *Plato's Phædon*. Or if they desire Philosophical proofs and demonstrations. I refer them to *Niphus*, *Nic. Faventinus* Tracts of this subject. To *Fran. and John Picus* in digress. sup. 3. *de Animâ*, *Tholosanus*, *Eugubinus*, *To. Soto*, *Canas*, *Thomas*, *Perezus*, *Dandinus*, *Colerus*, to that elaborate Tract in *Zanchius*, to *Tolets* sixty reasons, and *Lessius* twenty two arguments, to prove the immortality of the soul. *Campanella* lib. *de sensu rerum*, is large in the same discourse, *Albertinus* the Schoolman, *Jacob. Nactantus*, *Tom. 2. op.* handleth it in four questions, *Anthony Brunus*, *Aonius Palearius*, *Marinus Marcennus*, with many others. This Reasonable Soul, which *Austin* calls a spiritual substance moving it self, is defined by Philosophers to be the first substantial act of a Natural, Humane, Organical Body, by which a man lives, perceives, and understands, freely doing all things, and with election. Out of which definition we may gather, that this Rational Soul includes the powers, and performs the duties of the two other, which are contained in it, and all three faculties make one Soul, which is inorganical of it self, although it be in all parts, and incorporeal, using their Organs, and working by them. It is divided into two chief parts, differing in office only, not in essence. The understanding, which is the Rational power apprehending; the will, which is the Rational power moving: to which two, all the other Rational powers are subject and reduced.

SUBSECT. 10.

Of the Understanding.

U nderstanding is a power of the Soul, ^k by ^k *Melanct.* which we perceive, know, remember, and judge as well singulars, as universals, having certain innate notices or beginnings of arts,

arts, a reflecting action, by which it judgeth of his own doings, and examines them. Out of this definition (besides his chief office, which is to apprehend, judge all that he performs, without the help of any Instruments or Organs) three differences appear betwixt a man and a beast. As first, the sense only comprehends Singularities, the Understanding Universalities. Secondly the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat and curious works, and many other creatures besides; but when they have done, they cannot judge of them. His object is God, *Ens*, all nature, and whatsoever is to be understood: which successively it apprehends. The object first moving the Understanding, is some sensible thing; after by discoursing, the mind finds out the corporeal substance, and from thence the spiritual. His actions (some say) are *Apprehension*, *Composition*, *Division*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention*, and *Judgement*. The common divisions are of the understanding, *Agent*, and *Patient*; *Speculative*, and *Practick*; In *Habit*, or in *Act*; *Simple*, or *Compound*. The *Agent* is that which is called the *Wit* of man, *acumen* or subtilty, *sharpness* of invention, when he doth invent of himself without a teacher, or learns anew, which abstracts those intelligible Species from the Phantasie, and transfers them to the passive understanding, ¹ because there is nothing in the understanding, which was not first in the sense. That which the imagination hath taken from the sense, this *Agent* judgeth of, whether it be true or false; and being so judged he commits it to the *Passible* to be kept. The *Agent* is a Doctor or Teacher, the *Passive* a scholar; and his office is to keep and farther judge of such things as are committed to his charge: as a bare and rased table at first, capable of all forms and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which we take *Notions* of, and perceive things; *Habits*, which are durable lights and notions, which we may use when we will. Some reckon up eight kinds of them, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspicion*, *Error*, *Opinion*, *Science*; to which are added *Art*, *Prudency*, *Wisdom*: as also ^m *Synteresis*, *Dictamen rationis*, *Conscience*; so that in all there be fourteen species of the understanding, of which some are innate, as the three last mentioned; the other are gotten by doctrine, learning, and use. *Plato* will have all to be innate: *Aristotle* reckons up but five intellectual habits: two practick, as *Prudency*, whose end is to practise; to fabricate; *Wisdom* to comprehend the use and experiments of all notions and habits whatsoever. Which division of *Aristotle* (if it be considered aright) is all one with the precedent: for three being innate, and five acquiste, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three

of them I will only point at, as more necessary to my following discourse.

Synteresis, or the purer part of the conscience is an innate habit, and doth signifie a conservation of the knowledge of the law of God and Nature, to know good or evil: And (as our Divines hold) it is rather in the understanding, than in the will. This makes the major proposition in a practick Syllogism. The *Dictamen rationis* is that which doth admonish us to do good or evil, and is the minor in the Syllogism. The *Conscience* is that which approves good or evil, justifying or condemning our actions, and is the conclusion of the Syllogism: as in that familiar example of *Regulus* the Roman, taken prisoner by the *Carthaginians*, and suffered to go to *Rome*, on that condition he should return again, or pay so much for his ransom. The *Synteresis* proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the Law of nature. ⁿ Do not that to another, which thou wouldest not have done to thy self. *Dictamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldest not another man should falsifie his oath, or break promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to perform thy promise, and oughtest to keep thine oath. More of this in *Religious Melancholy*.

SUBJECT. II.

Of the will.

Will, is the other power of the rational soul, ^o which covets or avoids such things as have been before judged, and apprehended by the understanding. If good, it approves; if evil, it abhors it: so that his object is either good or evil. *Aristotle* calls this our rational Appetite; for as in the Sensitive we are moved to good or bad by our Appetite, ruled and directed by Sense; so in this we are carried by Reason. Besides, the Sensitive Appetite hath a particular object, good or bad: this an universal, immaterial; That respects only things delectable and pleasant, this honest. Again, they differ in liberty. The Sensual appetite seeing an object, if it be a convenient good, cannot but desire it; if evil, avoid it: but this is free in his essence, ^p much now depraved, obscured, and fals from his first perfection; yet in some of his operations still free, as to go, walk; move at his pleasure, and to choose whether it will do, or not do, steal, or not steal. Otherwise in vain were Laws, Deliverations, Exhortations, Councils, Precepts, Rewards, Promises, Threats and Punishments: and God should be the author of sin. But in spiritual things we will no good, prone to evil (except we be regenerate, and led by the Spirit) we are egged on by our natural concupiscence, and there is *aversion*, a confusion in our powers, ^r our whole will is averse from

Nihil in intellectu, quod non prius fuerat in sensu.

Voluntario.

m The pure part of the conscience.

Quod tibi fieri non vis, alteri ne feceris.

Res ab intellectu monstratas recipit, vel rejicit; ap- probat, vel improbat; Philip. Ignoti nulla cupido.

p Melanchthon. Operationes plerumque ferre, et si libera sit illa in essentia sua. *q* In civilibus liberis, sed non in spiritualibus. *r* Ofsander. *Tota voluntas aversa a Deo. Omnis homo mendax.*

18 from God and his law, not in natural things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite,

Virg. Nec nos obniti contra, nec tendere tantum Sufficimus, —

we cannot resist, our concupiscence is originally bad, our heart evil, the seat of our affections, captivates and enforceth our will. So that in voluntary things we are averse from God and goodness, bad by nature, by ^tignorance worse, by Art, Discipline, Custome, we get many bad habits: suffering them to domineer and tyrannize over us; and the devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our Will be swayed and counterpoised again with some divine precepts, and good motions of the spirit, which many times restrain, hinder and check us, when we are in the full career of our dissolute courses. So David corrected himself, when he had Saul at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Fear of God, with-held him on the other.

et ad prop-
ter igno-
rantiam,
quod bonis
studis non
sit instructa
mens ut
debut, aut
divinis
præceptis
exulta.

The actions of the Will are *Velle* and *Nolle*, to will and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himself; although the *Stoicks* absolutely deny it, and will have all things inevitably done by *Destiny*, imposing a fatal necessity upon us, which we may not resist; yet we say that our will is free in respect of us, and things contingent, howsoever in respect of Gods determinate counsel, they are inevitable and necessary. Some other actions of the will are performed by the inferiour powers, which obey him, as the *Sensitive* and *Moving Appetite*; as to open our eyes, to go hither and thither, not to touch a book, to speak fair or foul: but this *Appetite* is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason, and there was an excellent consent and harmony betwixt them, but that is now dissolved, they often jar, Reason is overborn by Passion:

Fertur equis auriga, nec audit currus habenas,
as so many wild horses run away with a Chariot, and will not be curbed. We know many times what is good, but will not do it, as she said,

Medea Ovid. Trahit invitum nova vis, aliudque cupido,
Mens aliud suadet. —

Lust counsels one thing, reason another, there is a new reluctancy in men.

Ovid. * Odi, nec possum, cupiens non esse, quod odi.

We cannot resist, but as Phædra confessed to her Nurse, * *que loqueris, vera sunt, sed furor suggerit sequi peiora*: she said well and true, she did acknowledge it, but headstrong passion and fury made her to do that which was opposite. So David knew the filthiness of his fact, what a loathsome, foul, crying sin adultery was, yet notwithstanding he would

x Seneca.
Hipp.

commit murder, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those natural and vegetal powers are not commanded by Will at all; for who can add one cubit to his stature? These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Mind; and many times vicious habits, customs, feral diseases; because we give so much way to our Appetite, and follow our inclination, like so many beasts. The principal Habits are two in number, *Vertue* and *Vice*, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the *Ethicks*, and are indeed the subject of *Moral Philosophy*.

MEMB. 3. SUBSECT. 1.

Definition of Melancholy, Name, Difference.

HAVING thus briefly anatomized the body and soul of man, as a preparative to the rest; I may now freely proceed to treat of my intended object, to most mens capacity; and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and *Differences*. The *Name* is imposed from the matter, and Disease denominated from the material cause: as *Bræel* observes, *Μελαγχολία*, quasi *Μελαινάχολη*, from black Choler. And whether it be a cause or an effect, a Disease, or symptome, let *Donatus Altomarius*; y *Melancholicos* *vocamus*, quos exuperantia vel pravitas Melancholie ita male habet, ut inde in-
things, or in all, belonging to election, will, saniant vel
or other manifest operations of the understand-
ing. z *Melanelius* out of *Galen*, *Ruffus*, *Artius*, describe it to be a bad and pievish disease, iij; mani-
festus sive
len, a privation or infection of the middle cell ad rectam
of the Head, &c. defining it from the part rationem,
affected, which a *Hercules de Saxonia* ap- voluntatem, perti-
proves, lib. 1. cap. 16. calling it a deprivation, vel
tion of the principal function: *Fuscus* lib. 1. electionem,
cap. 23. *Arnoldus Breviar.* lib. 1. cap. 18. vel intel-
lectus ope-
Guianerius, and others: By reason of black rationes.
Choler, *Paulus* adds. *Halyabbas* simply calls z pessimum
it a commotion of the mind. *Arctæus*, b a per-
petual anguish of the soul, fastned on one thing, cissimum
without an ague; which definition of his, morbum qui
Mercurialis de affect. cap. lib. 1. cap. 10. tax- homines in
eth: but *Ælianus Montaltus* defends, lib. de brutis dege-
nerare co-
morb. cap. 1. de Melan. for sufficient and git.
good. The common sort define it to be a a Panth.
kind of dotage without a fever, having for Med.
his ordinary companions, fear, and sadness, animi in-
without any apparent occasion. So doth Lau- una con-
rentius cap. 4. *Piso*, lib. 1. cap. 43. *Donatus defixus.*
Altomarius, cap. 7. art. medic. *Jacchinus* in absq; f. bre.
com.

com. in lib. 9. *Rhasis ad Almanfor cap. 15.*
Valesius exerc. 17. Fuschius institut. 3. sec. 1.
c. 11, &c. which common definition, howso-
 ever approved by most, *Hercules de Saxonia*
 will not allow of, nor *David Crusius, Theat.*
morb. Herm, lib. 2. cap. 6. he holds it unsuffi-
 cient: as *d* rather shewing what it is not, than
 what it is: as omitting the specifical difference,
 the Phantasie and Brain: but I descend to par-
 ticulars. The *summum genus* is *Dotage*, or
Anguish of the mind, saith *Arctetius*, of a
 principal part; *Hercules de Saxonia* adds,
 to distinguish it from Cramp and Palsie, and
 such diseases as belong to the outward sense
 and motions [depraved] * to distinguish it
 from Folly and Madnes (which *Montaltus*
 makes *angor animi*, to separate) in which those
 functions are not depraved, but rather abolish-
 ed; [without an ague] is added by all, to
 sever it from *Phrensie*, and that *Melancholy*
 which is in a pestilent Fever. (Fear and Sor-
 row) make it differ from *Madnes*: [without
 a cause] is lastly inserted, to specifie it from
 all other ordinary passions of [Fear and Sor-
 row.] We properly call that *Dotage*, as
Laurentius interprets it, when some one
 principal faculty of the mind, as imaginati-
 on, or reason is corrupted, as all melancholy
 persons have. It is without a fever, because
 the humour is most part cold and dry, con-
 trary to putrefaction. Fear and Sorrow are
 the true Characters, and inseparable compani-
 ons of most *Melancholy*, not all, as *Her. de*
Saxonia, Tract. posthumo de Melancholia,
cap. 2. well excepts; for to some it is most
 pleasant, as to such as laugh most part; some
 are bold again, and free from all manner of
 fear and grief, as hereafter shall be de-
 clared.

SUBJECT. 2.

Of the parts affected. Affection. Parties
 affected.

Some difference I find amongst Writers,
 about the principal part affected in this
 disease, whether it be the Brain, or Heart, or
 some other Member. Most are of opinion that it
 is the Brain: for being a kind of *Dotage*, it
 cannot otherwise be, but that the Brain must
 be affected, as a similar part, be it by * con-
 sent or essence, not in his ventricles, or any
 obstructions in them, for then it would be
 an *Apoplexie*, or *Epilepsie*, as *Laurentius*
 well observes, but in a cold dry distempera-
 ture of it in his substance, which is corrupt
 and become too cold, or too dry, or else too
 hot, as in mad-men, and such as are inclined
 to it: and this *Hippocrates* confirms. *Ga-*
len, Arabians, and most of our new Wri-
 ters. *Marcus de Oddis* (in a consultation
 of his, quoted by *Hildegheim*) and five
 others there cited are of the contrary
 part, because fear and sorrow, which are
 passions, be seated in the Heart. But this ob-
 jection is sufficiently answered by *Montal-*

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tus, who doth not deny that the heart is af-
 fected (as *Melanelius*, proves out of *Ga-*
len) by reason of his vicinity, and so is the
 midriff and many other parts. They do com-
 pati, and have a fellow-feeling by the Law of
 nature: but for as much as this malady is
 caused by precedent *Imagination*, with the
Appetite, to whom spirits obey, and are sub-
 ject to those principal parts: the Brain must
 needs primarily be mis-affected, as the seat of
Reason; and then the Heart, as the seat of
Affection. *Cappivaccius*; and *Mercurialis*
 have copiously discussed this question, and
 both conclude the subject is the inner Brain,
 and from thence it is communicated to the
 Heart, and other inferiour parts, which sym-
 pathize and are much troubled, especially when
 it comes by consent, and is caused by reason
 of the Stomach, or *myrache*, as the *Arabians*
 term it, whole body, Liver, or *m* Spleen,
 which are seldom free, *Pylorus*, *Meseraick*
veins, &c. For our body is like a Clock, if
 one wheel be amiss, all the rest are disordered,
 the whole fabrick suffers: with such admira-
 ble art and harmony is a man composed, such
 excellent proportion, as *Lodovicus Vives* in
 his *Fable of man* hath elegantly declared.

As many doubts almost arise about the
Affection: whether it be *Imagination* or
Reason alone, or both. *Hercules de Saxonia*
 proves it out of *Galen, Aetius*, and *Altoma-*
rus, that the sole fault is in *Imagination*.
Bruel is of the same mind: *Montaltus* in his
2. cap. of Melancholy, confutes this tenent
 of theirs, and illustrates the contrary by ma-
 ny examples: as of him that thought himself
 a shell-fish; of a Nun, and of a desperate Monk
 that would not be perswaded but that he was
 damned; reason was in fault as well as *Ima-*
gination, which did not correct this error;
 they make away themselves oftentimes, and
 suppose many absurd and ridiculous things.
 Why doth not *Reason* detect the Fallacy, settle
 and perswade, if she be free? *P Avicenna*
 therefore holds both corrupt; to whom most
Arabians subscribe. The same is maintained
 by *Areteus, Gorgonius, Guianerius, &c.* To
 end the controversie, no man doubts of *Ima-*
gination, but that it is hurt and mis-affected
 here; for the other I determine with *Alber-*
tinus Bottonus a Doctor of *Padua*; that it is
 first in *Imagination*, and afterwards in rea-
 son; if the disease be inveterate, or as it is
 more or less of continuance: but by accident,
 as *Herc. de Saxonia* adds; faith, opinion,
 discourse, ratiocination, are all accidentally
 depraved by the default of imagination.

tionalis si affectus inveteratus sit. * Lib. posthumo de Melanc. edit.
 1620. deprivatur fides, discursus, opinio, &c. per vitium Imagina-
 tionis, ex Accidenti.

To the part affected, I may here add the
 parties, which shall be more opportunely spo-
 ken of elsewhere, now only signified. Such
 as have the Moon, Saturn, Mercury mis-af-
 fected in their genitures, such as live in over-
 cold,

Lib. de
 Mel. cor
 vero vici-
 nitatis ra-
 tione una
 affectum,
 ac septum
 transfer-
 rum ac flo-
 machus
 cum dorsali
 spina, &c.
 Lib. 1.
 cap. 10.
 Subjectum
 est cere-
 brum inte-
 rius.
 m Raro
 quiscum
 tumorem
 effugit li-
 nis, qui hoc
 morbo affi-
 citur. Pifo.
 Quis affe-
 ctus.

n See Do-
 nat. ab Al-
 tomar.
 o Facultas
 imaginan-
 di, non co-
 gitandi,
 nec memo-
 randi lesa
 hic.

p Lib. 3.
 Fen. 1.
 Tract. 4.
 cap. 8.
 q Lib. 3.
 cap. 5.
 r Lib. Med.
 cap. 19.
 part. 2.
 Tract. 15.
 cap. 2.
 s Hilde-
 sheim spi-
 cel. 2. de
 Melanc.
 fol. 207. &
 fol. 127.
 Quandoq;
 etiam Ra-

Parties af-
 fected.

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cold or over-hot Climes: such as are born of melancholy parents: as offend in those six non-natural things, are black, or of an high sanguine complexion, that have little heads, that have a hot heart, moist Brain; hot Liver and cold stomach, have been long sick: such as are solitary by nature, great Students, given to much contemplation, lead a life out of action, are most subject to melancholy. Of sexes both, but men more often; yet women mis-affected, are far more violent, and grievously troubled. Of seasons of the year, the Autumn is most melancholy. Of peculiar times; old age, from which natural Melancholy is almost an inseparable accident; but this artificial Malady is more frequent in such as are of a middle age. Some assign forty years, Gariopontus 30. Jubertus excepts neither young nor old from this adventitious.

x Qui propeptatum sunt. Aret. Medis convenit etatibus Piso. y De qua- tano. z Primus ad Melancholiam non tam moestus sed & hilares, jocosos, echinnantes, irrisores, & qui plerumque praeerubri sunt.

* Lib. 1. part. 2. cap. 11. a Qui sunt subtilis ingenii, & ther troubled in conscience, nor macerated with cares, to which our whole life is most subject.

Melancholiam lib. 1. cont. Tract. 9. b Nunquam sanitate mentis ex- cidit, aut dolore capitur. Erasim. c In laud. calvit. d Vacant conscientiae carnificina, nec pudeant, nec verentur, nec dilacerantur millibus curarum, quibus tota vita obnoxia est.

SUBJECT. 3.

Of the matter of Melancholy.

OF the Matter of Melancholy, there is much question betwixt Avicen and Galen, as you may read in Cardans Contradictions, f Valesius controversies, Montanus, Prosper Calenus, Capiuaccius. g Bright, h Ficinus, that have written either whole Tracts, or copiously of it, in their several Treatises of this subject. i What this humour is, or whence it proceeds, how it is ingendred in the body, neither Galen, nor any old Writer hath suffici- ently discussed, as Jacchinus thinks: the Neo- tericks cannot agree. Montanus in his con- fit humor

aut que istius differentia, & quomodo gignantur in corpore, scru- randum, hac enim rei multi veterum laboraverunt, nec facile acci- pere ex Galeno sententiam ob loquendi varietatem. Leon. Jac. com. in 9. Rhasis cap. 15. cap. 16. in 9. Rhasis.

sultations, holds Melancholy to be material or immaterial: and so doth Arculanus: the material is one of the four humours before mentioned, and natural. The immaterial or adventitious, acquisite, redundant, unnatural, artificial: which * Hercules de Saxonia will have reside in the spirits alone, and to pro- ceed from an hot, cold, dry, moist distempera- ture, which without matter, alter the Brain and functions of it. Paracelsus wholly re- jects and derides this division of four hu- mours and complexions, but our Galenists ge- nerally approve of it, subscribing to this opinion of Montanus.

This material Melancholy is either simple, or mixt; offending in Quantity or quality, varying according to his place, where it set- tleth, as Brain, Spleen, Meseriack Veins, Heart, Womb and Stomach: or differing according to the mixture of those natural humours amongst themselves, or four unnatural adust humours, as they are diversly tempered and mingled. If natural melancholy abound in the body, which is cold and dry, so that it be more^k than the Body is well able to bear, it must needs be distempered, saith Faventinus, and diseased: and so the other, if it be de- praved, whether it arise from that other Me- lancholy of Choler adust, or from Blood, pro- duceth the like effects, and is, as Montal- tus contends, if it come by adustion of hu- mours, most part hot and dry. Some diffe- rence I find, whether this melancholy matter may be ingendred of all four humours, about the colour and temper of it. Galen holds it may be ingendred of three alone, excluding Flegm, or Pituita, whose true assertion, l Va- lesius and Menardus stily maintain, and so doth m Fuchsius, Montaltus, n Montanus. How (say they) can white become black? But Hercules de Saxonia, l. post. de mela. c. 8. and o Cardan are of the opposite part (it may be ingendred of Flegm, etsi raro contingat, though it seldom come to pass) so is p Guia- nerius and Laurentius c. 1. with Melancthon in his Book de Anima, and Chapter of hu- mours; he calls it Asminam, dull, swinish Melancholy, and saith that he was an eye wit- ness of it: so is q Wecker. From melancholy adust ariseth one kind, from Choler another, which is most brutish: another from Flegm, which is dull; and the last from Blood, which is best. Of these some are cold and dry, others hot and dry, r varying according to their mixtures, as they are intended, and remitted. And indeed as Rodericus a Fons. conf. 12. l. determines, ichorous and those ferous mat- ters being thickned become flegm, and flegm degenerates into choler, choler adust becomes xuginosa melancholia, as vinegar out of pu- rest wine putrified or by exhalation of purer spirits is so made, and becomes sower and sharp; and from the sharpness of this humour proceed much waking, troublesome thoughts and dreams, &c. so that I conclude as be- fore. If the humour be cold, it is saith f Fa- ventinus, a cause of dotage, and produceth milder

* Tract. posthum. de Melan. edit. Vene- tiis 1620. cap. 7 & 8. Ab intem- perie cali- da, humi- da, &c.

k Secun- dam magis aut minus si in corpore fuerit, ad intemperie plusquam corpus sa- lubriter ferre pote- rit: inde corpus mor- bosum effi- citur.

l Lib. 1. controvers. cap. 21. m Lib. 1. sect. 4. c. 4. n Concil. 26.

o Lib. 2. contradic. cap. 11. p De feb. tract. diff. 2. cap. 1. nov. est negan- dum ex hac fieri Me- lancholi- cos.

q In Syn- tax. r Varie admittitur & misce- tur, unde varia- amentum species Me- lanct.

f Humor frigidus delirii causa, fu- roris cali- dus, &c.

milder symptoms: if hot, they are rash, raving mad, or inclining to it. If the brain be hot, the animal spirits are hot, much madness follows with violent actions: if cold, fatuity and sottishness, ¹Capivaccius. "The colour of this mixture varies likewise according to the mixture, be it hot or cold, 'tis sometimes black, sometimes not, ²Altomarus. The same ³Me- lanelius proves out of Galen: and Hippocra- tes in his Book of Melancholy (if at least it be his) giving instance in a burning coal, which when it is hot, shines; when it is cold, looks black, and so doth the humour. This diversity of Melancholy matter, produceth di- versity of effects. If it be within the body, and not putrified, it causeth black Jaundise; if putrified, a Quartan Ague; if it break out to the skin, Leprosie; if to parts, several Ma- ladies, as Scurvy, &c. If it trouble the mind; as it is diversly mixt, it produceth se- veral kinds of Madness and Dotage: of which in their place.

¹ Lib. 1. cap. 10. de affect. cap. 16. u Nigrescit hic humor, aliquando super calefactus, aliquando super frigefactus, cap. 7. x Humor hic niger aliquando præter modum calefactus, & alias refrigeratus eradit: nam recentibus car- bonibus ei quid simile accidit, qui durante flamma pellucidissime candent, ea extincta prorsus nigrescunt. Hippocrates. y Guianerius diff. 2. cap. 7.

SUBSECT. 4.

Of the species or kinds of Melancholy.

When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old Writers have spoken confusedly of it, confounding Melancholy and Madness, as ²Heurnius, Guianerius, Gordonius, Salustius, Salvianus, Jason Pratenfis, Savanarola, that will have Madness no other than Melancholy in extent, differing (as I have said) in degrees. Some make two distinct species, as ³Ruffus Ephesus an old Writer, ⁴Constantinus, ⁵Africanus, ⁶Aretius, ⁷Aurelianus, ⁸Paulus Aegineta: others acknow- ledge a multitude of kinds, and leave them in- definite, as ⁹Ætius in his Tetrabiblos, ¹⁰Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arcu- lanus cap. 16. in 9. Rasis. Montanus med. part. 1. d If natural Melancholy be adust, it maketh one kind; if blood another; if choler, a third, differing from the first; and so many several opinions there are about the kinds, as there be men themselves. * Hercules de Saxo- nia sets down two kinds, material and imma- terial; one from spirits alone; the other from humours and spirits. Savanarola Rub. II. Tract. 6. cap. 1. de egritud. capitis, will have the kinds to be infinite; one from the myrach, called myrachialis of the Arabians; another from stomachalis, from the stomach; another from the liver, heart, womb, hemorrhoids, e one beginning, another consummate. Melancthon seconds him, f as the humour is diversly adust and mixt, so are the species divers: but what these men speak of species, I think ought to be understood of symptoms, and so doth quedam consummata. f Cap. de humor. lib. de anima. varie adu- ritur & miscetur ipsa melancholia, unde varie amentium species.

² Non est Mania, nisi extensa mel- lancholia. a Cap. 6. lib. 1. b 2 Ser. 2. cap. 9. Morbus hic est omnia- rius. c Species indefinitæ sunt. d Si adu- ratur natu- ralis mel- lancholia, alia fit species, si sanguis alia, si fla- va bilis alia, di- versa à primis: maxima est inter has differentia, & tot Do- ctorum sen- tentiæ, quot ipsi numero sunt. * Tract. de mel. cap. 7. e Quedam incipiens quedam consummata. f Cap. de humor. lib. de anima. varie adu- ritur & miscetur ipsa melancholia, unde varie amentium species.

⁸ Arculanus interpret himself: infinite species, id est, symptomes: and that in that sense, as Jo. Gorrheus acknowledgeth in his medicinal definitions, the species are infinite; but they may be reduced to three kinds, by reason of their seat; Head, Body, and Hypochondries. This threefold division is approved by Hip- pocrates in his Book of Melancholy, (if it be his, which some suspect) by Ga- len. lib. 3. de loc. affectis cap. 6. by Alex- ander lib. 1. cap. 16. Rasis lib. 1. Con- tinent. Tract. 9. lib. 1. cap. 16. Avicen- na, and most of our new Writers. Th. Era- stus makes two kinds; one perpetual, which is Head melancholy; the other interrupt, which comes and goes by fits, which he subdivides into the other two kinds, so that all comes to the same pass. Some again make four or five kinds with Rodericus à Castro de morbis mulier. lib. 2. cap. 3. and Lod. Mercatus, who in his second book de mulier. affect. cap. 4. will have that melancholy of Nuns, Widows, and more antient Maids, to be a peculiar spe- cies of Melancholy differing from the rest: some will reduce Enthusiasts, extatical and dæ- moniacal persons to this rank, adding ^h Love ^h Lauren- melancholy to the first, and Lycanthropia. ^{tius cap. 4. de mel.} The most received division is into three kinds. The first proceeds from the sole fault of the Brain, and is called Head melancholy: the se- cond sympathetically proceeds from the whole body, when the whole temperature is Melan- choly: The third ariseth from the Bowels, Liver, Spleen, or Membrane, called Mesen- terium named Hypochondriacal, or windy Melancholy, which ⁱ Laurentius subdivides i cap. 13. into three parts, from those three Members, Hepatick, Splenatick, Meseriack. Love melancholy, which Avicenna calls Illishi: and Lycanthropia, which he calls Cucubuthe, are commonly included in head Melancholy: but of this last, which Gerardus de Solo calls Amoreos, and most Knight melancholy, with that of Religious melancholy, Virginum, & Vi- duarum, maintained by Rod. à Castro and Mercatus, and the other kinds of Love me- lancholy, I will speak apart by themselves in my third Partition. The three precedent spe- cies are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symptoms, cures, together, and apart; that every man that is in any mea- sure affected with this malady, may know how to examine it in himself, and apply re- medies unto it.

It is a hard matter, I confess, to distinguish these three species one from the other, to ex- press their several causes, symptoms, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most ac- curate Physicians; and so often intermixt with other diseases, that the best experienced have been plunged. Montanus consil. 26. names a patient that had this disease of Melancholy, and Caninus Appetitus both together: And consil 23. with Vertigo. ^{1480. & 116. con- sult. consil. 12.} ¹ Julius Caesar Clau- dinus

22
m Hilde-
heim. spi-
cel. 2. fol.
166.

n Trinca-
vellius
tom. 2. con-
fil. 15. &
16.

* cap. 13.
tract. posth.
de melan.

o Guarion.
conf. med. 2.

p Labora-
vit per ef-
sentiam, &
a toto cor-
pore.

* Machia-
vel, &c.
Smithus de
rep. Angl.
cap. 8.

lib. 1.
Eusebius
discurs. po-
lit. discurs.
5. cap. 7.

Arist. l. 3.
polit. cap.
ult.
Keckerm.
alii, &c.
* Lib. 6.

dinus with Stone, Gout, Jaundice. *Trincavellius* with an Ague, Jaundice, *Caninus Appetitus*, &c. ^m *Paulus Regoline*, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptoms, that he knew not to what kind of Melancholy to refer it. ⁿ *Trincavellius*, *Fallopins*, and *Francanzanus*, famous doctors in Italy, all three conferred with about one party, at the same time, gave three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed, that he was indeed melancholy; but he knew not to what kind to reduce it. In his seventeenth consultation, there is the like disagreement about a melancholy Monk. Those symptoms, which others ascribe to misaffected parts and humours, ^{*} *Herc. de Saxonia* attributes wholly to distempered spirits, and those immaterial, as I have said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solinanders* counsels, *Sect. consil. 5.* he and Dr. *Brande* both agreed, that the patients disease was hypochondriacal melancholy. Dr. *Matholdus* said it was *Asthma*, and nothing else. ^o *Solinander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleve*, with others, could not define what species it was, or agree amongst themselves. The species are so confounded, as in *Cesar Claudinus* his forty fourth consultation for a *Polonian* Count, in his judgement ^p he laboured of head melancholy, and that which proceeds from the whole temperature both at once. ^{*} I could give instance of some that have had all three kinds *semel & simul*, and some successively. So that I conclude of our melancholy species, as ^{*} many Politicians do of their pure forms of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, (so ^{*} *Polybius* enformeth us) as the *Lacedemonian*, the *Roman* of old, *German* now, and many others. What Physicians say of distinct species in their books, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptoms, causes, how difficult a thing is it to treat of several kinds apart; to make any certainty or distinction among so many casualties, distractions, when seldom two men shall be like affected *per omnia*? 'Tis hard, I confess, yet nevertheless I will adventure through the midst of these perplexities, and led by the clue or thread of the best writers, extricate myself out of a labyrinth of doubts and errors, and so proceed to the Causes.

SECT. II.
MEMB. I.
SUBSECT. I.

Causes of Melancholy. God a cause.

IT is in vain to speak of cures, or think of remedies, untill such time as we have considered of the causes, so ^q *Galen* prescribes *Glauco*: and the common experience of others confirms, that those cures must be imperfect, lame, and to no purpose, wherein the causes have not first been searched, as ^r *Prosper Calenius* well observes in his tract *de atrabile* to Cardinal *Casius*. Insomuch that ^s *Fernelius* puts a kind of necessity in the knowledge of the causes, and without which it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes help, but not thoroughly root out: *sublatâ causâ tollitur effectus*, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confess) to be able to discern these causes whence they are, and in such ^t variety to say what the beginning was. ^u He is happy that can perform it aright. I will adventure to guess as near as I can, and rip them all up, from the first to the last, general and particular, to every species, that so they may the better be described.

^{curare, nec præcavere licet.} ^t Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpsit *Melanelius* è *Galeno*. ^u *Felix* qui potuit rerum cognoscere causas.

General causes, are either supernatural, or natural. Supernatural are from God and his angels, or by Gods permission from the devil and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his Justice, many examples and testimonies of holy Scriptures make evident unto us, *Psal. 107. 17.* Foolish men are plagued for their offence, and by reason of their wickedness. *Gebari* was stricken with leprosie, *2 Reg. 5. 27.* *Jehoram* with dysentery and flux, and great diseases of the bowels, *2 Chron. 21. 15.* *David* plagued for numbring his people, *1 Par. 21.* *Sodom* and *Gomorrhah* swallowed up. And this disease is peculiarly specified, *Psal. 127. 12.* He brought down their heart through heaviness. *Deut. 28. 28.* He stroke them with madness, blindness, and astonishment of heart. ^{*} An evil spirit was sent by the Lord upon ^x *Saul*, to vex him. ^y *Nebuchadnezzar* did eat ^{16. 14.} grass like an Oxe, and his heart was made like ^y *Dan. 5.* the beasts of the field. Heathen stories are full of such punishments. *Lycurgus*, because he cut down the Vines in the Country, was by ^z *Bacchus* driven into madness: so was *Pentheus* and his mother *Agave* for neglecting their sacrifice. ^z *Censor Fulvius* ran mad for untilling *Juno's* Temple, to cover a new one of his own, which he had dedicated to *Fortune*, ^{summo animi} and was confounded to death, with grief and sorrows.

Sorrow of heart. When *Xerxes* would have spoiled * *Apollo's* Temple at *Delphos*, of those infinite riches it possessed, a terrible thunder came from Heaven and struck 4000 men dead, the rest ran mad. ^b A little after, the like happened to *Brennus*, lightning, thunder, Earthquakes, upon such a sacrilegious occasion. If we may believe our Pontifical Writers, they will relate unto us many strange and prodigious punishments in this kind, inflicted by their Saints. How * *Clodoveus* sometime King of *France*, the son of *Dogebert*, lost his wits for uncovering the body of *S. Denis*: and how a ^c sacrilegious *Frenchman*, that would have stoln away a silver image of *S. John*, at *Birgburge*, became frantick on a suddain, raging, and tyrannizing over his own flesh: Of a ^d Lord of *Rhadnor*, that coming from hunting late at night, put his dogs into *S. Avans* Church, (*Llan Avan* they called it) and rising betimes next morning, as hunters use to do, found all his Dogs mad, himself being suddenly stricken blind. Of *Tyridates* an ^e *Armenian* King, for violating some holy Nuns, that was punished in like sort, with loss of his wits. But Poets and Papists may go together for fabulous tales; let them free their own credits: Howsoever they fain of their *Nemesis*, and of their *Saints*, or by the devils means may be deluded; we find it true, that ultor à tergo Deus, ^f He is God the avenger, as *David* styles him; and that it is our crying sins that pull this and many other maladies on our own heads. That he can by his Angels, which are his Ministers, strike and heal (saith *Dionysius*) whom he will; that he can plague us by his Creatures, Sun, Moon, and Stars, which he useth as his instruments, as a Husbandman (saith *Zanchius*) doth an Hatchet: Hail, Snow, Winds, &c.

^h Et conjurati veniunt in classica venti: as in *Joshua's* time, as in *Pharaohs* reign in *Egypt*; they are but as so many executioners of his justice. He can make the proudest spirits stoop, and cry out with *Julian* the Apostate, *Vicisti Galilæe*: or with *Apollo's* Priest in ⁱ *Chrysostome*, *O cælum! ô terra! unde hostis hic?* What an enemy is this? And pray ^{1.} with *David*, acknowledging his power, *I am weakened and sore broken, I roar for the grief of mine heart, mine heart panteth, &c.* *Psal.* 38. 8. *O Lord rebuke me not in thine anger, neither chastise me in thy wrath, Psal.* 38. 1. *Make me to hear joy and gladness, that the bones which thou hast broken, may rejoice, Psal.* 51. 8. and verse 12. *Restore to me the joy of thy salvation, and stablish me with thy free spirit.* For these causes belike ^k *Hippocrates* would have a Physician take special notice whether the disease come not from a divine supernatural cause, or whether it follow the course of Nature. But this is farther discussed by *Fran: Valesius de sacr. philos. cap.* 8. ^l *Fernelius*, and ^m *I. Cesar Claudinus*, to whom I refer you, how this place of *Hippocrates* is to be understood: *Paracelsus* is of opinion, that such spiritual diseases (for so he

* *Munster. casnog. lib.* 4. cap. 43. *de cælo substernebantur, tanquam infanti de saxis precipitati &c.*
^b *Livius lib.* 38.
* *Gaguin. l.* 3. c. 4. *quod Dionysii corpus discooperuerat, in insaniam incidit.*
^c *Idem lib.* 9. sub *Carol.* 6. *sacrorum contemptor, templi foribus effraetis, dum D. Johannis argenteum simulacrum rapere contendit simulacrum aversa facie dorsum ei versat, nec mora sacrilegus mentis inops, atq; in semet insanians in proprios artus deservit.*
^d *Giraldus Cambrensis lib.* 1. c. 1. *Itinerar. Cambriae.*
^e *Delrio tom.* 3. *lib.* 6. *sect.* 3. *quest.* 3.
^f *Psal.* 44.
^g *Lib.* 8. cap. de *Hierar.*
^h *Claudian.*
ⁱ *De Babilâ Martyre.*
^k *Lib.* cap. 5. *prog.*
^l *Lib.* 1. de *Abditis rerum causis.*
^m *Respons. med.* 12. *resp.*

calls them) are spiritually to be cured, and not otherwise. Ordinary means in such cases will not avail: *Non est reluctandum cum Deo.* When that monster-taming *Hercules* overcame all in the *Olympicks*, *Jupiter* at last in an unknown shape wrestled with him; the victory was uncertain, till at length *Jupiter* descried himself, and *Hercules* yielded. No striving with supream powers.

Nil juvat immensos Cratæo promittere montes; Physicians and Physick can do no good, * we ¹ *Pet.* must submit our selves under the mighty hand of God, acknowledge our offences, call to him for mercy. If he strike us, *una eademque manus vulnus opemque feret*, as it is with them that are wounded with the spear of *Achilles*, he alone must help; otherwise our diseases are incurable, and we not to be relieved.

SUBSEC. 2.

A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.

How far the power of Spirits and Devils doth extend, and whether they can cause this, or any other Disease, is a serious question, and worthy to be considered: for the better understanding of which, I will make a brief digression of the nature of Spirits. And although the question be very obscure, according to ⁿ *Postellus*, full of controversy and ambiguity, beyond the reach of humane capacity, fateor excedere vires intentionis meæ, saith * *Austin*, I confess I am not able to understand it, finitum de infinito non potest statuere, we can sooner determine with *Tully de nat. deorum, quid non sint, quam quid sint*, our subtle Schoolmen, *Cardans*, *Scaligers*, profound *Thomists*, *Fracastoriana* & *Ferneliana* acies, are weak, dry, obscure, defective in these mysteries, and all our quickest wits, as an owles eyes at the Suns light, wax dull, and are not sufficient to apprehend them, yet as in the rest, I will adventure to say something to this point. In former times, as we read *Acts* 23. the *Sadducees* denied that there were any such Spirits, Devils, or Angels. So did *Galen* the Physician, the *Peripateticks*, even *Aristotle* himself, as *Pompanatius* stoutly maintains, and *Scaliger* in some sort grants. Though *Dandinus* the Jesuite, *com. in lib.* 2. *de animâ*, stiffly denies it; *Substantiæ separate* and intelligences, are the same which Christians call Angels, and *Platonists* Devils, for they name all the Spirits, *dæmones*, be they good or bad Angels, as *Julius Pollux Onomasticon, lib.* 1. cap. 1. observes. *Epicurus* and *Atheists* are of the same mind in general, because they never saw them. *Plato*, *Plotinus*, *Porphyrius*, *Jamblicus*, *Proclus*, insisting in the steps of *Trismegistus*, *Pythagoras* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of

24

o Pererius
in Genesim.
lib. 4. in
cap. 3.
v. 23.
p See
Strozzius
Cicogna
omnifarie.
Mag. lib.
2. c. 15.
f. Auba-
nus, Bre-
denbachius.
q Angelus
per super-
biam sepa-
ratus a
Deo, qui
in veritate
non stetit.
Austin.
Nature of
Devils.
* Nihil
aliud sunt
Dæmones
quam nude
animæ quæ
corpore de-
posito prio-
rem mise-
rati vitam,
cognatis
succurrunt
commoti
misericor-
dia, &c.
* De Deo
Socratis.

r He lived
500 years
since.
f Apuleius:
spiritus
animalia
sunt animo
passibilia,
mente rati-
onalia, cor-
pore aëria,
tempore
sempiterna.
t Nutriun-
tur & ex-
crementa
habent
quod pul-
sata dole-
ant solido
percussa
corpore.

them, the °Thalmudists say that Adam had a wife called *Lilis*, before he married *Eve*, and of her he begat nothing but Devils. The Turks & *Alcoran* is altogether as absurd and ridiculous in this point: but the Scripture informs us Christians, how *Lucifer* the chief of them with his associates, & fell from Heaven for his pride, and ambition; created of God, placed in Heaven, and sometimes an Angel of light, now cast down into the lower aerial sublunary parts, or into Hell, and delivered into chains of darkness (2 Pet. 2. 4.) to be kept unto damnation. There is a foolish opinion which some hold, that they are the souls of men departed, good and more noble were deified, the baser groveled on the ground, or in the lower parts: and were devils, the which with *Tertullian*, *Porphyrius* the Philosopher, *M. Tyrius* ser. 27. maintains. These spirits, he *saith, which we call Angels and Devils, are nought but souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated, as *Dido* threatened to persecute *Aeneas*:
Omnibus umbra locis adero: dabis improbe pœnas.

They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called *boni* and *mali Genii* by the Romans. *Heroes*, *Lares*, if good, *Lemures* or *Larvæ* if bad, by the Stoicks, governours of Countries, Men, Cities, saith **Apuleius*, *Deos appellant qui ex hominum numero justè ac prudenter vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis & ceremoniis vulgò admittuntur, ut in Ægypto Osyris, &c.* *Præstites*, *Capella* calls them, which protected particular men as well as Princes, *Socrates* had his *Dæmonium Saturninum & ignium*, which of all spirits is best, *ad sublimes cogitationes animum erigentem*, as the Platonists supposed; *Plotinus* his; and we Christians our assisting Angel, as *Andreas Victorellus*, a copious writer of this subject, *Lodovicus de La-Cerda* the Jesuite in his *Voluminous Tract de Angelo Custode*, *Zanchius*, and some Divines think. But this absurd Tenent of *Tyrcus*, *Proclus* confutes at large in his book *de Animâ & Dæmone*.

**Psellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatus*, Emperour of Greece, a great observer of the nature of Devils, holds they are corporeal, and have aerial bodies, that they are mortal, live and dye, (which *Martianus Capella* likewise maintains, but our Christian Philosophers explode) that they are nourished and have excrements, that they feel pain if they be hurt (which *Cardan* confirms, and *Scaliger* justly laughs him to scorn for; *Si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or stroken: and if their bodies be cut, with admirable celerity they come together again. *Austin* in *Gen. lib. 3. lib. arbit.* approves as much, *mutata casu corpora*

in deteriorem qualitatem aeris spissioris, so doth *Hierom*, *Comment. in epist. ad Ephes. cap. 3.* *Origen*, *Tertullian*, *Lactantius*, and many ancient Fathers of the Church: That in their fall their bodies were changed into a more aerial and gross substance. *Bodine lib. 4. Theatri Naturæ*, and *David Crusius Hermetica Philosophia lib. 4. cap. 4.* by several arguments proves Angels and Spirits to be Corporeal: *quicquid continetur in loco Corporeum est: At spiritus continetur in loco. ergo. Si spiritus sunt quanti, erunt Corporei: At sunt quanti, ergo. Sunt finiti, ergo quanti, &c.* *Bodine* goes farther yet, and will have these, *Animæ separatae genii*, Spirits, Angels, Devils, and so likewise souls of men departed, if Corporeal (which he most eagerly contends) to be of some shape, and that absolutely round, like Sun and Moon, because that is the most perfect form, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfectissimum*; therefore all spirits are corporeal he concludes, and in their proper shapes round. That they can assume other aerial bodies, all manner of shapes at their pleasures, appear in what likeness they will themselves, that they are most swift in motion, can pass many miles in an instant, and so likewise transform bodies of others into what shape they please, and with admirable celerity remove them from place to place; (as the Angel did *Habakkuk* to *Daniel*, and as *Philip* the Deacon was carried away by the Spirit, when he had baptized the Eunuch; so did *Pythagoras* and *Apollonius* remove themselves and others, with many such feats) that they can represent Castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortal mens eyes, *cause smells, favours, &c. deceive all the senses; most Writers of this subject credibly believe; and that they can foretell future events, and do many strange miracles. *Juno's* image spake to *Camillus*, and *Fortunes* statue to the Roman matrons, with many such. *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezzar* was really translated into a beast, *Lots* wife into a pillar of Salt; *Ulysses* companions into Hogs and Dogs, by *Circes* charms: Turn themselves and others, as they do Witches into Cats, Dogs, Hares, Crows, &c. *Strozzius Cicogna* hath many examples lib. 3. *omnif. mag. cap. 4. & 5.* which he there confutes, as *Austin* likewise doth *de civ. Dei lib. 18.* That they can be seen when and in what shape, and to whom they will, saith *Psellus*, *Tametsi nil tale viderim, nec optem videre*, though he himself never saw them nor desired it; and use sometimes carnal copulation (as elsewhere I shall *prove more at large) with women and men. Many will not believe they can be seen, and if any man shall say, swear, and stiffly maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they

* Lib. 4.
Theol. nat.
fol. 535.

u Cyprianus
in Epist.
montes etiam
& animalia trans-
ferri pos-
sunt: as
the devil
did Christ
to the top
of the Pi-
nacle: and
Witches
are often
translated.
See more
in Stroz-
zius Ci-
cogna lib.
3. cap. 4.
omnif. mag.
Per aera
subducere
& in sub-
lime cor-
pora ferre
possunt,
Biarmanus.
Percussi do-
lent &
uruntur in
conspicuos
cineres, *A-
grippa*, lib.
3. cap. de
occul. Phi-
los.

* Agrippa.
de occult.
Philos. lib.
3. cap. 18.
x Part. 3.
sect. 2.
Mem. 1.
Sub. 1.
Love Me-
lancholy.

they account him a timorous fool, a melancholy dizard, a weak fellow, a dreamer, a sick or a mad man, they contemn him, laugh him to scorn, and yet *Marcus* of his credit told *Pfellus* that he had often seen them. And *Leo Suavius*, a Frenchman, c. 8. in *Commentar. l. 1. Paracelsi de vitâ longâ*, out of some *Platonists* will have the ayre to be as full of them as snow falling in the skies, and that they may be seen, and withal sets down the means how men may see them; *Si irreverberatis oculis sole splendente versus cælum continuaverint obtutus*, &c. and saith moreover he tryed it, *præmissorum feci experimentum*, and it was true, that the *Platonists* said. *Paracelsus* confesseth that he saw them divers times, and conferred with them, and so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lavater de spectris*, part. 1. c. 2. & part 2. c. 11. because they never saw them themselves: But as he reports at large all over his book, especially c. 19. part. 1. they are often seen and heard, and familiarly converse with men, as *Lod. Vives* assureth us, innumerable Records, Histories, and testimonies evince in all ages, times, places, and all travellers besides; in the West Indies and our Northern climes, *Nihil familiarius quam in agris & urbibus spiritus videre, audire qui vetent, jubeant*, &c. *Hieronimus vita Pauli*, Basil ser. 40. *Nicephorus*, *Eusebius*, *Socrates*, *Sozomennus*, * *Jacobus Boissardus* in his tract *de spirituum apparitionibus*, *Petrus Loyerus l. de spectris*, *Wierus l. 1.* have infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I will briefly insert. A noble man in Germany was sent Embassador to the King of Sweden (for his name, the time, and such circumstances, I refer you to *Boissardus* mine ^a Author) after he had done his business, he sailed to Livonia, on set purpose to see those familiar spirits, which are there said to be conversant with men, and do their drudgery works. Amongst other matters, one of them told him where his wife was, in what room, in what cloaths, what doing, and brought him a Ring from her, which at his return *non sine omnium admiratione*, he found to be true; and so believed that ever after, which before he doubted of. *Cardan l. 19. de subtil.* relates of his father *Facius Cardan*, that after the accustomed solemnities, An. 1491. 13 August, he conjured up seven Devils in Greek apparel, about forty years of age, some ruddy of complexion, and some pale, as he thought; he asked them many questions, and they made ready answer, that they were aerial Devils, that they lived and died as men did, save that they were far longer liv'd, (seven or eight hundred ^b years) they did as much excell men in dignity, as we do juments, and were as far excelled again of those that were above them; our * governors and keepers they are moreover, which * *Plato* in *Critias* delivered of old, and sub-

ordinate to one another, *Ut enim homo homini, sic demon demoni dominatur*, they rule themselves as well as us, and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-herds, and the basest of us, overseers of our cattle; and that we can no more apprehend their natures and functions, than an horse a mans. They knew all things, but might not reveal them to men; and ruled and domineered over us, as we do over our horses; the best Kings amongst us, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men and communicate their skill, reward and cherish, and sometimes again terrify and punish, to keep them in awe, as they thought fit, *Nihil magis cupientes* (saith *Lysius*, *Phis. Stoicorum*;) *quam adorationem hominum*. The same Authour *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will have some of these *Genii* (for so he calls them) to be ^a desirous of mens company, very affable, and familiar with them, as Dogs ^a familiares ut canes hominibus, are; others again to abhor as serpents, and care not for them. The same belike *Tritemius* ^a muti aver- calls *Ignios & sublunares, qui nunquam de- sicut & mergunt ad inferiora, aut vix ullum habent Abhorrent. in terris commercium*: ^b Generally they far b Ab ho- excell men in worth, as a man the meanest mine plus worm; though some of them are inferiour to distant those of their own rank in worth, as the black quam homo guard in a Princes Court, and to men again, ab ignobi- lissimo as some degenerate, base, rational creatures, verna, & are excelled of brute beasts. tamen quidam ex his ab hominibus super-

That they are mortal besides these testimonies of *Cardan*, *Martianus*, &c. many other Divines and Philosophers hold, *post prolixum rantur ut tempus moriuntur omnes*; The ^c *Platonists* homines à and some *Rabbines*, *Porphyrius* and *Plutarch*, feris, &c. as appears by that relation of *Thamus*: ^d The c Cibo & great God *Pan* is dead! *Apollo Pythius* ceased; venere cum and so the rest. *S. Hierome* in the life of hominibus Paul the Eremitte tells a story how one of ac tandem- them appeared to *S. Antony* in the Wilderness, mori, ci- and told him as much. ^e *Paracelsus* of our cogn. 1. part. lib. 2. late Writers stily maintains that they are mor- c. 3. tal, live and die, as other creatures do. *Zozimus l. 2.* farther adds, that religion and policy d *Plutarch. de defect. oraculo- dies and alters with them, The f* Gentiles gods, rum, he saith, were expelled by *Constantine*, and to- e Lib. de Zilphis & e together with them, *Imperii Romani majestas*, & Pigmis. f *Dii gen- fortuna interiit, & profligata est*; The For- tium à Con- tune and Majesty of the Roman Empire, de- stantio pro- cayed and vanished, as that Heathen in * *Mi- fligati sunt, &c. nutius* formerly bragged when the Jews were * *Octavian dial. overcome by the Romans*, the Jews god was likewise captivated by that of *Rome*, and *Rabsakeh* to the *Israelites*, no god should de- Judæorum liver them out of the hands of the *Assyrians*. deum fuisse But these paradoxes of their power, corpo- Romanorum reity, mortality, taking of shapes, transposing numinibus bodies, and carnal copulations, are sufficiently una cum confuted by *Zanch. c. 10. l. 4. Pererius* in gente cap- his comment, and *Tostatus* questions on the tivum. sixth of *Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, Tom. 2. l. 2. quæst. 29. Sebastian Michaelis, cap. 2. de spiritibus, D. Reynolds Lect.*

y Genial. dierum. Ita sibi visum & compertum quum prius an essent ambigeret Fidem suam liberet.

z Lib. 1. de verit. Fidei. Benz. &c.

* Lib. de Divinatione & magia.

a Cap. 8. Transportavit in Livoniam cupiditate videndi, &c.

b Sic Hestodius de Nymphis vivere dicit. 10. ætates phœnicum vel 9. 7. 20. * Custodes hominum & provinciarum, &c. tanto meliores hominibus, quanto hi brutis animalibus. * Præsides, Pastores, Gubernatores hominum, & illi animalium.

a Natura familiares ut canes hominibus, muti aver- sicut & Abhorrent.

b Ab homine plus distant quam homo ab ignobilissimo verna, &c.

tamen quidam ex his ab hominibus super- rantur ut homines à feris, &c. c Cibo & potu uti & venere cum hominibus ac tandem mori, cogn. 1.

d Plutarch. de defect. oraculorum, c. 3.

e Lib. de Zilphis & Pigmis.

f Dii gentium à Constantio profligati sunt, &c.

* Octavian dial. Judæorum deum fuisse Romanorum numinibus una cum gente captivum.

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g Omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant, omnia humana reguntur: paradoxa veterum de

quo Cicogna. omnis. mag. l. 2. c. 3.

* Oves quos ab acturus erat in quasunque formas vertebat Paulus, Hyginus. h Austin in l. 2. de Gen. ad literam cap. 17. Partim quia subtilioris sensus acumine, partim scientia callidioris vigent & experientia propter magnam longitudinem vite, partim ab Angelis discunt, &c.

i Lib. 3. omnis. mag. cap. 3.

* Lib. 18. quæst. k Quum tanti sit & tam profunda spirituum scientia, mi-

rum non est tot tantæque res visu admirabiles ab ipsis patrari, & quidem rerum naturalium ope quas multo melius intelligunt, multoque peritius suis locis & temporibus applicare norunt, quam homo, Cicogna. * Aventinus, quicquid interdum exhauriebatur, nocturno explebatur. Inde parvifacti cimateores, &c.

Orders. * In lib. 2. de anima text. 29. Homerus discriminat omnes spiritus demones vocat.

Lect. 47. They may deceive the eyes of men, yet not take true bodies, or make a real metamorphosis: but as *Cicogna* proves at large; they are & *Illusoriae & prestigiatrices transformationes*, omnis. mag. lib. 4. cap. 4. meer illusions and cozenings, like that tale of *Pasetis obulus* in *Suidas*, or that of *Autolicus*, *Mercurius* son that dwelt in *Parnassus*, who got so much treasure by cozenage and stealth. His father *Mercury*, because he could leave him no wealth, taught him many fine tricks to get means, * for he could drive away mens cattle, and if any pursued him, turn them into what shapes he would, and so did mightily enrich himself, *hoc astu maximam prædam est adsequutus*. This no doubt is as true as the rest; yet thus much in general, *Thomas*, *Durand*, and others grant that they have understanding far beyond men, can probably conjecture and foretell many things; they can cause and cure most diseases, deceive our senses, they have excellent skill in all Arts and Sciences: and that the most illiterate Devil is *Quovis homine scientior*, as *Cicogna* maintains out of others. They know the virtues of Herbs, Plants, stones, Minerals, &c. of all Creatures, Birds, Beasts, the four Elements, Stars, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like: *Dant se coloribus* (as * *Austin* hath it) *accommodant se figuris, adherent sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam demones fallunt*, they deceive all our senses, even our understanding it self at once. ^k They can produce miraculous alterations in the ayre, and most wonderful effects, conquer armies, give victories, help, further, hurt, cross and alter humane attempts and projects (*Dei permisso*) as they see good themselves. * When *Charles* the great intended to make a channel betwixt the *Rhine* and *Danubius*, look what his workmen did in the day, these spirits flung down in the night, *Ut conatu Rex desisteret, pervicere*. Such feats can they do. But that which *Bodine* l. 4. *Theat. nat.* thinks, (following *Tyrius* belike and the Platonists) they can tell the secrets of a mans heart, *aut cogitationes hominum*, is most false; his reasons are weak, and sufficiently confuted by *Zanch. lib. 4. cap. 9. Hierom. lib. 2. com. in Mat. ad cap. 15. Athanasius quæst. 27. ad Antiochum Principem*, and others.

As for those orders of good and bad Devils, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni* and *mali Genii*, are to be exploded: these Heathen writers agree not in this point among themselves, as *Dandinus* notes, *An sint * mali non conveniunt*, some will have all spirits good or bad to us by a mistake, as if an Oxe or Horse could

discourse, he would say the Butcher was his enemy because he killed him, the Grasier his friend because he fed him; an Hunter preserves and yet kills his game, and is hated nevertheless of his game; *nec piscatorem piscis amare potest, &c.* But *Jamblicus*, *Pfellus*, *Plutarch*, and most Platonists acknowledge bad, & *ab eorum maleficiis cavendum*, for they are enemies of man-kind, and this *Plato* learned in *Egypt*, that they quarrelled with *Jupiter*, and were driven by him down to hell. That which ^h *Apuleius*, *Xenophon*, and *Plato* contend of *Socrates Demonium*, is most absurd: That which *Plotinus* of his, that he had likewise *Deum pro Demonio*: and that which *Porphyry* concludes, of them all in general, if they be neglected in their sacrifice they are angry; nay more, as *Cardan* in his *Hypercheton* will, they feed on mens souls, *Elementa sunt plantis elementum, animalibus planta, hominibus animalia, erunt & homines aliis, non autem diis, nimis enim remota est eorum natura à nostrâ, qua propter demonibus*: and so belike that we have so many battels fought in all ages, countries, is to make them a feast, and their sole delight: but to return to that I said before, if displeased they fret and chafe, (for they feed belike on the souls of beasts, as we do on their bodies) and send many plagues amongst us; but if pleased, then they do much good; is as vain as the rest and confuted by *Austin* l. 9. c. 8. *de Civ. Dei. Euseb. l. 4. præpar. Evang. c. 6.* and others. Yet thus much I find, that our School-men and other

ⁱ Divines make nine kinds of bad Spirits, as *Dionysius* hath done of Angels, In the first rank are those false gods of the Gentiles, which were adored heretofore in several Idols, and gave Oracles at *Delphos*, and elsewhere; whose Prince is *Beelzebub*. The second rank is of Lyars, and Equivocators, as *Apollo*, *Pythius*, and the like. The third are those vessels of anger, inventors of all mischief; as that *Theutus* in *Plato*; *Esay* calls them ^k vessels of fury; their Prince is *Belial*. The fourth are malicious revenging Devils; and their Prince is *Asmodeus*. The fifth kind are cozeners, such as belong to Magicians and Witches; their Prince is *Satan*. The sixth are those aerial devils that ^l corrupt the aire and cause plagues, thunders, fires, &c. spoken of in the *Apocalyps*, and *Paul* to the *Ephesians* names them the Princes of the ayre; *Meresin* is their Prince. The seventh is a destroyer, Captain of the Furies, causing wars, tumults, combustions, uproars, mentioned in the *Apocalyps*; and called *Abaddon*. The eighth is that accusing or calumniating Devil, whom the Greeks call *Διάβολος*, that drives men to despair. The ninth are those tempters in several kinds, and their Prince is *Mammon*. *Pfellus* makes six kinds, yet none above the Moon: *Wierus* in his *Pseudomonarchiâ Demonis*, out of an old book, makes many more divisions and subordinations, with their several names, numbers, offices, &c. but *Gazæus* cited by ^m *Lipsius* will have all places full of Angels,

h De Deo Socratis adest mihi divina sorte Demonium: quoddam a prima purititia me sequuntur, sepe dissuadet, impellit nonnunquam instar ovis, Plato. * A Jove ad inferos pulsi, &c.

i Agrippa lib. 3. de ocul. ph. c. 18. Zanch. Pictorius, Pererius Cicogna. l. 3. cap. 1.

k Vasa ire. c. 13.

l Quibus datum est nocere terræ & mari, &c.

m Physiol. Stoicorum à Senec. lib. 1. cap. 28.

Angels, Spirits, and Devils, above and beneath the Moon, ætherial and aerial, which *Austin* cites out of *Varro l. 7. de Civ. Dei, c. 6.* The celestial Devils above, and aerial beneath, or as some will, gods above, *Semidei* or half gods beneath, *Lares, Heroes, Genii*, which clime higher, if they lived well, as the *Stoicks* held; but grovel on the ground as they were baser in their lives, nearer to the earth: and are *Manes, Lemures, Lamie, &c.* They will have no place void but all full of Spirits; Devils, or some other inhabitants; *Plenum Cælum, aer, aqua, terra, & omnia sub terrâ*, saith *P. Gazæus*; though *Anthony Rusca* in his book *de Inferno, lib. 5. cap. 7.* would confine them to the middle Region, yet they will have them every where, Not so much as an hair breadth empty in heaven, earth, or waters, above or under the earth. The air is not so full of flies in summer, as it is at all times of invilible devils: this *Paracelsus* stiffly maintains, and that they have every one their several *Chaos*, others will have infinite worlds, and each world his peculiar Spirits, Gods, Angels, and Devils to govern and punish it.

* *Palingenius.* Singula * nonnulli credunt quoque sydera posse dici orbes, terramque appellant sydus opacum, Cui minimus divum præsit—

r Lib. 7. cap. 34. & 5. Syntax. art. mirab. *Gregorius Tholosanus* makes seven kinds of ætherial Spirits or Angels, according to the number of the seven Planets, Saturnine, Jovial, Martial, of which *Cardan* discourseth *lib. 20. de subtil.* he calls them *substantias primas, Olympicos demones Tritemius, qui præ sunt Zodiaco, &c.* and will have them to be good Angels above, Devils beneath the Moon, their several names and offices he there sets down, and which *Dionysius* of Angels, will have several spirits for several countreys, men, offices, &c. which live about them, and as so many assisting powers cause their operations, will have in a word, innumerable, and as many of them as there be Stars in the Skies.

* *Comment. in dial. Plat. de amore c. 5. ut sphaera quelibet super nos, ita præstantiores habent habitatores suæ sphaeræ consortes, ut habet nostra.* *Marcilius Ficinus* seems to second this opinion, out of *Plato*, or from himself, I know not, (still ruling their inferiours, as they do those under them again, all subordinate, and the nearest to the earth rule us, whom we subdivide into good and bad Angels, call Gods or Devils, as they help or hurt us, and so adore, love or hate) but it is most likely from *Plato*, for he relying wholly on *Socrates*, *quem mori potius quam mentire voluisse scribit*, out of *Socrates* authority alone, made nine kinds of them: which opinion belike *Socrates* took from *Pythagoras*, and he from *Trismegistus*, he from *Zoroastes*, First God, Secondly, *Ideæ*, Thirdly, *Intelligences*, Fourthly, *Arch-Angels*, Fifthly, *Angels*, Sixthly, *Devils*, Seventhly, *Heroes*, Eighthly, *Principalities*, Ninthly, *Princes*: of which some were absolutely good, as Gods, some bad, some indifferent *inter deos & homines*, as *Heroes* and *Damones*, which ruled men, and were called

genii, or as * *Proclus* and *Jamblicus* will, the middle betwixt God and men, *Principalities* and *Princes*, which commanded and swayed *Kings* and *Countreys*; and had places in the *Sphears* perhaps, for as every *Sphear* is higher, so hath it more excellent inhabitants: which belike is that *Galilaus à Galileo* and *Kepler* aims at in his *nuncio Syderio*, when he will have *Saturnine* and *Jovial* inhabitants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of his *Epistles*: but these things * *Zanchius* justly explodes, *cap. 3. lib. 4. P. Martyr. in 4. Sam. 28.*

So that according to these men, the number of ætherial Spirits must needs be infinite: For if that be true that some of our Mathematicians say: if a stone could fall from the starry Heaven; or eighth *Sphear*, and should pass every hour an hundred miles; it would be sixty five years, or more, before it would come to ground, by reason of the great distance of heaven from earth, which contains as some say one hundred and seventy Millions eight hundred and three miles, besides those other heavens, whether they be Crystalline or watery which *Maginus* adds, which peradventure holds as much more, how many such spirits may it contain? And yet for all this *Thomas, Albertus*, and most hold that there be far more Angels than Devils.

But be they more or less, *Quod supra nos nihil ad nos.* Howsoever as *Martianus* foolishly supposeth, *Aetherii Demones non curant res humanas*, they care not for us, do not attend our actions, or look for us, those ætherial spirits have other worlds to reign in belike, or business to follow. We are only now to speak in brief of these sublunary Spirits or Devils: For the rest, our Divines determine that the Devil had no power over stars, or heavens; * *Carminibus cælo possunt deducere lunam, &c.* Those are poetical fictions, and that they can *ysistere aquam fluviiis, & vertere sydera retro, &c.* as *Canidia* in *Horace*, 'tis all false. ² They are confined until the day of judgement, to this sublunary world, and can work no farther than the four Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their several places and offices, *Psellus* makes six kinds, fiery, aerial, terrestial, watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.

Fiery spirits or devils are such as commonly work by blazing Stars, Firedrakes, or *Ignes fatui*; which lead men often in *flumina*, aut *præcipitia*, saith *Bodine, lib. 2. Theat. naturæ fol. 221.* *Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet & hoc Amuletum majoribus nostris acceptum ferre debemus, &c.* likewise they counterfeit Suns and Moons, Stars oftentimes, and sit on Ship Masts; In *navigiorum summitatibus visuntur*; and are called *Dioscuri*, as *Eusebius l. 1. Pererius in contra Philosophos c. 48.* informeth us, out of the authority of *Zenophanes*; or little Clouds,

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* *Lib. de Amica & demone med. inter deos & homines, dicunt ad nos & nostram æqualiter ad deos ferunt.*
* *Saturninas & Joviales accolas.*
* *In loca detrusi sunt infra celestes orbes in aerem scilicet & infra nbi Judicio generali res servantur.*

u 2. 36. art. 9.

Sublunary devils, and their kinds.

x *Virg. 8. Eg.*

y *Æn. 4.*

z *Austinus hoc dixi, ne quis existimet habitare ibi mala demonia ubi Solem & Lunam & Stellæ Deus ordinavit, & alibi nemo arbitraretur Dæmonem cælis habitare cum Angelis suis unde lapsus credimus.*

Id. *Zanchius l. 4. c. 3. de Angel. malis.*

Id. *Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

Id. *Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

Id. *Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

Id. *Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

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Id. *Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

Id. *Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

ad motum nescio quem volantes; which never appear, saith *Cardan*, but they signifie some mischief or other to come unto men, though some again will have them to portend good, and victory to that side they come towards in Sea-fights, *St. Elmes* fires they commonly call them, and they do likely appear after a Sea storm; *Radzivilius* the *Polonian* Duke calls this apparition, *Sancti Germani sydus*; and saith moreover, that he saw the same after in a storm, as he was sayling, 1582. from *Alexandria* to *Rhodes*. Our Stories are full of such apparitions in all kinds. Some think they keep their residence in that *Hecla*, a mountain in *Island*, *Aetna* in *Sicily*, *Lypera*, *Vesuvius*, &c. These Devils were worshipped heretofore by that superstitious *Puegnavleia*, and the like.

Aerial Spirits or Devils, are such as keep quarter most part in the ^a air, cause many tempests, thunder, and lightnings, tear Oaks, fire Steeples, Houses, strike men and beasts, make it rain stones, as in *Livies* time, Wooll, Frogs, &c. Counterfeit Armies in the air, strange noises, swords, &c. as at *Vienna*, before the coming of the *Turks*, and many times in *Rome*, as *Scheretzius* l. de spect. c. 1. part. 1. *Lavater* de spect. part. 1. c. 17. *Julius Obsequens*, an old *Roman* in his book of prodigies, ab urb. cond. 505. ^b *Machiavel* hath illustrated by many examples, and *Josephus* in his book de bello Judaico, before the destruction of *Jerusalem*. All which *Guil. Postellus* in his first book c. 7. de orbis concordia useth as an effectual argument (as indeed it is) to persuade them that will not believe there be Spirits or Devils. They cause whirlwinds on a sudden, and tempestuous storms; which though our Meteorologists generally refer to natural causes, yet I am of *Bodines* mind *Theat. Nat.* l. 2. they are more often caused by those aerial devils, in their several quarters; for *Tempestatibus se ingerunt*, saith **Rich*, *Argentine*; as when a desperate man makes away himself, which by hanging or drowning they frequently do, as *Kornmannus* observes, de mirac. mort. part. 7. c. 76. tripudium agentes, dancing and rejoicing at the death of a sinner. These can corrupt the Air, and cause plagues, sickness, storms, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example in

^c *Jovianus Pontanus*: And nothing so familiar (if we may believe those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A. Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and all over *Scandia*, to sell winds to Marriners, and cause tempests, which *Marcus Paulus* the *Venetian* relates likewise of the *Tartars*. These kind of Devils are much ^d delighted in Sacrifices, (saith *Porphyry*) held all the world in awe, and had several names, Idols, Sacrifices, in *Rome*, *Greece*, *Egypt*, and at this day tyrannize over, and deceive those *Ethnicks*, and *Indians*, being adored and worshipped for ^e gods. For the *Gentiles* gods were Devils (as **Trismegistus*

confesseth in his *Asclepius*) and he himself could make them come to their Images by Magick spells: and are now as much respected by our *Papists* (saith **Pictorius*) under the name of *Saints*. These are they which *Cardan* thinks, desire so much carnal copulation with Witches, (*Incubi* and *Succubi*) ^f *Pontificis* transform bodies, and are so very cold, if they be touched; and that serve Magicians. His father had one of them (as he is not ashamed to relate) an aerial devil bound to him for twenty and eight years. As *Agrippa's* dog had a devil tyed to his collar; some think that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pommel; others wear them in Rings, &c. *Jannes* and *Jambres* did many things of old by their help, *Simon Magus*, *Cinops*, *Apollonius Tianeus*, *Jamblicus*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife, after she was dead; *Et verrucam in collo ejus* (saith ^g *Godolman*) so much as the Wart in her neck. *Delrio* lib. 2. hath divers examples of their feats: *Cicogna* lib. 3. cap. 3. and *Wierus* in his book de praestig. demonum. ^h *Boissardus* de magis & veneficis.

Water-devils are those *Naiades* or water Nymphs which have been heretofore conversant about waters and rivers. The water (as *Paracelsus* thinks) is their Chaos, wherein they live; some call them *Fairies*, and say that *Habundia* is their Queen; these cause Inundations, many times shipwracks, and deceive men divers wayes, as *Succuba*, or otherwise, appearing most part (saith *Tritemius*) in womens shapes. ⁱ *Paracelsus* hath several stories of them that have lived and been married to mortal men, and so continued for certain years with them, and after upon some dislike, have forsaken them. Such a one as *Ageria*, with whom *Numa* was so familiar, *Diana*, *Ceres*, &c. ^k *Olaus Magnus* hath a long narration of one *Hotherus* a King of *Sweden*, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them; and *Hector Boethius*, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandering in Woods, had their Fortunes told them by three strange women. To these heretofore they did use to sacrifice, by that *idol* *Equartea*, or divination by waters.

Terrestrial devils, are those ^l *Lares*, *Genii*, ^l *Pro salute* *Faunes*, *Satyrs*, ^m *Wood-nymphs*, *Foliots*, ^m *Fairies*, *Robin Goodfellows*, *Trulli*, &c. which as they are most conversant with men, so they do them most harm. Some think it was they alone that kept the Heathen people in awe of old, and had so many Idols and Temples erected to them. Of this range was *Dagon* amongst the *Philistins*, *Bell* amongst the *Babylonians*, *Astartes* amongst the *Sydonians*, *Baal* amongst the *Samaritans*, *Isis* and *Osyris* amongst the *Egyptians*, &c. some put our ⁿ *Fairies* into this rank, which have been in former times adored with much superstition, with sweeping their houses, and setting of a

^a *Domus* dirunt, muros deiciunt, im-miscunt se turbinibus & procellis & pulve-rem instar columae evolvunt. *Cicogna* l. 3. c. 5. ^b *Quaest. in Div.*

^{*} *De praestigiis demonum* c. 16. *Convelli culmina videmus, prosterni sata, &c.*

^c *De bello Neopolitano*, lib. 5. ^d *Suffitibus gaudent. Idem Just. Mart. Apol. pro Christianis.* ^e *In Dei imitationem*, saith *Eusebius*. ^f *Dii gentium. De monia, &c.* ^g *ego in eorum statu as pellexi.*

^f *Et nunc sub divo-rum nomi-ne coluntur Pontificis.*

^g *Lib. 1. de rerum ver.*

^h *Lib. 3. cap. 3. de magis & veneficis, &c. Ne-reides.*

ⁱ *Lib. de Zilphis.*

^k *Lib. 3.*

^l *Pro salute hominum excubare se simulant, sed in eorum perniciem omnia moluntur.* ^m *Aust.*

ⁿ *Dryades, Oriades, Hamadryades.* ^o *Elvas* ^p *Olaus vocat. lib. 3.*

m Part 1. pail of clean water, good victuals, and the
cap. 19. like, and then they should not be pinched, but
n Lib. 3. find money in their shoos, and be fortunate
cap. 11. in their enterprizes. These are they that
Fluvarum dance on Heaths and Greens, as ^m Lavater
choreas thinks with *Tritemius*, and as ⁿ *Olaus Magnus*
Olaus li. 3. adds, leave that green circle, which we com-
vocat sal- monly find in plain fields, which others hold
tum adeo to proceed from a Meteor falling, or some
profunde in accidental rankness of the ground, so Nature
terras im- sports her self, they are sometimes seen by old
primunt, ut women and children. *Hierom. Pauli*. in his
locus insigni description of the City of *Bereino* in Spain, re-
deinceps lates how they have been familiarly seen near
virore orbiculis sit, & gra- that Town, about fountains and hills; *Non-*
men non pereat. nunquam (saith *Tritemius*) in sua latibula
o Lib. de montium simpliciores homines ducant, stupenda
Zilph. & mirantibus ostentes miracula, nolarum soni-
Figmels tus, spectacula, &c. *Giraldus Cambrensis*
Olaus l. 3. gives instance in a Monk of Wales that was so
p Lib. 7. deluded. o *Paracelsus* reckons up many places
cap. 14. in Germany, where they do usually walk
Qui & in famulatio in little coats some two foot long. A bigger
viris & kind there is of them, called with us *Hob-*
feminis in- goblins, and *Robin Goodfellows*, that would in
serviunt, those superstitious times, grind corn for a
conclavia mels of milk, cut wood, or do any manner of
scopis pur- drudgery work. They would mend old Irons
gant, pati- in those *Aolian Isles* of *Lypara*, in former
nas mun- ages, and have been often seen and heard.
dant, ligna *Ptholosanus* calls them *Trullos* and *Getulos*,
portant, equos cu- and saith, that in his dayes they were common
rant, &c. in many places of France. *Dithmarus Bles-*
q Ad mini- kenius in his description of *Island*, reports for
steria utun- a certainty, that almost in every family they
tur. have yet some such familiar spirits; and *Felix*
r Where Malleolus in his book *de crudel. demon.* af-
treasure is firms as much, that these *Trolli*, or *Telchines*,
hid (as some are very common in Norway, and ^q seen to do
think) or drudgery work; to draw water, saith *Wierus*
some mur- lic. 1. cap. 22. dress meat, or any such thing.
der, or Another sort of these there are, which frequent
such like villany commit-
ted. * Lib. 16. forlorn^r houses, which the Italians call *Foliots*,
de rerum most part innoxious, * *Cardan* holds; They
varietat. will make strange noises in the night, howl
f Vel spi- some times pittifully, and then laugh again,
ritus sunt cause great flames and sudden lights, fling
huiusmodi stones, rattle chains, shave men, open doors,
damnato- and shut them, fling down platters, stools,
rum, vel chests, sometimes appear in the likeness of
purgatorio, Hares, Crows, black Dogs, &c. of which read
vel ipsi de- ^t *Pet. Thyraus* the Jesuit in his Tract, *de locis*
mones, c. 4. infestis, part 1. & cap. 4. who will have them
t Quidam to be Devils, or the souls of damned men
lemures do- that seek revenge, or else souls out of Purga-
mesticis in- tory that seek ease; for such examples per-
strumentis use ^t *Sigismundus Scheretzius* lib. *de spectris*,
noctu lu- part. 1. c. 1. which he saith he took out of
dunt: pati- Luther most part; there be many instances.
nas, ollas, ^u *Plinius secundus* remembers such a house at
cantharas, Athens, which *Athenodorus* the Philosopher
& alia va- hired, which no man durst inhabit for fear
sa deprecant of Devils. *Austin. de Civ. Dei*, lib. 22. cap. 8.
& quidam relates as much of *Hesperius* the Tribunes house
voces emit- at *Zubeda* near their City of *Hippos*, vexed
tunt, ejul- with evil spirits, to his great hinderance, *Cum*
lant, risum afflictione animalium & servorum suorum. Ma-
emittunt, &c. ut can- u *Epist. l. 7.*
nes nigri, is formis, &c.

ny such instances are to be read in *Niderius*
Formicar. lib. 5. cap. 12. 3. &c. Whether
I may call these *Zim* and *Othim*, which *Isay*
cap. 13. 21. speaks of, I make a doubt.
See more of these in the said *Scheretz.*
lib. 1. *de spect. cap. 4.* he is full of exam-
ples: These kind of Devils many times ap-
pear to men, and affright them out of their
wits, sometimes walking at * noon-day, some-
times at nights, counterfeiting dead mens
Ghosts, as that of *Caligula*, which (saith
Suetonius) was seen to walk in *Lavinia's* Gar-
den, where his body was buried; spirits haunt-
ed, and the house where he dyed, y *Nulla*
nox sine terrore transacta, donec incendio con-
sumpta; every night this hapned, there was no
quietness, till the house was burned. About
Hecla in *Island* Ghosts commonly walk, ani-
mas mortuorum simulantes, saith *Jo. Anan.*
lib. 3. *de nat. dem.* *Olaus* lib. 2. cap. 2. *Natal.*
Tallop. lib. *de apparit. spir.* *Kormannus* *de*
mirac. mort. part. 1. cap. 44. such sights are
frequently seen circa Sepulchra & Monaste-
ria, saith *Lavat.* lib. 1. cap. 19. in Monaste-
ries, and about Church-yards, loca paludiosa,
ampla edificia, solitaria, & cæde hominum
notata, &c. *Thyreus* adds, ubi gravius pec-
catum est commissum, impii, pauperum op-
pressores & nequiter insignes habitant. These
spirits often foretell mens deaths, by several
signs, as knocking, groanings, &c. * though
Rich. Argentine c. 18. *de prestigiis demonum*,
will ascribe these prædictions to good An-
gels, out of the authority of *Ficinus* and
others; prodigia in obitu principum sæpius
contingunt, &c. as in the *Lateran Church* in
* Rome, the Popes deaths are foretold by Syl-
vesters tomb. Near *Rupes nova* in Finland,
in the Kingdom of Sweden, there is a Lake,
in which, before the Governour of the Castle
dyes, a spectrum, in the habit of *Arion* with
his Harp appears, and makes excellent musick,
like those blocks in *Cheshire*, which (they
say) presage death to the Master of the fa-
mily; or that ^z Oak in *Lanthadran Park* in
Cornwall, which foreshews as much. Many
families in Europe are so put in mind of their
last, by such predictions, and many men are
forewarned (if we may believe *Paracelsus*)
by familiar spirits, in divers shapes, as Cocks,
Crows, Owls; which often hover about sick
mens chambers, vel quia morientium fedita-
tem sentiunt, as ^a *Baracellus* conjectures, &
ideo super tectum infirmorum crocitant; be-
cause they smell a Coarse; or for that (as
^b *Bernardinus de Bustis* thinketh) God per-
mits the Devil to appear in the form of Crows,
and such like creatures, to scare such as live
wickedly here on earth. A little before *Tul-*
lies death (saith *Plutarch*) the Crows made
a mighty noise about him, tumultuose perstre-
pentes, they pulled the pillow from under
his head. *Rob. Gaguinus* hist. Franc. lib. 8.
tellerh such another wonderful story at the
death of *Johannes de Monteforti* a French
Lord, Anno 1345. tanta Corvorum multi-
tudo adibus morientis insedit, quantum esse

x Meridio-
nales De-
mones Ci-
cogna calls
them or
Alastores
l. 3. cap. 9.
y Sueton.
c. 69. in
Caligula.

* Strozius
Cicogna
lib. 3. magi
cap. 5.

* Idem
c. 18.

z M. Cady.
Survey of
Cornwall;
lib. 2. fol.
140.

a Horto
Geniali
fol. 137.

b Part. 1.
c. 19. Ab-
ducunt eos
à recta
via, & vi-
am iter
facientibus
interclu-
dunt.

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in Gallia nemo judicasset. Such prodigies are very frequent in Authors. See more of these in the said *Lavater*, *Thyreus de locis infestis*, part. 3. cap. 58. *Pictorius*, *Delrio*, *Cicogna*, lib. 3. cap. 9. Negromancers take upon them, to raise and lay them at their pleasures: And so likewise those which *Mizaldus* calls *Ambulones*, that walk about midnight on great Heaths and desert places, which (saith *Lavater*) draw men out of the way, and lead them all night a by-way, or quite bar them of their way; these have several names in several places; we commonly call them *Pucks*. In the Desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceived, as you may read in *M. Paulus the Venetian* his travels: If one lose his company by chance, these devils will call him by his name, and counterfeit voices of his companions to seduce him. *Hieronym. Pauli* in his book of the hills of *Spain*, relates of a great^d mount in *Cantabria*, where such spectrums are to be seen; *Lavater* and *Cicogna* have variety of examples of spirits and walking devils in this kind. Sometimes they sit by the high-way side, to give men falls, and make their horses stumble and start as they ride, (if you will believe the relation of that holy man *Ketellus* in *Nubrigensis*, that had an especial grace to see Devils, *Gratiam divinitus collatam*; and talk with them, *Et impavidus cum spiritibus sermonem miscere*, without offence, and if a man curse or spur his horse for stumbling, they do heartily rejoyce at it; with many such pretty feats.

Lib. 1. cap. 44. Dæmonum cernuntur & audiuntur ibi frequentes illusiones, unde viatoribus cavendum ne se dissociant, aut a tergo manent, voces enim fingunt, sociorum, ut a recto itinere abducant, &c. d Mons sterilis & nivofus, ubi in tempesta nocte umbræ apparent. Lib. 2. cap. 21. Offendicula faciunt transeuntibus in via & petulanter rident cum vel hominem vel jumentum ejus pedes atterere faciant, & maxime si homo maledictis & calcaribus sæviat.

Subterranean Devils are as common as the rest, and do as much harm. *Olaus Magnus* lib. 6. cap. 19. makes six kinds of them, some bigger, some less. These (saith *Munster*) are commonly seen about Mines of metals, and are some of them noxious, some again do no harm. The metal-men in many places account it good luck, a sign of treasure, and rich ore when they see them. *Georgius Agricola*, in his book *de subterraneis animantibus*, cap. 37. reckons two more notable kinds of them, which he calls *Getuli* and *Cobali*, both are cloathed after the manner of *Metal-men*, and will many times imitate their works. Their office, as *Pictorius* and *Paracelsus* think, is to keep treasure in the earth, that it be not all at once revealed; and besides, *Cicogna* avers, that they are the frequent causes of those horrible Earth-quakes, which often swallow up not only houses, but whole Island and Cities; in his third book cap. 11. he gives many instances.

The last are conversant about the Center of the earth to torture the souls of damned men to the day of Judgement, their egress and regress some suppose to be about *Aetna*, *Hypæra*, *Mons Hecla* in *Island*, *Vesuvius*, *Terra del Fuego*, &c. because many shrieks and fear-

ful cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.

Thus the Devil reigns, in a thousand several shapes, *As a roaring Lyon still seeks whom he may devour*, 1 Pet. 5. by Earth, Sea, Land, Air, as yet unconfined, though some will have his proper place the air, all that space betwixt us and the Moon, for them that transgressed least, and hell for the wickedest of them, *Hic velut in carcere ad finem mundi, tunc in locum funestiorum trudendo*, as *Austin* holds *de Civit. Dei* c. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may, to comfort himself, as *Lactantius* thinks, with other mens falls, he labours all he can to bring them into the same pit of perdition with him. For *d mens miseries, calamities and ruines, are the Devils banquetting dishes*. By many temptations and several Engines, he seeks to captivate our souls. The Lord of Iyes, saith *Austin*, as he was deceived himself, he seeks to deceive others, the Ring-leader to all naughtiness, as he did by *Eve* and *Cain*, *Sodom* and *Gomorrah*, so would he do by all the world. Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c. errs, dejects, saves, kills, protects, and rides some men, as they do their horses. He studies our overthrow, and generally seeks our destruction; and although he pretend many times humane good, and vindicate himself for a god, by curing of several diseases, *agris sanitatem*, & *cacis luminis usum restituendo*, as *Austin* declares, lib. 10. *de civit. Dei*, cap. 6. as *Apollo*, *Æsculapius*, *Isis*, of old have done; divert plagues, assist them in wars, pretend their happiness, yet *nihil his impurius, scelestius, nihil humani generi infestius*, nothing so impure, nothing so pernicious, as may well appear by their tyrannical, and bloody sacrifices of men to *Saturn* and *Moloch*, which are still in use amongst those Barbarous *Indians*, their several deceits and cozenings to keep men in obedience, their false Oracles, sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, superstitions observations of meats, times, &c. by which they crucifie the souls of mortal men, as shall be shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore finitur malignari*, as *Bernard* expresseth it, by Gods permission he rageth a while, hereafter to be confined to hell and darkness, *Which is prepared for him and his Angels*, Mat. 25.

Ambros. Epistol. lib. 10. ep. ad 84. August. de civ. Dei lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Paph. ep. 141. Leonem Ser. Theodoret. in 11. Cor. ep. 22. Chrys. hom. 53. in 12. Gen. Greg. in 1. c. John Barthol. de prop. l. 2. c. 20. Zanch. l. 4. de malis angelis. Perer. in Gen. l. 8. in c. 6. 2. Origen. sæpe preliis intersunt, itinera & negotia nostra quæcunque dirigunt, clandestinis subsidiis optatos sæpe præbent successus, Pet. Mar. in Sam. &c. Ruscum de Inferno. f Et velut mancipia circumfert Psellus. g Lib. de transmut. Malac. ep.

How far their power doth extend, it is hard to determine, what the Antients held of their

Their offices, operations, study. *Hierom. in 3. Eph. f. Idem Michaelis c. 4. de spiritibus. Idem Thyrens de locis infestis. c Lactantius 2. de origine erroris c. 15. hi maligni spiritus per omnem terram vagantur, & solatium perditionis sue perdendis hominibus operantur. d Mortalium calamitates epule sunt malorum demonum, Syneus. e Damianus mendacii & seipso deceptus, alios decipere cupit, adversarius humani generis. Inventor mortis, superbie institutor, radix malitiae, scelestorum caput, princeps omnium vitiorum, fuit inde in Dei contumeliā, hominum perniciem: de horum conatibus & operationibus lege Epiphanius. 2. Tom. lib. 2. Dionysium c. 4.*

their effects, force and operations, I will briefly shew you: *Plato in Critias*, and after him his followers, gave out that these spirits or Devils, *Were mens governours and keepers, our Lords and Masters, as we are of our cattle.* ^h They govern Provinces and Kingdoms by Oracles, auguries, dreams, rewards and punishments, prophecies, inspirations, sacrifices, and religious superstitions, varied in as many forms, as there be diversity of spirits, they send wars, plagues, peace, sickness, health, dearth, plenty, ⁱ *Adstantes hic jam nobis, spectantes & arbitantes, &c.* as appears by those histories of *Thucydides, Livius, Dionysius Halicarnassens*, with many others that are full of their wonderful stratagems, and were therefore by those Roman and Greek Common-wealths adored and worshipped for gods, with prayers, and sacrifices, &c. ^k In a word, *Nihil magis querunt quam metum & admirationem hominum*; and as another hath it, *Dici non potest, quam impotenti ardore in homines dominum, & Divinos cultus maligni spiritus affecerint.* *Tritemius* in his book *de septem secundis*, assigns names to such Angels, as are Governours of particular Provinces, by what authority I know not, and gives them several jurisdictions. *Asclepiades* a Grecian; *Rabbi Achiba* the Jew; *Abraham Avenezra*, and *Rabbi Azareel*, Arabians, (as I find them cited by ^l *Cicogna*) farther add, that they are not our Governours only, *Sed ex eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so do we and our Princes, or disagree; stand or fall. *Juno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Jupiter* indifferent, *Aequa Venus Teucris*, *Pallas in qua fuit*; some are for us still, some against us, *Premente Deo, fert Deus alter opem.* Religion, policy, publick and private quarrels, wars are procured by them, and they are ^m delighted perhaps to see men fight, as men are with Cocks, Bulls and Dogs, Bears, &c. plagues, dearths depend on them, our *benè* and *malè* esse, and almost all our other peculiar actions, (for as *Anthony Rufca* contends *lib. 5. cap. 18.* every man hath a good and a bad Angel attending of him in particular, all his life long, which *Jamblicus* calls *demonem*) preferments, losses, weddings, deaths, rewards and punishments, and as ⁿ *Proclus* will, all offices whatsoever, *alii genetricem, alii opificem potestatem habent, &c.* and several names they give them according to their offices, as *Lares, Indegites, Præstites, &c.* When the *Arcades* in that battel at *Cheronea*, which was fought against King *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *Diis Græcia ultoribus* (saith mine Author) they were miserably slain by *Metellus* the Roman: so likewise, in smaller matters, they will have things fall out, as these *boni* and *mali Genii* favour or dislike us: *Saturni non conveniunt Jovialibus, &c.* He that is *Saturninus*,

shall never likely be preferred. ° That base fellows are often advanced, undeserving *Gna-thoe's*, and vicious parasites, when as discreet, wise, vertuous, and worthy men are neglected, and unrewarded, they refer to those domineering spirits, or subordinate *Genii*, as they are inclined, or favour men, so they thrive; are ruled and overcome, for as ^p *Libanius* supposeth, in our ordinary conflicts and contentions, *Genius Genio cedit & obtemperat*, one *Genius* yields and is overcome by another. All particular events almost they refer to these private spirits; and (as *Paracelsus* adds) they direct, teach, inspire, and instruct men: Never was any man extraordinarily famous in any Art, action, or great Commander, that had not *familiarem demonem*, to inform him; as *Numa, Socrates*, and many such, as *Cardan* illustrates, *cap. 128. Arcanis prudentia civilis, & Speciali siquidem gratia, se à Deo donari asserunt magi, a Geniis cælestibus instrui, ab iis doceri.* But these are most erroneous paradoxes, *ineptæ & fabulose nugæ*, rejected by our Divines, and Christian Churches. 'Tis true, they have by Gods permission, power over us, and we find by experience, that they hurt not our fields only, cattel, goods, but our bodies and minds. At *Hammel* in *Saxony*, *An. 1484. 20 Junii*, the Devil in likeness of a pied Piper, carryed away 130 Children, that were never after seen. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib. 1. c. 4.* and severally molested by his means. *Plotinus* the Platonist *lib. 14. advers. Gnost.* laughs them to scorn, that hold the Devil or Spirits can cause any such diseases. Many think he can work upon the body, but not upon the mind. But experience pronounceth otherwise, that he can work both upon body and mind. *Tertullian* is of this opinion, *c. 22.* ^t That he can cause both sickness and health, and that secretly. ^u *Taurellus* adds by clancular poysons he can infect the bodies, and hinder the operations of the bowels; though we perceive it not, closely creeping into them, saith ^x *Lipsius*, and so crucifie our souls: *Et nociva melancholia furiosos efficit.* For being a spiritual body, he struggles with our spirits, saith *Rogers*, and suggests (according to ^y *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

rare, quovis morborum & malorum genere afficere, imo & in ipsa penetrare & sevir. t Inducere potest morbos & sanitates. u Viscerum actiones potest inhibere latenter, & venenis nobis ignotis corpus inficere. x Irrepentes corporibus occulto morbos fingunt, mentes torrent, membra distorquent. Lips. Phil. Stoic. l. 1. c. 19. y De rerum var. l. 16. c. 93.

The manner how he performs it, *Biarmannus* in his Oration against *Bodine*, sufficiently declares, *He begins first with the phantasia, and moves that so strongly, that no reason is quit,* ^z *Quum mens immediate decipi nequit, primum movit phantasiam, & ita obfirmat vanis conceptibus aut ut ne quem facultati æstimativæ rationi locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorem conficit.* *Austin. de vit. Beat.*

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able to resist. Now the Phantasie he moves by mediation of humours; although many Physitians are of opinion, that the Devil can alter the mind, and produce this disease of himself. *Quibusdam medicorum visum*, saith ^a *Avicenna*, quod *Melancholia contingat à demonio*. Of the same mind is *Pfellus* and *Rhasis* the Arab. lib. 1. Tract. 9. Cont. ^b That this disease proceeds especially from the Devil. and from him alone. *Arculanus* cap. 6. in 9. *Rhasis*, *Ælianus Montaltus* in his 9 cap. *Daniel Sennertus* lib. 1. part. 2. cap. 11. confirm as much, that the Devil can cause this disease; by reason many times that the parties affected prophesie, speak strange language, but *non sine interventu humoris*, not without the humour, as he interprets himself; no more doth *Avicenna*, si contingat à demonio, sufficit nobis ut convertat complexionem ad choleram nigram, & sit causa ejus propinqua cholera nigra; the immediate cause is choler adust, which * *Pomponatus* likewise labours to make good: *Galgerandus* of *Mantua* a famous Physitian, so cured a dæmoniack woman in his time, that spake all languages, by purging black choler, and thereupon belike this humour of Melancholy, is called *Bathum Diaboli*, the devils Bath; the devil spying his opportunity of such humours drives them many times to despair, fury, rage, &c. mingling himself amongst these humours. This is that which *Tertullian* avers, *Corporibus infligunt acerbos casus, animaque repentinos, membra distorquent, occultè repentes, &c.* and which *Lemnius* goes about to prove, *Immiscet se mali Genii pravis humoribus, atque atræ bili, &c.* And ^r *Jason pratensis*, that the devil being a slender incomprehensible spirit, can easily insinuate and wind himself into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our souls with fearful dreams, and shake our mind with furies. And in another place, *These unclean spirits settled in our bodies, and now mixt with our melancholy humours, do triumph as it were, and sport themselves as in another Heaven.* Thus he argues, and that they go in and out of our bodies, as Bees do in a Hive, and so provoke and tempt us as they perceive our temperature inclined of it self, and most apt to be deluded. ^s *Agrippa* and ^t *Lavater* are perswaded, that this humour invites the devil to it, wheresoever it is in extremity, and of all other, melancholy persons are most subject to diabolical temptations, and illusions, and most apt to entertain them, and the Devil best able to work upon them. But whether by obsession, or possession, or otherwise, I will not determine, 'tis a difficult question. *Delrio* the Jesuite, Tom. 3. lib. 6. *Springer* and his colleague, *mall. malef. Pet. Thyreus* the Jesuite, lib. de dæmoniackis, de locis infestis, de Terrificationibus no-deliciantur *Eturris*, *Hieronimus Mengus* *Flagel. dam. tanquam* in regione clarissimorum siderum, coguntque animum furere. (Lib. 1. cap. 6. occult. Philos. Part. 1. cap. 1. de spectris. & Sine cruce & sanctificatione sic à dæmone obsessa. dial.

a Lib. 3. Fen. 1. Tract. 4. c. 18. b A Dæmone maxime proficisci, & sepe solo.

* Lib. de incant.

r Cap. de mania lib. de morbis cerebri; Dæmones, quum sint tenues & incomprehensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in visceribus operi, valetudinem vitare, somniis animas terere & mentes furoribus quatere. Insinuant se melancholicorum penetrabilibus, intus ibique confidunt & deliciantur

and others of that rank of Pontifical writers, it seems, by their exorcisms and conjurations approve of it, having forged many stories to that purpose. A Nun did eat a Lettice ^u without Grace, or signing it with the sign u Greg. of the Cross, and was instantly possessed. *Dur.* pag. c. 9. *rand. lib. 6. Rational. c. 86. num. 8.* relates that he saw a wench possessed in *Bononia* with two devils, by eating an unhallowed Pomegranate, as she did afterwards confess, when she was cured by exorcisms. And therefore our Papists do sign themselves so often with the sign of the Cross, *Ne demon ingredi auserit*, and exorcise all manner of meats, as being unclean or accursed otherwise, as *Bellarmino* defends. Many such Stories I find amongst Pontifical writers, to prove their assertions, let them free their own credits; some few I will recite in this kind out of most approved Physitians. *Cornelius Gemma* lib. 2. de nar. mirac. c. 4. relates of a young maid, called *Katharine Gualter* a *Coopers* daughter, *An. 1571.* that had such strange passions and convulsions, three men could not sometimes hold her, she purged a live Eele, which he saw a foot and a half long, and touched himself; but the Eele afterward vanished, she vomited some twenty four pounds of fulsome stuff of all colours, twice a day for fourteen dayes; and after that she voided great balls of hair, pieces of wood, Pigeons dung, Parchment, Goose dung, coals; and after them two pound of pure blood, and then again coals and stones, of which some had inscriptions bigger than a walnut, some of them pieces of glass, brass, &c. besides paroxysmes of laughing, weeping and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horrore. They could do no good on her by Physick, but left her to the Clergy. *Marcellus Donatus* lib. 2. c. 1. de med. mirab. hath such another story of a Countrey fellow, that had four knives in his belly, *Instar serræ dentatos*, indented like a Saw, every one a span long, and a wreath of hair like a globe, with much baggage of like sort, wonderful to behold: how it should come into his Guts, he concludes, *Certè non alio quam demonis astutiâ & dolo.* *Langius* *Epist. med. lib. 1. Epist. 38.* hath many relations to this effect, and so hath *Christopherus à Vega: Wierus, Skenkius, Scribonius*, all agree that they are done by the subtilty and illusion of the Devil. If you shall ask a reason of this, 'tis to exercise our patience; for as * *Tertullian* holds, *Virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat*, 'tis to try us and our faith, 'tis for our offences, and for the punishment of our sins, by Gods permission they do it, *Carnifices vindictæ justæ Dei*, as ^u *Tolosanus* stiles them, Executioners of his will; or rather as *David*, *Psal. 78. ver. 49.* *He cast upon them the fierceness of his anger, indignation, wrath, and vexation, by sending out of evil Angels: So did he afflict Job, Saul, the Lunatics and dæmoniack persons whom Christ cured, Matth. 4. 8. Luke 4. 11. Luke 13. Mark 9. Tobit. 8. 3. &c.* This, I say, hap-

* Penult. de opific. Dei.

u Lib. 28. cap. 26. Tom. 2.

happeneth for a punishment of sin, for their want of faith, incredulity, weakness, distrust, &c.

SUBJECT. 3.

Of Witches and Magicians, how they cause Melancholy.

YOU have heard what the Devil can do of himself, now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) then he himself, and to satisfy their revenge and lust, cause more mischief, *Multa enim mala non egisset demon, nisi provocatus à Sagis*, as * *Erastus* thinks; much harm had never been done, had he not been provoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharaoh's* presence, had not the Magicians urged him unto it: *Nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintains) *si Saga quiescerent*; Men and cattle might go free; if the Witches would let him alone. Many deny Witches at all, or if there be any, they can do no harm; of this opinion is *Wierus*, lib. 3. cap. 53. de prestig. dam. *Austin Lerchemer* a Dutch Writer, *Biarmannus*, *Ewichius*, *Enwaldus*, our Countryman Scot; with him in *Horace*,

*Somnia, terrores Magicos, miracula, sagas,
Nocturnos Lemures, portentaq; Thessalaris
Exciunt*——

They laugh at all such Stories; but on the contrary are most Lawyers, Divines, Physicians, Philosophers, *Austin*, *Hemingius*, *Danans*, *Chytraus*, *Zanchius*, *Arctius*, &c. *Delrio*, *Springer*, * *Niderius* lib. 5. *Fornicar. Cuiatius*, *Bartolus*, consil. 6. tom. 1. *Bodine* demoniant. lib. 2. cap. 8. *Godelman*, *Damhoderius*, &c. *Paracelsus*, *Erastus*, *Scribanius*, *Camerarius*, &c. The parties by whom the Devil deals, may be reduced to these two, such as command him in shew at least, as Conjurers, and Magicians, whose detestable and horrid mysteries are contained in their book called

* *Arbatell*; *dæmones enim advocati præsto sunt, seque exorcismis & conjurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant*. Or such as are commanded, as Witches, that deal *ex parte implicite*, or *explicitè*, as the *Y King* hath well defined; many subdivisions there are, and many several species of Sorcerers, Witches, Inchanters, Charmers, &c. They have been tolerated heretofore some of them; and Magick hath been publicly professed in former times, in *Salamanca*, * *Cracovia*, and other places, though after censured by several Universities, and now generally contradicted, though practised by some still, maintained and excused, *Tanquam res secreta, quæ non nisi viris magnis & peculiari beneficio de Cælo instructis communicatur* (I use * *Boesartus* his words) and so far approved by some Princes, *Ut nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum*

arbitrio; they consult still with them; and dare indeed do nothing without their advice. *Nero* and *Heliogabalus*, *Maxentius*, and *Julianus Apostata*, were never so much addicted to Magick of old, as some of our modern Princes and Popes themselves are now adays.

Erricus King of *Sweden*, had an * *enchanted* Cap, by virtue of which, and some magical murmur or whispering terms he could command spirits, trouble the ayre, and make the wind stand which way he would, insomuch that when there was any great wind or storm, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite. That which they can do, is as much almost as the devil himself, who is still ready to satisfy their desires, to oblige them the more unto him. They can cause tempests, storms, which is familiarly practised by Witches in *Norway*, *Island*, as I have proved. They can make friends enemies, and enemies friends by philters; *Turpes amores conciliare*, enforce love, tell any man where his friends are, about what employed, though in the most remote places; and if they will, * *Bring their sweethearts to them by night*, upon a Goats back flying in the ayre. *Sigismund Scheretzius*, part. 1. cap. 9. de spect. reports confidently, that he conferred with sundry such, that had been so carried many miles, and that he heard witches themselves confess as much; hurt, and infect men and beasts, Vines, Corn, Cattle, Plants, make Women abortive, not to conceive, * *barren*, men and women unapt and unable, married and unmarried, fifty several ways, faith *Bodine* lib. 2. c. 2. flye in the ayre, meet when and where they will, as *Cicogna* proves, and *Lavat. de spect. part. 2. c. 17. steal young children out of their cradles, ministerio dæmonum, and put deformed in their rooms, which we call Changelings*, faith * *Scheretzius*, part. 1. c. 6. make men victorious, fortunate, eloquent; and therefore in those ancient Monomachies and combats they were searched of old, if they had no Magical charms; they can make *stick frees*, such as shall endure a Rapiers point, Musket shot, and never be wounded: of which read more in *Boissardus* cap. 6. de Magia, the manner of the adjuration, and by whom 'tis made, where and how to be used in expeditionibus bellicis, præliis, duellis, &c. with many peculiar instances and examples; they can walk in fiery furnaces, make men feel no pain on the Rack, *aut alias torturas sentire*; they can stanch blood, represent dead mens shapes, alter and turn themselves and others into several forms, at their pleasures. * *Agaberta* a famous Witch in *Lapland*, would do as much publicly to all spectators, *Modò Pusilla, modò annus, modò procera ut quercus, modò vacca, avis, coluber, &c.* Now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not? she could represent to others what forms they most desired to see, shew them friends absent, reveal secrets, *maximâ omnium admiratione, &c.* And yet for all this subtilty of theirs, as

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* Rotatum
Pileum ha-
bebat, quo
ventos vio-
lentos cie-
ret, aerem
turbaret,
& in quam
partem
&c.

b Erastus

* Ministe-
rio hinc i
nocturni

* Steriles
nuptos &
inhabiles.
videt Pe-
tium de
Palude lib.
4. distinct.
34. Paulum
Guiclan-
dum.

* Infantes
matribus
suffragantur,
aliis suppo-
sitivis in
locum ver-
um con-
jectis.
c Milles.
d D. Lu-
ther, in
primum
præceptum,
& Leon.
Varius lib.
1. de Fasci-
no.
c Lavat.
Cicog.

* Boissar-
dus de Ma-
gis.

Lypsius

* De La-
miis.

* Et quo-
modo vene-
fici fiant
enarrat.

* De quo
plura legas
in Boissar-
do lib. 1.
de prestig.
Y Rex Ja-
cobus De-
monol. l. 1.
c. 3.
Z An Uni-
versity in
Spain in
old Castile.
The chief
Town in
Poland.
a Oxford
and Paris,
see finem
P. Lum-
bardi.
* Præfat.
de magis
& venefi-
cis. lib.

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Lypsius well observes, *Physiolog. Stoicor. lib. 1. cap. 17.* neither these Magicians nor devils themselves, can take away Gold or Letters out of mine or *Crassus* Chest, & *Clientelis suis largiri*, for they are base, poor, contemptible fellows most part; as * *Bodine* notes, they can do nothing in *Judicium decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot give money to their Clients, alter Judges decrees, or Councils of Kings, these *minuti Genii* cannot do it, *altiores Genii hoc sibi adservârunt*, the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous Magicians like *Simon Magus*, * *Apollonius Tyaneus*, *Pafetes*, *Jamblicus*, * *Odo de stellis*, that for a time can build Castles in the ayre, represent armies, &c. as they are^f said to have done, command wealth and treasure, feed thousands with all variety of meats upon a sudden, protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveal secrets, future events, tell what is done in far Countries, make them appear that dyed long since, &c. and do many such miracles, to the worlds terrour, admiration and opinion of Deity to themselves, yet the Devil forsakes them at last, they come to wicked ends, and *raro aut nunquam* such Impostors are to be found. The vulgar sort of them can work no such feats. But to my purpose, they can, last of all, cure and cause most diseases to such as they love or hate, and this of *g Melancholy* amongst the rest. *Paracelsus Tom. 4. de morbis amentium, Tract. 1.* in expresse words affirms; *Multi fascinantur in melancholiam*, many are bewitched into melancholy, out of his experience. The same, saith *Danaus lib. 3. de sortiariis. Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt*: I have seen those that have caused Melancholy in the most grievous manner, ^h *dryed up womens Paps, cured Gout, Palsie; this and Apoplexy, Falling-sickness, which no Physick could help, solo tactu*, by touch alone. *Ruland in his 3 Cent. Cura 91.* gives an instance of one *David Helde* a young man, who by eating Cakes which a Witch gave him, *mox delirare cepit*, began to dote on a sudden, and was instantly mad: *F. H. D. inⁱ Hildesheim*, consulted about a Melancholy man, thought his disease was partly Magical, and partly natural, because he vomited pieces of Iron and Lead, and spake such Languages, as he had never been taught; but such examples are common in *Scribanius, Hercules de Saxonia*, and others. The means by which they work, are usually Charms, Images, as that in *Hector Boetius* of King *Duffe*; characters stamped of sundry metals, and at such and such constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as ^k *Monavius* discourseth at large in an Epistle of his to *Acolsius*, giving instance in a *Bohemian Baron* that was so troubled by a Philter taken. Not that there

is any power at all in those spells, charms, characters, and barbarous words; but that the Devil doth use such means to delude them. *Ut fideles inde magos* (* saith *Libanius*) *in officio retineat, tum in consortium malefactorum vocet.*

* De crucent. Cada-ver.

SUBSECT. 4.

Stars a cause. Signs from Physiognomy, Me-toposcopy, Chyromancy.

Natural causes, are either *Primary* and *Universal*, or *Secundary*, and more *Particular*. *Primary* causes are the Heavens, Planets, Stars, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discuss *obiter*, whether Stars be causes, or Signs; or to apologize for judicial Astrology. If either *Sextus Empiricus, Picius Mirandula, Sextus ab Heminga, Pererius, Erastus, Chambers, &c.* have so far prevailed with any man, that he will attribute no vertue at all to the Heavens, or to Sun, or Moon, more than he doth to their signs at an Inn-keepers post, or Tradesmans shop, or generally condemn all such Astrological Aphorisms approved by experience: I refer him to *Bellantius, Pirovânus, Marascallerus, Goclenius, St Christopher Heydon, &c.* If thou shalt ask me what I think; I must answer, *nam & doctis hisce erroribus versatus sum*, they do incline, but not compell; no necessity at all: ^m *agunt non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule us, but God rules them. All this (me thinks) ⁿ *Joh. de Indagine* hath comprized in brief, *Quæris à me quantum in nobis operantur astra? &c.* Wilt thou know how far the Stars work upon us? I say they do but incline, and that so gently, that if we will be ruled by reason, they have no power over us; but if we follow our own nature, and be led by sense, they do as much in us, as in brute beasts, and we are no better. So that, I hope, I may justly conclude with ^o *Cajetan, Cælum* is *vehiculum divine virtutis, &c.* that the Heaven is Gods instrument, by mediation of which he governs and disposeth these elementary bodies; or a great book, whose letters are the Stars, (as one calls it) wherein are written many strange things for such as can read, *Por* an excellent harp, made by an eminent work-man, on which, he that can but play, will make most admirable musick. But to the purpose.

^q *Paracelsus* is of opinion, that a *Physitian* without the knowledge of Stars, can neither understand the cause or cure of any disease either of this, or Gout, not so much as Toothache; except he see the peculiar geniture and

Scheme

r Constella-
tio in cau-
sa est: &
influentia
celi mor-
bum hunc
mouet, in-
terdum om-
nibus aliis
amotis.
Et alibi.
Origo ejus
à cælo pe-
tenda est.
Tr. de mor-
bis amentiu-
um.
Lib. de
anima cap.
de humorib.
Ea varietas in Me-
lancholia,
habet cæle-
stes causas
& h & u
in □ & δ
& α in
m.
Ex atra
bile varii
generantur
morbi per-
inde ut ipse
multum ca-
lidi aut
frigidi in
se habuerit,
quum utri-
que suscipi-
endo quam
aptissima
sit, tametsi
suape natu-
ra frigida
sit. Annon
aqua sic
afficitur à
calore ut
ardeat; &
a frigore
ut in gla-
ciem con-
crescat?
& hæc va-
rietat di-
stinctio-
num, alii
fient, vi-
dent, &c.
u Hanc ad
intemperan-
tiam giga-
nendam
plurimum
confert δ
& h posi-
tus, &c.
x & Quo-
ties alicui-
us genitu-
ra in m
& h ad-
verso signo
positus, horoscopus partiliter teneat, atque etiam à δ vel h □ ra-
dio percussus fuerit, natus ab insania vexabitur. y Qui h & δ
habet, alterum in culmine, alterum imo cælo, cum in lucem venerit,
melancholicus erit, à qua sanabitur, si illos irradiarit. z Hac
configuratione natus, Aut Lunaticus, aut mente captus.

Scheme of the party affected. And for this proper malady, he will have the principal and primary cause of it proceed from the Heavens, ascribing more to Stars than humours, and that the constellation alone many times, produceth melancholy, all other causes set apart. He gives instance in Lunatick persons, that are deprived of their wits by the Moons motion; and in another place; refers all to the Ascendent, and will have the true and chief cause of it to be sought from the Stars. Neither is it his opinion only, but of many Galenists and Philosophers, though they not so stiffly and peremptorily maintain as much. This variety of Melancholy symptoms, proceeds from the Stars, saith ¹ Melancthon: The most generous melancholy, as that of Augustus, comes from the conjunction of Saturn and Jupiter in Libra: the bad, as that of Catalines, from the meeting of Saturn and the Moon in Scorpio. Jovianus Pontanus in his tenth Book, and thirteenth Chapter de rebus cælestibus, discourseth to this purpose at large. Ex atra bile varii generantur morbi, &c. ² many diseases proceed from black choler, as it shall be hot or cold; and though it be cold in its own nature, yet it is apt to be heated, as water may be made to boyle, and burn as bad as fire; or made cold as Ice: and thence proceed such variety of symptoms, some mad, some solitary, some laugh, some rage, &c. The cause of all which intemperance, he will have chiefly and primarily proceed from the Heavens: ^a from the position of Mars, Saturn and Mercury. His Aphorisms be these, ^x Mercury in any geniture, if he shall be found in Virgo, or Pisces his opposite sign, and that in the Horoscope, irradiated by those quartile aspects of Saturn or Mars, the child shall be mad or melancholy. Again, ^y He that shall have Saturn or Mars, the one culminating, the other in the fourth house, when he shall be born, shall be melancholy, of which he shall be cured in time, if Mercury behold them. ^z If the Moon be in conjunction or opposition at the birth time with the Sun, Saturn or Mars, or in a quartile aspect with them, (e malo coeli loco, Leovitius adds) many diseases are signified, especially the Head and Brain is like to be mis-affected with pernicious humours, to be melancholy, lunatick, or mad, Cardan adds, quartâ lunâ natos Eclipses, Earth-quakes. Garcaus and Leovitius will have the chief Judgement to be taken from the Lord of the geniture, or when there is an aspect betwixt the Moon and Mercury, and neither behold the Horoscope, or Saturn and Mars shall be Lord of the present conjunction or opposition in Sagittary or Pisces, of the Sun or Moon, such persons are commonly Epileptick, dote, Dæmoniacal, Melancholy: but see more of these Aphorisms in the above-named Pontanus. Garcaus cap. 23. de Jud. genitur. Scho-
ner. lib. 1. cap. 8. which he hath gathered out of ^a Ptolomy, Alubater, and some other Ara-
bians, Junctine, Ranzovius, Lindhout, Ori-
gan, &c. but these men you will reject perad-
venture, as Astrologers, and therefore partial Judges; then hear the testimony of Physiti-
ans, Galenists themselves, ^b Crato confesseth the influence of Stars to have a great hand to this peculiar disease, so doth Jason Pratensis, Lonicerus præfat. de Apoplexiâ, Ficinus, Fernelius, &c. ^c P. Cnemander acknow-
ledgeth the Stars an universal cause, the par-
ticular from parents, and the use of the six non-natural things. Baptista Port. mag. l. 1. c. 10, 12, 13. will have them causes to every particular individuum. Instances and ex-
amples, to evince the truth of those Aphorisms, are common amongst those Astrolo-
gian Treatises. Cardan in his thirty seventh geniture, gives instance in Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6, &
7. of Daniel Gare, and others; but see Græ-
caus, cap. 33. Luc. Cauricus. Tract. 6. de
Azemenis, &c. the time of this melancholy
is, when the significators of any geniture are
directed according to Art, as the Hor: Moon,
Hylech, &c. to the hostile beams or terms of
h and δ especially, or any fixed Star of their
nature, or if h by his revolution, or transi-
tus, shall offend any of those radical promif-
sors in the geniture.

Other signs there are taken from Physiog-
nomy, Metoposcopy, Chiromancy, which be-
cause Joh. de Indagine, and Rotman the Land-
grave of Hassia his Mathematician, not long
since in his Chiromancy; Baptista Porta in
his celestial Physiognomy, have proved to
hold great affinity with Astrology, to satisfie
the curious, I am the more willing to in-
sert.

The general notions ^d Physiognomers give,
be these; Black colour, argues natural Me-
lancholy; so doth leanness, hirsutiness, broad
veins, much hair on the brows, saith ^e Grata-
narolus cap. 7. and a little Head, out of Ari-
stotle, high sanguine, red colour shews head-
melancholy; they that stutter and are bald,
will be soonest melancholy, (as Avicenna sup-
poseth) by reason of the driness of their
brains, but he that will know more of the se-
veral signs of humours and wits out of Physi-
ognomy, let him consult with old Adaman-
tus and Polemus, that comment, or rather pa-
raphrase upon Aristotles Physiognomy, Bap-
tista Porta's four pleasant books, Michael
Scot de secretis naturæ, John de Indagine,
Montaltus, Antony Zara, anat. ingeniorum.
sect. 1. memb. 13. & lib. 4.

Chiromancy hath these Aphorisms to fore-
tell melancholy. Tasnier lib. 5. cap. 2. who
hath comprehended the summ of John de In-
dagine: Tricassus, Corvinus, and others in his
book, thus hath it; The Saturnine line going
from the Rascetta through the hand, to Saturns
mount, and there intersected by certain little
lines, argues melancholy; so if the vital and

35
a Ptolom-
us centili-
quo, &
quadripar-
tito tribuit
omnium
melanchol-
licorū sym-
ptoma syde-
rum influ-
entis.
b Arte Me-
dica. ac-
cedunt ad
has causas
affectiones
syderum.
Plurimum
incitant
& provo-
cant influ-
entia cæ-
lestia. Vel-
curio lib. 4.
cap. 15.
c Hilde-
heim spi-
cel. 2. de
mel.
d Joh. de
Indag. c. 9.
Montaltus
cap. 22.
e Caput
parvum quæ
habent ce-
rebrum &
spiritus
plerumque
angustos,
facile inci-
dent in Me-
lancholiam
rubicundi.
f Atius
Idem Mon-
taltus c. 21
g Galeno.
f Saturnius
à Rascetta
per median
manum de-
currens,
usque ad
radicem
montis Sa-
turni, à
parvis line-
is interse-
cta, arguit
melanchol-
licos. Apho-
ris. 78.
natu-

36

g Agitan-
tur miseri-
is, continu-
is inquie-
tudinibus,
neque un-
quam à so-
litudine
liberi sunt,
anxie affi-
guntur
amarissimis
intra cogi-
tationibus,
semper tri-
stes, suspi-
ciosi, meti-
culosi: co-
gitationes
sunt, velle
agrum cole-
re, stagna
amant &
paludes,
&c. Jo. de
Indagine
lib. 1.
h Cælestis
Physiogn.
lib. 10.
i Cap. 14.
lib. 5. Idem
maculæ in
ungulis ni-
græ, lites,
rixas, me-
lancholiam
significant,
ab humore
in corde
tali.

natural make an acute angle, Aphorism 100. The Saturnine, Epatick and natural lines, making a gross triangle in the hand, argue as much; which Goclenius cap. 5. Chirof. repeats verbatim out of him. In general they conclude all, that if Saturns mount be full of many small lines and interfections & such men are most part melancholy, miserable and full of disquietness, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowful, fearful, suspicious; they delight in husbandry, buildings, pools, marshes, springs, woods, walks, &c. Thaddæus Haggensis in his *Metoposcopia*, hath certain Aphorisms derived from Saturns lines in the forehead, by which he collects a melancholy disposition; and ^h Baptista Porta makes observations from those other parts of the body, as if a spot be over the spleen; ⁱ or in the nails, if it appear black, it signifieth much care, grief, contention, and Melancholy; The reason he refers to the humours, and gives instance in himself, that for seven years space he had such black spots in his nails, and all that while was in perpetual Law-sutes, controversies for his inheritance, fear, loss of honour, banishment, grief, care, &c. and when his miseries ended, the black spots vanished. Cardan in his book *de libris propriis*, tells such a story of his own person, that a little before his sons death, he had a black spot, which appeared in one of his nails; and dilated it self as he came nearer to his end. But I am over-tedious in these toys, which howsoever, in some mens too severe censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet living some of them, and religious Professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

SUBSECT. 5.

Old age a cause.

b Lib. 1.
Path. c. 11.
c Venit
enim pro-
perata ma-
lus inopina
senectus:
& dolor
etatem jus-
sit inesse
meam. Boe-
thius met. 1
de consol.
Philos.
d Cap. de
humoribus,
lib. de Ani-
ma.

SEcundary peculiar causes efficient, so called in respect of the other precedent, are either congenite, interna, innate as they term them, inward, innate, imbred; or else outward and adventitious, which happen to us, after we are born: congenite or born with us, are either natural, as old age, or *præter naturam* (as ^b Fernelius calls it) that distemperature, which we have from our Parents feed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is ^c old age, which being cold and dry, and of the same quality as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humours; Therefore ^d Melancthon avers out of Aristotle, as an undoubted truth, *Senes plerunque delirasse in senectâ*; that old

men familiarly dote, *ob atram bilem*, for black choler, which is then superabundant in them: and Rhasis that Arabian Physitian in his *Cont. lib. 1. cap. 9.* calls it ^e a necessary and inseparable accident, to all old and decrepit persons. After seventy years (as the Psalmist saith) *all is trouble and sorrow*; and common experience confirms the truth of it in weak and old persons, especially in such as have lived in action all their lives, had great employments, much business, much command, and many servants to over-see, and leave off *ex abrupto*; as ^f Charles the fifth did to King Philip, resign up all on a sudden; they are overcome with melancholy in an instant: or if they do continue in such courses, they dote at last, (*senex bis puer*) and are not able to manage their estates through common infirmities incident in their age; full of ache, sorrow and grief, Children again, dizards, they Carle many times as they sit, and talk to themselves, they are angry, waspish, displeased with every thing, suspicious of all, wayward, covetous, hard, (saith Tully) self-willed, superstitious, self-conceited, braggers and admirers of themselves, as ^g Balthasar Castalio hath truly noted of them. This natural infirmity is most eminent in old women, and such as are poor, solitary, live in most base esteem and beggery, or such as are Witches; Insomuch that Wierus, Baptista Porta, Ulricus Molitor, Edwicus, do refer all that Witches are said to do, to Imagination alone, and this humour of melancholy. And whereas it is controverted, whether they can bewitch Cattle to death, ride in the air upon a Coulstaff out of a Chimney-top, transform themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies, and dance, as they do, or have carnal copulation with the Devil, they ascribe all to this redundant melancholy, which domineers in them, to ^k somniferous potions, and natural causes, the Devils policy. *Non ledunt omnino* (saith Wierus) *aut quid mirum faciunt* (de Lamiis lib. 3. cap. 36.) *ut putatur, solam vitiatam habent phantasiam*; they do no such wonders at all, only their ^l Brains are crazed. ^m They think they are Witches, and can do hurt, but do not. But this opinion Bodine, Erastus, Danaus, Sebastianus, Sebastian Michaelis, Campanella de *Sensu rerum* lib. 4. cap. 9. ^{*} Dandinus the Jesuit, lib. 2. de *Animâ* explode; ⁿ Cicogna confutes at large. That Witches are melancholy, they deny not, but not out of corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBSECT. 6.

Parents a cause by propagation.

THat other inward inbred cause of Melancholy, is our temperature, in whole or part, which we receive from our Parents, which ^{*} Fernelius calls *Præter naturam*, or ^{*} Lib. 1. c. 11. path. unnatural, it being an hereditary disease; for

^e Necessarium acci-
dens decre-
pitis, &
insepara-
bile.
^{*} Psal. 90.
10.

^f Metavar.
Belg. hist.
lib. 1.

^g Sunt morosi, anxii, & iracundi & diffi-
ciles senes, si que-
rimus, etiam avari.
Tull. de senectute.

^h Lib. 2. de

Aulico. Senes avari, morosi, jactabundi, philanti,

ⁱ deliri, superstitiosi, suspitiosi, &c. Lib. 3.

^j de Lamiis, c. 17. & 18

^k Solanum, opium, lupi-
adepts, læt-
asini, &c.

^l sanguis in-
fantum, &c.

^m Corrupta est is ab humore

ⁿ Melancholico phantasia. Nymanus.

^{*} Putant se ledere quando non ledunt.

^{*} Qui hæc in Imaginationis

^v vim referre conati sunt, aut atræ bilis, inane

ⁿ nem prorsus laborem susceperunt.

ⁿ Lib. 3. cap. 4. om-
nis. mag.

o ut ar- as he o justifies, *Quale parentum maxime pa-*
thritici tris semen obtigerit, tales evadunt similares
Epilep- spermaticaque partes, quocunque etiam morbo
put filii Pater quum generat tenetur, cum semine
non tam possessionum transfert in Prolem; such as the temperature
quam mor- of the father is, such is the sons, and look
borum he- what disease the father had when he begot
redes sint. him, his son will have after him, P and is as
q Epist. de well inheritor of his infirmities, as of his
secretis ar- lands; And where the complexion and consti-
tis & ni- tution of the father is corrupt, there, (saith
tunc c. 7. Roger Bacon) the complexion and constitution
nam in hoc of the son must needs be corrupt, and so the
patres cor- corruption is derived from the father to the
rupti sunt, son. Now this doth not so much appear in
generant fi- the composition of the Body, according to
lios cor- that of Hippocrates, in habit, proportion,
ruptae com- & scarrs, and other lineaments; but in manners
plexionis, & conditions of the Mind,
& composi- Et patrum in natos abeunt cum semine mores.
tionis, & eadem de
filii eorum causa se
agnoscis ex his, sed verum incessum gestus, mores, morbos, &c.

Seleucus had an anchor on his thigh, so
had his posterity, as Trogus records l. 15. Le-
pidus in Pliny l. 7. c. 17. was purblind, so was
his son. That famous family of Anobarbi,
were known of old, and so surnamed from
their red beards, the Austrian lip, and those
Indians flat noses are propagated, the Bava-
rian chin, and goggle eyes amongst the Jews,
as Bextorius observes; their voice, pace,
gesture, looks, is likewise derived with all the
rest of their conditions and infirmities; such
a mother, such a daughter; their very affe-
ctions Lemnius contends to follow their seed,
and the malice and bad conditions of children
are many times wholly to be imputed to their
parents; I need not therefore make any
doubt of Melancholy, but that it is an heredi-
tary disease. * Paracelsus in expresse words
affirms it lib. de morb. amentium To. 4. Tr. 1.
so doth Crato in an Epistle of his to Mona-
vius. So doth Bruno Seidelius in his book
de morbo incurab. Montaltus proves cap. 11.
out of Hippocrates and Plutarch, that such he-
reditary dispositions are frequent, & hanc
(inquit) fieri reor ob participatam melancho-
licam intemperantiam (speaking of a pati-
ent) I think he became so by participation of
Melancholy. Daniel Sennertus lib. 1. part. 2.
cap. 9. will have this melancholy constitution
derived not only from the father to the son,
but to the whole family sometimes; Quando-
que totis familiis hereditativam. 2 Forestus
in his medicinal observations; illustrates this
point, with an example of a Merchant his Pa-
tient, that had this infirmity by inheritance;
so doth Rodericus a Fonseca, Tom. 1. consul. 69.
by an instance of a young man that was so af-
fected ex matre melancholica, had a melanco-
ly Mother, & victu melancholico, and bad
diet together. Lodovicus Mercatus, a Spa-
nish Physitian, in that excellent Tract, which
he hath lately written of hereditary diseases,

Tom. 2. oper. lib. 5. reckons up Leprosie, as
those a Galbats in Gascony, hereditary Lepers;
Pox, Stone, Gout, Epilepsie, &c. Amongst a Maginus
the rest; this and Madnes after a set time comes Geog.
to many, which he calls a miraculous thing
in nature, and sticks for ever to them as an
incurable habit. And that which is more to
be wondered at, it skips in some families the
father, and goes to the son, b or takes every b Sape non
other, and sometimes every third in a lineal eundem, sed
descent, and doth not alwayes produce the similem pro-
same, but some like, and a symbolizing di- ducit effe-
sease. These secundary causes hence derived; illeso pa-
are commonly so powerful, that (as c Wol- vente tran-
phius holds) sape mutant decreta syderum, sit in nepo-
they do often alter the primary causes, and c Dial. prae-
decrees of the heavens. For these reasons be- six. genitu-
like the Church and Common-wealth, humane r. Leobol-
and divine laws, have conspired to avoid he- tii.
reditary diseases, forbidding such marriages
as are any whit allyed; and as Mercatus ad-
viseth all families, to take such, si fieri possit
que maxime distant natura, and to make
choice of those that are most differing in com-
plexion from them; if they love their own,
and respect the common good. And sure, I
think, it hath been ordered by Gods especial
providence; that in all ages, there should be
(as usually there is) once in d six hundred
years, a transmigration of Nations to amend
and purifie their blood, as we alter seed up-
on our Land, and that there should be as it
were an inundation of those Northern Goths e claudius
and Vandales, and many such like people which Abaville
came out of that Continent of Scandia, and Capuchi-
on in his
Sarmatia (as some suppose) and over-ran as voyage to
a deluge, most part of Europe and Africk, to Maragnan.
alter for our good, our complexions, which 1614. c. 45.
were much defaced with hereditary infirmi- Nemo fere
ties, which by our lust and intemperance we sano omnes
had contracted. A sound generation of strong & robusto
and able men were sent amongst us, as those corpore, vi-
Northern men usually are, innocuous, free vunt annos.
from riot, and free from diseases; to qualifie 120, 140.
and make us as those poor naked Indians are sine Medi-
generally at this day; and those about Brasile cina.
(as a late e Writer observes) in the Idem He-
Maragnan, free from all hereditary diseases, Etor Bbr-
or other contagion, whereas without help of thius de
Physick they live commonly an hundred and insulis Or-
twenty years or more; as in the Orchades and chad. &
many other places. Such are the common Damianus
effects of temperance, and intemperance, but a Goes de
I will descend to particulars, and shew by Scandia.
what means, and by whom especially this in- f L. 4. c. 3.
firmity is derived unto us. de occult.
nat. mir.
Fili ex senibus nati, raro sunt firmi tem- Tetricos
peramenti, old mens children are seldom of plerumque
a good temperament, as Scoltzius supposeth, filios senes
consult. 177. and therefore most apt to this & progenant
disease; and as f Levinus Lemnius farther & tristes,
adds, old men beget most part wayward, rarius ex-
peevis, sad, melancholy sons, and seldom hileratos.
merry. He that begets a child on a full g Coitus sit-
stomach, will either have a sick child, or per repleti-
a crazed son (as g Cardan thinks) onem pessi-
tradit. med. lib. 1. contradi. 18. or if the mus, &
parents filii que
tuntur, aut
morbofi
sunt, aut
stolidi
parents

38

h Dial.
præfix. Le-
ovito.

i L. de ed.
liberis.
k De occul.
nat. mor.
temulent.e
& stolidæ
mulieres
liberos ple-
runque pro-
ducunt sibi
similes.

l Lib. 2. c. 8.
de occult.
nat. mir.
Good
Master
School-
master do
not En-
glish this.
* De nat.
mul. lib. 3.
cap. 4.

m Bux-
dorphius
c. 13. Sy-
nag. Jud.
Ezek. 18.

n Drusus
obs. lib. 3.
cap. 20.
o Bed. Eccl.
hist. lib. 1.
c. 27. respon.
10.

p Nam spi-
ritus cere-
bri si tum
male affici-
antur, tales
procreant,
& quales
fuerint af-
fectus tales
filiorum:
ex tristibus
tristes, ex
jucundis
jucundi
nascuntur,
&c.

q Fol. 229.
mer. Socra-
tes Chil-
dren were
fools. Sab.

parents be sick, or have any great pain of the head, or megrim, head-ache, (ⁿ Hieronimus Wolfius doth instance in a child of Sebastian Castalio's) or if a drunken man get a child, it will never likely have a good brain, as Gel-
lius argues, lib. 12. cap. 1. *Ebrii gignunt Ebrios*, one drunkard begets another, saith
Plutarch. sym. lib. 1. quest. 5. whose sen-
tence^k Lemnius approves, l. 1. c. 4. *Alfarius*
Crutius Gen. de qui sit med. cent. 3. fol. 182.
Macrobius lib. 1. Avicenna lib. 3. Fen. 21.
Tract. 1. cap. 8. and Aristotle himself sect. 2.
prob. 4. foolish, drunken, or hair-brain wo-
men, most part bring forth children like unto
themselves, *morosos & languidos*, and so like-
wise he that lyes with a menstruous woman.

Intemperantia veneris, quam in nautis præ-
sertim insectatur^l Lemnius, qui uxores ineunt,
nullâ menstrui decursus ratione habitâ, nec ob-
servato interlunio, præcipua causa est, noxia,
pernitiosa, concubitus hunc exitialem ideò, &
pestiferum vocat. Rodoricus a Castro Lusita-
nus, *detestantur ad unum omnes medici, tum*
& quartâ lunâ concepti, infelices plerumque
& amentes, deliri, stolidi, morbofi, impuri,
invalidi, tetra lue sordidi, minimè vitales,
omnibus bonis corporis atque animi destituti:
ad laborem nati, si seniores, inquit Eusta-
thius, ut Hercules, & alii.^m *Judæi maximè*
insectantur fœdum hunc, & immundum apud
Christianos Concubitus, ut illicitum abhor-
rent, & apud suos prohibent; & quod Chri-
stiani toties leprosi, amentes, tot morbilli, im-
petigines, alphi, psora, cutis & faciei decolo-
rationes, tam multi morbi Epidemici, acerbis,
& venenosi sint, in hunc immundum concubi-
tum rejiciunt, & crudeles in pignora vacant,
qui quartâ lunâ profluente hac mensum illu-
vic concubitus hunc non perhorrescunt. Dam-
navit olim divina Lex, & morte multavit
hujusmodi homines, Lev. 18. 20. & inde nati,
si qui deformes aut mutili, pater dilapidatus,
*quod non contineret ab*ⁿ *immundâ muliere.*

Gregorius Magnus, petenti Augustino nunquid
apud^o Britannos hujusmodi concubitus tolera-
ret, severe prohibuit viris suis tum misceri
fœminas in consuetis suis menstruis, &c. I

spare to English this which I have said. Ano-
ther cause some give, inordinate Diet, as if a
man eat Garlick, Onions, fast over-much, stu-
dy too hard, be over-sorrowful, dull, heavy,
dejected in mind, perplexed in his thoughts,
fearful, &c. their children (saith P Cardan
subtil. lib. 18.) will be much subject to mad-
ness and melancholy; for if the spirits of the
brain be fussed, or mis-affected by such means,
at such a time, their children will be fussed in
the brain; they will be dull, heavy, timorous,
discontented all their lives. Some are of opi-
nion, and maintain that paradox, or problem,
that wise men beget commonly fools; Suidas
gives instance in Aristarchus the Grammarian,
duos reliquit filios Aristarchum & Arista-
chorum, ambos stultos; and which^q Erasmus
urgeth in his *Moriâ*, fools beget wise men.
Card. subtil. l. 12. gives this cause. *Quoniam*
spiritus sapientum ob studium resolvuntur, &

in cerebrum feruntur à corde: because their
natural spirits are resolved by study, and turn-
ed into animal; drawn from the heart, and
those other parts to the brain. Lemnius sub-
scribes to that of Cardan, and assigns this rea-
son, *Quod persolvant debitum languide, &*
oscitantèr, unde fœtus à parentum generosi-
tate desciscit: they pay their debt (as Paul
calls it) to their wives remissly, by which
means their Children are weaklings, and many
times ideots and fools.

Some other causes are given, which
properly pertain, and do proceed from the
mother: If she be over-dull, heavy,
angry, peevish, discontented, and me-
lancholy, not only at the time of con-
ception, but even all the while she car-
ries the child in her womb (saith Fernelius
path. l. 1. 11.) her son will be so like-
wise affected, and worse, as^f Lemnius adds,
l. 4. c. 7. if she grieve overmuch, be disqui-
eted, or by any casualty be affrighted and ter-
rified by some fearful object, heard or seen,
she endangers her child, and spoils the tempe-
rature of it; for the strange imagination of
a woman, works effectually upon her infant,
that as Baptista Porta proves *Physiog. cœlestis*
l. 5. c. 2. she leaves a mark upon it, which is
most especially seen in such as prodigiously
long for such and such meats, the child will
love those meats, saith Fernelius, and be ad-
dicted to like humours: ^t If a great-bellied
woman see a Hare, her Child will often have
an Hare-lip, as we call it. Garcæus de Ju-
diciis geniturarum c. 33. hath a memorable ex-
ample of one Thomas Nickell born in the City
of Brandeburge, 1551. ^u that went reeling and
stagging all the dayes of his life, as if he
would fall to the ground, because his mother
being great with child saw a drunken man
reeling in the street. Such an other I find in
Martin Wenrichius com. de ortu monstrorum
c. 17. I saw (saith he) at Wittenberge in
Germany, a Citizen that looked like a carkass;
I asked him the cause, he replied, His Mo-
ther when she bore him in her womb, saw a
carkass by chance, and was so sore affrighted
with it, that ex eo fœtus ei assimilatus,
from a ghastly impression the child was
like it.

So many severall wayes are we plagued and
punished for our fathers defaults; in so much
that as Fernelius truly saith, ^x It is the greatest
part of our felicity to be well-born, and it
were happy for humane kind, if only such pa-
rents as are sound of body and mind, should
be suffered to marry. An husbandman will
sow none but the best and choicest seed upon
his land, he will not rear a Bull or an Horse,
except he be right shapen in all parts, or per-
mit him to cover a Mare, except he be well
assured of his breed, we make choice of the
best Rams for our sheep, rear the neatest
Kine, and keep the best Dogs, *Quanto id di-*
ligentius in procreandis liberis observandum?
And how careful then should we be in be-
getting of our children? In former time some
y Coun-

f De occult.
nat. mir.
Pica mor-
bus mulie-
rum.

t Baptista
Porta loco
præd. Ex
leporum in-
tuitu ple-
rique in-
fantes
edunt bis-
do superiore
libello.
u Quasi
mox in
terram col-
lapsurus,
per omne
vitam in-
cedebat
cum mater
gravida
ebrium ho-
minem sic
incedentem
viderat.
* Civem
facie cada-
verosa, qui
dixit, &c.
x Optimum
bene nasci,
maxima
pars felici-
tatis nostræ
bene nasci:
quamobrem
præclare
humano ge-
neri consul-
tum vide-
retur, si soli
parentes
bene habit-
& sani, li-
beris ope-
ram darent.

y Infantes
infirmi
precipitio
necati.
Bibemus
lib. 3. c. 3.
Apud La-
cones olim.
Lysius
epist. 85.
cent. ad
Belgas, Di-
onysio, Vil-
lerio, si quos
aliqua nē-
brorum par-
te inutiles
notaverint,
necari ju-
bent.
z Lib. 1.
De veterum
Scotorum
moribus.
Morbo co-
mittali,
dementia,
mania
lepra, &c.
aut simili
labe, que
facile in
prolem.
transmitti-
tur, labo-
rantes in-
ter eos,
ingenti
facta inda-
gine, in-
ventos, ne
gens fœda
contagione
laderetur,
ex iis na-
ta, castra-
verunt, mu-
lieres hu-
jusmodi procul à virorum consortio ablegarunt, quod si harum aliqua
concepisse inveniebatur, simul cum fœtu nondum edito, defodieba-
tur viva. a Euphormio Satyr.

Countreys have been so chary in this be-
half, so stern, that if a child were crooked or
deformed in body or mind, they made him
away; so did the *Indians* of old by the rela-
tion of *Curtius*, and many other well-govern-
ed Common-wealths, according to the disci-
pline of those times. Heretofore in *Scotland*,
saith ^z *Hect. Boethius*, if any were visited with
the falling-sickness, madness, gout, leprosie, or
any such dangerous disease, which was likely
to be propagated from the father to the son,
he was instantly gelded; a woman kept from
all company of men; and if by chance having
some such disease, she were found to be with
child, she with her brood were buried alive:
And this was done for the common good, lest
the whole Nation should be injured or cor-
rupted. A severe doom you will say, and not
to be used amongst Christians, yet more to
be looked into than it is. For now by our
too much facility in this kind, in giving way
for all to marry that will, too much liberty
and indulgence in tolerating all sorts, there is
a vast confusion of hereditary diseases, no fa-
mily secure, no man almost free from some
grievous infirmity or other, when no choice
is had, but still the eldest must marry, as so
many stallions of the race, or if rich, be they
fools or dizzards, lame or maimed, unable,
intemperate, dissolute, exhaust through riot,
as he said, ^a *jure hereditario sapere juben-
tur*; they must be wise and able by inheri-
tance: It comes to pass that our generation
is corrupt, we have many weak persons, both
in body and mind, many feral diseases ra-
ging amongst us, crazed families, parentes,
peremptores; or fathers bad, and we are like
to be worse.

MEMB. 2. SUBSECT. 1.

*Bad diet a cause. Substance. Quality of
meats.*

According to my proposed method, ha-
ving opened hitherto these secondary
causes, which are inbred with us: I must now
proceed to the outward and adventitious,
which happen unto us after we are born.
And those are either Evident, Remote; or
inward, Antecedent, and the nearest: Conti-
nent causes some call them. These outward,
remote, precedent causes are subdivided again,
into *necessary* and *not necessary*. *Necessary*
(because we cannot avoid them, but they will
alter us, as they are used, or abused) are
those six non-natural things, so much spoken
of amongst Physicians, which are principal
causes of this disease. For almost in every
consultation; whereas they shall come to speak
of the causes, the fault is found, and this most
part objected to the patient; *Peccavit circa*

res sex non naturales: He hath still offended
in one of those six. *Montanus, consil. 22.*
consulted about a melancholy Jew, gives that
sentence, so did *Frisemelica* in the same place;
and in his two hundred forty fourth counsel,
censuring a melancholy souldier, assigns that
reason of his malady, ^b *He offended in all
those six non-natural things, which were the
outward causes, from which came those inward
obstructions; and so in the rest.*

These six non-natural things, are Diet, Re-
tention, and Evacuation, which are more ma-
terial than the other, because they make new
matter, or else are conversant in keeping or
expelling it. The other four are, Air, Exer-
cise, Sleeping, Waking, and perturbations of
the mind, which only alter the matter. The
first of these is Diet, which consists in meat
and drink, and causeth melancholy, as it of-
fends in Substance, or Accidents, that is, Quan-
tity, quality, or the like. And well it may
be called a material cause, since that as ^c *Fer-
nelius* holds; *It hath such a power in begetting
of diseases, and yields the matter, and suste-
nance of them, for neither air, nor pertur-
bations, nor any of those other evident causes
take place, or work this effect, except the con-
stitution of body, and preparation of humours
do concur. That a man may say, this Diet is
the mother of diseases; let the father be what
he will, and from this alone, Melancholy
and frequent other maladies arise.* Many
Physitians, I confess, have written copious
volumes of this one subject, of the nature
and qualities of all manner of meats; as
namely, *Galen, Isaac the Jew, Halyabbas,
Avicenna, Mesue* also four *Arabians*: *Gor-
donius, Villanovanus, Wecker, Johannes Brue-
rinus sitologia de Esculentis & Poculentis,
Michael Savanarola, Tract. 2. cap. 8. Antho-
ny Fumanellus, lib. de regimine senum, Curio* in
his Comment on *Schola Salerna*; *Godefridus
Stekius arte med. Marsilius cognatus, Ficinus,
Ranzovius, Fonseca, Lessius, Magninus, re-
gim. sanitatis, Frietagus, Hugo Fridevallius,
&c.* besides many other in ^d *English*, and
almost every peculiar Physician, discourseth at
large of all peculiar meats in his Chapter of
Melancholy: Yet because these Books are not
at hand to every man, I will briefly touch
what kind of meats ingender this humour,
through their several species, and which are to
be avoided. How they alter and change the
matter, spirits first, and after humours, by
which we are preserved, and the constitution
of our body, *Fernelius* and others will shew
you. I hasten to the thing it self: And first of
such Diet as offends in substance.

Beef, a strong and hearty meat (cold in the Beef.
first degree, dry in the second, saith *Gall. 3.
c. 1. de alim. fac.*) is condemned by him,
and all succeeding Authors, to breed gross me-
lancholy blood: Good for such as are sound,
and of a strong constitution, for labouring
men; if ordered aright, corned, young, of an
Ox (for all gelded meats in every species are
held best) or if old, ^e such as have been tired

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^b Fecit or-
nia delicta
que fieri
possunt cir-
ca res sex
non natura-
les, & ee
suerunt
causa ex-
trinseca, ex
quibus po-
tente orie-
ntur obstru-
ctio.

^c Path. l. i.
c. 2. Maxi-
mam in
gignit li-
morbis vim
obinet, pa-
bulum, ma-
teriamque
mori sug-
gerens: nam
nec ab aere,
nec à per-
turbationi-
bus, vel
aliis evi-
dentibus
causis mor-
bi sunt, nisi
consuetudine
corporis
preparatio;
& humo-
rum consti-
tutio. ut
semel di-
cam, una
gula est
omnium
morborum
mater, eti-
am si alius
est genitor.
^d Ab hac
mori sponte
sepe
emanant,
nulla alia
cogente
causa.
^e Cogant;
Eliot,
Pauhan,
Vener.

^e Fecit
gins

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Pork.
Isaac.

out with labour, are preferred. *Aubanus* and *Sabellicus* commend *Portugal* Beef to be the most savoury, best, and easiest of digestion; we commend ours: but all is rejected, ~~and~~ and unfit for such as lead a resty life, any ways inclined to Melancholy, or dry of complexion: *Tales* (*Galen* thinks) *de facile melancholicis aegritudinibus capiuntur*.

Pork, of all meats is most nutritive in his own nature, but altogether unfit for such as live at ease, are any ways unsound of Body or Mind: Too moist, full of humours, and therefore *noxia delicatis*, saith *Savanarola*, *ex eorum usu ut dubitetur an febris quartana generetur*: Naught for queasie stomachs, in so much, that frequent use of it may breed a quartan ague.

Goat.

Non laudatur quia melancholicum præbet alimentum.

Savanarola discommends Goats flesh, and so doth *Bruerinus*, l. 13. c. 19. calling it a filthy beast, and ramish; and therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, and tender, *Isaac* accepts, *Bruerinus* and *Galen*, l. 1. c. 1. *de alimentorum facultatibus*.

Hart.

Male alit ceruina (inquit Fritagius) crassissimum & attribilium supeditat alimentum. h Lib. de subtiliff. dieta. Equina caro & asina equinis danda est hominibus & asinis.

Hart, and *Red Deer* & hath an evil name, it yields gross nutriment; a strong and great grained meat, next unto a Horse. Which although some Countries eat, as *Tartars*, and they of *China*; yet *Galen* condemns. Young Foals are as commonly eaten in *Spain*, as *Red Deer*, and to furnish their Navies, about *Malaga* especially, often used; but such meats ask long baking, or seething, to qualifie them, and yet all will not serve.

Venison,
Fallow
Deer.

All Venison is melancholy, and begets bad blood; a pleasant meat; in great esteem with us, (for we have more Parks in *England*, then there are in all *Europe* besides) in our solemn feasts. 'Tis somewhat better hunted than otherwise, and well prepared by cookery; but generally bad, and seldom to be used.

Hare.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus*, often eaten, and causeth fearful dreams, so doth all Venison, and is condemned by a Jury of Physicians. *Mizaldus* and some others, say, That Hare is a merry meat, and that it will make one fair, as *Martials* Epigram testifies to *Gellia*; but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood.

Conies.

i Parum absint à natura Leporum. Bruerinus, l. 13. cap. 25. pullorum tenera & optima. k Allaudabilis succi nauseam provocant.

Conies are of the nature of Hares. *Magninus* compares them to Beef, Pig, and Goat, *Reg. sanit. part. 3. c. 17.* yet young Rabbits by all men, are approved to be good.

Generally, all such meats as are hard of digestion, breed melancholy, *Arctus*, lib. 7. cap. 5, reckons up heads and feet, ^k bowels, brains, entrails, marrow, fat, blood, skins, and those inward parts, as heart, lungs, liver, spleen, &c. They are rejected by *Isaac*, lib. 2. part. 3. *Magninus*, part 3. cap. 17. *Bruerinus*, lib. 12. *Savanarola*, Rub. 32. Tract. 2.

Milk, and all that comes of Milk, as Butter Milk, and Cheese, Curds, &c. increase melancholy (Whey only excepted, which is most wholesome:) ^l some except Asses Milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, ^m not good for those that have unclean stomachs, are subject to headach, or have green wounds, Stone; &c. Of all Cheeses, I take that kind which we call *Banbury* cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his Epistle to *Me-lancthon*, cited by *Mizaldus*, *Isaac*, p. 5. *Gal. 3. de cibis boni succi*, &c.

Amonst Fowl, ⁿ Peacocks and Pigeons; all fenny Fowl are forbidden, as Ducks, Geese, Swans, Hens, Cranes, Coots, Didappers, Waterhens, with all those Teals, Curs, Shel-drakes, and peckled Fowls, that come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Friezland*, which half the year are covered all over with snow, and frozen up. Though these be fair in feathers, pleasant in taste, and have a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholsome, dangerous, melancholy meat; *Gravant & putrefaciunt stomachum*, saith *Isaac*, part 5. *de vol.* their young ones are more tolerable, but young Pigeons he quite disproves.

Rhasis and ^o *Magninus* dicomend all Fish, and say, They breed *Viscosities*, slimy nutriment, little and humorous nourishment. *Savanarola* adds cold, moist, and phlegmatick, *Isaac*; and therefore unwholsome for all cold and melancholy complexions: others make a difference, rejecting only amongst fresh-water fish, Eel, Tench, Lampray, Crawfish (which *Bright* approves, cap. 6.) and such as are bred in muddy and standing waters, and have a taste of mud, as *Franciscus Bonfuetus* poetically defines, *Lib. de aquatilibus*.

Nam pisces omnes, qui stagna, lacusque frequentant,

Semper plus succi deterioris habent.

All fish, that standing Pools, and Lakes frequent, Do ever yield bad juyce and nourishment.

Lampreys, *Paulus Jovius*, c. 34. *de piscibus fluvial.* highly magnifies, and saith, None speak against them, but *inepti* and *scrupulosi*, some scrupulous persons; but ^p *Eels*, c. 33. *he abhorreth in all places, at all times, all Physicians detest them, especially about the Solstice.* *Gomesius*, lib. 1. c. 22. *de sale*, doth immoderately extol Sea-fish, which others as much vilifie, and above the rest, dried, sowced, indurate fish, as Ling, Fumados, Red-herrings, Sprats, Stock-fish, Haberdine, Poor-John, all Shell-fish. ^q *Tim. Bright* excepts Lobster and Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts, *Lib. 22. c. 17.* *Magninus* rejects Congre, Sturgeon, Turbet, Mackerel, Skate.

Carp is a fish, of which, I know not what ly. to determine. *Franciscus Bonfuetus* accounts it a muddy fish. *Hippolitus Salvianus* in his Book

l *Pisc. Al-tomar.*
m *Curio.*
Fritagius.
Magninus.
part 3. cap. 17. *Mercu-rials, de affect. lib. 1. c. 10.*
Excepts all milk meats in Hypocondriacal Melancholy.
Fowl.
n *wecker*
Syntax.
theor. p. 2.
Isaac, Bruer.
lib. 15. cap. 30. & 31.

Fishes.
o Cap. 18.
part. 3.

p *Omni loco & omni tempore medici detestantur anguillas præsertim circa solstitium. Dam-nantur tum sanis tum ægris.*
q Cap. 6. in his Tract of Melancholy.

Book de Piscium natura & preparatione; which was Printed at Rome in Folio, 1554. with most elegant Pictures, esteems Carp no better than a slimy watery meat: *Paulus Jovius* on the other side, disallowing Tench, approves of it; so doth *Dubravius* in his Books of Fish-ponds. *Freitagius* extols it for an excellent wholesome meat, and puts it amongst the Fishes of the best rank; and so do most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controversie is easily decided, in my judgement, by *Bruerinus*, l. 22. c. 13. The difference riseth from the site and nature of Pools, sometimes muddy, sometimes sweet; they are in taste as the place is, from whence they be taken. In like manner almost we may conclude of other fresh-fish. But see more in *Rondoleius*, *Bellonius*, *Oribasius*, lib. 7. cap. 22. *Isaac*, l. 1. especially *Hippolitus Salviannus*, who is *instar omnium solus*, &c. Howsoever they may be wholesome and approved, much use of them is not good: *P. Forestus* in his Medicinal observations, relates, That *Carthusian Fryers*, whose living is most part fish, are more subject to melancholy then any other order, and that he found by experience, being sometimes their Physitian ordinary at *Delph* in *Holland*. He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well liking, that by solitary living, and fish-eating, became so misaffected.

r Optime nutrit omnium judicio inter primæ notæ pisces gustu præstanti.

f Non est dubium, quin pro variorum situ, ac natura, magnas alimentorum sortiantur differentias, alibi suaviores, alibi lutiorentiores. t Observat. 16. lib. 10.

Herbs.

Amongst Herbs to be eaten, I find Gourds, Cowcumbers, Coleworts, Melons, disallowed, but especially Cabbage. It causeth troublesome dreams, and sends up black vapours, to the brain. *Galen*, loc. affect. l. 3. c. 6. of all Herbs condemns Cabbage; and *Isaac*, lib. 2. c. 1. *Anima gravitatem facit*, it brings heaviness to the soul. Some are of opinion, That all raw Herbs and Sallets, breed melancholy blood, except Bugloss and Lettice. *Crato*, consil. 21. lib. 2. speaks against all Herbs and Worts, except Borrage, Bugloss, Fennel, Parsly, Dill, Bawm, Succory. *Magninus*, regim. sanitatis, 3. part. cap. 31. *Omnes herbe simpliciter mala, viâ cibi*. All Herbs are simply evil to feed on (as he thinks.) So did that scoffing Cook in *Plautus* hold,

u Pseudolus, act. 3. scen. 2.

Non ego cœnam condio ut alii coqui solent, Qui mihi condita prætata in patinis proferunt, Boves qui convivias faciunt, herbasque aggerunt. Like other Cooks I do not Supper dress,

That put whole Meadows into a Platter, And make no better of the Guests than Bees, With Herbs and Grass to feed them fatter.

Our *Italians* and *Spaniards* do make a whole dinner of Herbs & Sallets (which our said *Plautus* calls *Cœnas Terrestres*, *Horace*, *cœnas sine sanguine*) by which means, as he follows it,

* *Hic homines tam brevem vitam colunt* — Qui herbas hujusmodi in alvum suam congerunt, Formidolosum dictu, non esumodò, Quas herbas pecudes non edunt, homines edunt. Their lives that eat such Herbs, must needs be short,

And 'tis a fearful thing for to report,

x Plautus. ibid.

That men should feed on such a kind of meat; Which very Juments would refuse to eat.

y They are windy, and not fit therefore to be eaten of all men raw, though qualified with Oyl, but in Broths, or otherwise. See more of these in every Husbandman and Herbalist. Roots, *Etsi quorundam gentium opes sint*; saith *Bruerinus*, The wealth of some Countries, and sole food, are windy and bad, or troublesome to the head; as Onions, Garlick, Scallions, Turneps, Carrets, Radishes, Parsnips: *Crato*, lib. 2. consil. 11. disallows all Roots, though some approve of Parsnips and Potatoes. b *Magninus* is of *Crato's* opinion, c They trouble the mind, sending gross fumes to the brain, make men mad, especially Garlick, Onions, if a man liberally feed on them a year together. *Guianerius*, tract. 15. cap. 2. complains of all manner of Roots, and so doth *Bruerinus*, even Parsnips themselves, which are the best, Lib. 9. cap. 14. *Pastinacarum usus succos gignit improbos*: *Crato*, consil. 21. lib. 1. utterly forbids all manner of fruits, as Pears, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serves, &c. *Sanguinem inficiunt*, saith *Villanovanus*, They infect the blood; and putrifie it, *Magninus* holds, and must not therefore be taken, *Viâ cibi, aut quantitate magnâ*, not to make a meal of, or in any great quantity. d *Cardan* makes that a cause of their continual sickness at *Fessa* in *Africk*, because they live so much on fruits, eating them thrice a day. *Laurentius* approves of many fruits, in his Tract of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Pairmains, Pippins, as good against Melancholy; but to him that is any way inclined to, or touched with this malady, e *Nicholas Piso* in his *Præticks*, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, f *Bruerinus* out of *Galen*, excepts Grapes and Figs, but I find them likewise rejected. All Pulse are naught, Beans, Pease, Fitches, &c. they fill the Brain (saith *Isaac*) with gross fumes, breed black thick blood, and cause troublesome dreams. And therefore, that which *Pythagoras* said to his Scholars of old, may be for ever applyed to Melancholy men, *A fabis abstinete*, Eat no Pease, nor Beans; yet to such as will needs eat them, I would give this counsel; to prepare them according to those rules that *Arnoldus Villanovanus*, and *Freitagius* prescribe, for eating, and dressing, Fruits, Herbs, Roots, Pulse, &c.

Spices cause hot and head melancholy, and Spices are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar. g Some except Hony, to those that are cold, it may be tolerable, but h *Dulcia se in bilem vertunt*, they are obstructive. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolmaster, *Omnia aromatica; quicquid sanguinem adurit*: So doth *Fernelius*,

y Quare rectius valetudini sue quisquis consulet, qui lapsus priorum parentum mentem, eas plane vel omiserit, vel parce degustarit. Kerseius: cap. 4. de vero usu med. z In Mitaldo de Horto P. Crescent. Herbae, &c. Roots. a Cap. 13. part. 3. Bright in his Tract of Mel. b Intellectum turbant, producant insaniam. c Audi vi (inquit Magnin.) quod si quis ex his per annum continue comedat, in insaniam caderet. c. 13. Fruits. Improbi succi sunt. cap. 12. d De rerum varietat. In Fessa plerumque morbofi, quod fructus comedant ter in die. e Cap. de Mel. f Lib. 116. c. 3. Pulie. g Bright: c. 6. excepts Hony. h Hor. apud Scoltzium consil. 186.

all

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consil. 45. Guianerius, tract. 15. c. 2. *Mercurialis*, conf. 189. To these I may add all sharp and fowre things, luscious, and over-sweet, or fat, as Oyl, Vinegar, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are corrosive. *Gomesius* in his Books, *De sale*, l. 1. c. 21. highly commends Salt; so do *Codronchus* in his Tract, *De sale Absynthii*, Lemn. l. 3. c. 9. de occult. nat. mir. yet common experience finds Salt, and Salt-meats, to be great procurers of this disease. And for that cause belike those *Egyptian* Priests, abstained from salt, even so much, as in their bread, *ut sine perturbatione anima esset*, saith mine Authour, that their souls might be free from perturbations.

Bread.
i Ne comedat crustum, choleram quia gignit acidum.
Schol. Sal.

Bread that is made of baser grain, as Pease, Beans, Oats, Rye, or over-hard baked, crusty, and black, is often spoken against, as causing melancholy juyce and wind. *John Major* in the first Book of his History of Scotland, contends much for the wholesomeness of Oaten Bread: It was objected to him then living at *Paris* in France, That his Countrymen fed on Oats, and base grain, as a disgrace; but he doth ingenuously confess, *Scotland, Wales*, and a third part of *England*, did most part use that kind of Bread, that it was as wholesome as any grain, and yielded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse-meat, and fitter for juments, than men to feed on. But read *Galen* himself, *Lib. 1. De cibis boni & mali su ci*, more largely discoursing of Corn and Bread.

Wine.

k Vinum turbidum.

l Ex vini patetis bibitione, duo Alemani in uno mense melancholici facti sunt.

All black Wines, over-hot, compound, strong thick drinks, as Muscadine, Malmsey, Allegant, Rumny, Brownbastard, Metheglen, and the like, of which they have thirty several kinds in *Muscovy*, all such made drinks are hurtful in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head-melancholy. For many times the drinking of Wine alone causeth it. *Arculanus*, c. 16. in 9. *Rhasis*, puts in Wine for a great cause, especially if it be immoderately used. *Guianerius*, Tract. 15. c. 2. tells a story of two Dutchmen, to whom he gave entertainment in his house, That in one months space were both melancholy by drinking of Wine, one did nought but sing; the other sigh. *Galen*, l. de causis, morb. c. 3. *Matthiolus* on *Dioscorides*, and above all other *Andreas Bachius*, l. 3. c. 18, 19, 20. have reckoned upon those inconveniences that come by Wine: Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick and so doth *Mercuriaris* grant, consil. 25. in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately used. Cider and Perry are both cold and windy drinks, and for that cause to be neglected, and so are all those hot spiced strong drinks.

Beer.

m Hildisheim, spiced, fol. 273. &c.

Beer, if it be over new or over stale, over strong, or not sod, smell of the cask, sharp, or fowr, is most unwholesome, frets, and gauls,

his, for one that laboured of *Hypocondriacal* melancholy discommends Beer. So doth

Crato in that excellent counsel of his, *Lib. 2. n Crassum* consil. 21. as too windy, because of the Hop. *generat sanguinem.* But he means belike that thick black *Bohemian* Beer used in some other parts of Germany, *o About Dantzick in Spire, Hamburg, Lypfick.*

—nil spissius illa
Dum bibitur, nil clarius est dum mingitur, unde
Constat, quod multas faces in corpore linquat.

Nothing comes in so thick,

Nothing goes out so thin,

It must needs follow then

The dregs are left within.

As that old Poet scoffed, calling it *Stygie mon-strum conforme paludi*, a monstrous drink, like the River *Styx*. But let them say as they list,

to such as are accustomed unto it, 'Tis a most wholsom (so *Polydor Virgil* calleth it) and a pleasant drink, it is more subtil and better for the Hop that rarifies it, hath an especial vertue against melancholy, as our Herbalists confess, *Fuchsius* approves, *Lib. 2. sect. 2. instit. cap. 11.* any many others.

Standing Waters, thick and ill coloured, Waters. such as come forth of Pools, and Motes, where Hemp hath been steeped, or slimy fishes live, are most unwholsome, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the Suns heat, and still standing; they cause foul distemperatures in the body and mind of man, are unfit to make drink of, to dress meat with, or to be used about men inwardly or outwardly. They are good for many domestical uses, to wash horses, water cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such standing waters make the best Beer, and that seething doth defecate it, as *Cardan* holds, *Lib. 13. subtil. It mends the substance, and savour of it*, but it is a paradox. Such Beer may be stronger, but not so wholsom as the other, as *Jobertus* truly justifieth out of *Galen*, *Paradox dec. 1. Paradox 5.* that the seething of such impure waters doth not purge or purifiethem, *Pliny*, lib. 31. c. 3. is of the same Tenent, and *P. Crescentius* agricultural. lib. 1. & lib. 4. c. 11. & c. 45. *Pamphilus Herilachus*, l. 4. de nat. aquarum, such waters are naught, not to be used, and by the testimony of *Galen*, breed Agues, Dropsies, Pleurisies, Splenetick and melancholy Passions, hurt the Eyes, cause a bad temperature, and ill disposition of the whole body, with bad colour. This *Jobertus* stiffly maintains, *Paradox, lib. 1. part. 5.* that it causeth bleer eyes, bad colour, and many loathsome diseases to such as use it: This which they say, stands with good reason; for as Geographers relate, the water of *Astracan* breeds worms in such as drink it. *Axius*, or as now called *Verduri*, the fairest River in *Macedonia*, makes all Cattle black that taste of it. *Aleacman* now *Peleca*, another stream in *Theffaly*, turns Cattle most part white, si potui ducas. *I. Aulbanus Bohemus* refers that y *Struma*, or *Poke* of the *Bavarians* and *Styrians* to the nature of their waters, as *Munster* doth that of the *Valesians*, *z Cosmog. l. 3. cap. 36.*

a Method. *Valesians* in the Alps, and a *Bodine* supposeth
hist. cap. 5. the fluttering of some families in *Aquitania*
balbutiunt about *Labden*; to proceed from the same cause,
Labdoni in and that the filth is derived from the water to
Aquitania their bodies. So that they that use filthy,
ob aquas, standing, ill-coloured, thick, muddy water,
atque hi must needs have muddy, ill coloured, impure,
morbi ab and infirm bodies. And because the body
aquis in works upon the mind, they shall have grosser
copera de- understandings, dull, foggy, melancholy spi-
rivantur. rits, and be really subject to all manner of in-
firmities.

To these noxious simples, we may reduce an
infinite number of compound, artificial, made
dishes, of which our Cooks afford us a great
variety, as Taylors do fashions in our apparel.
Such are * *Puddings* stuffed with blood, or
* *Edulia* otherwise composed, Baked meats, sowced, in-
ex sanguine durate meats, fried, and broiled, buttered
& suffoca- catoparta. meats, condite, powdered, and over-dried,
Hilde- b all Cakes, Simnels, Buns, Cracknels made
shcim. with Butter, Spice, &c. Fritters, Pancakes,
b Cupedia Pies, Sallages, and those several sawces, sharp,
vero, pli- or over sweet, of which *Scientia popine*, as
cent, bel- *Seneca* calls it, hath served those c *Apician*
lavia, com- tricks, and perfumed dishes, which *Adrian* the
menta que sixth Pope, so much admired in the accounts
alia curi- of his predecessor *Leo decimus*; and which
osa pisto- prodigious riot, and prodigality, have invent-
rum & co- ed in this age. These do generally ingender
quorum, gross humours, fill the stomach with crudities,
gustui ser- and all those inward parts with obstructions.
vientium conciliant morbos tum
corpori tum
animo in- *Montanus*, consil. 22. gives instance in a me-
sanabiles. lancholy Jew, that by eating such tart sawces,
Philo Ju- made dishes, and salt meats, with which he was
deus lib. overmuch delighted, became melancholy, and
de victi- was evil affected. Such examples are familiar
mis. P. Jov. and common.

c As Let-
rice steeped in Wine, Birds fed with Fennel and Sugar, as a
Popes Concubine used in Avignon, *Stephan*.

SUBJECT. 2.

Quantity of dyet a cause.

There is not so much harm proceeding
from the substance it self of meat, and
quality of it, in ill dressing and preparing, as
there is from the quantity, disorder of time
and place, unseasonable use of it, d intempe-
rance, over-much, or over-little taking of it.
A true saying it is, *Plures crapula quam gla-*
dius, This gluttony kills more than the sword,
this omnivorantia & homicida gula, this all-
devouring and murdering gut. And that of
e *Pliny* is truer, Simple Dyet is the best, heaping
up of several meats, is pernicious, and sawces
e Lib. 11. worse, many dishes bring many diseases. f A-
c. 52. Ho- vices cries out, That nothing is worse than to
mini cibus feed on many dishes, or to protract the time of
utilissimus meats longer than ordinary; from thence pro-
simplex, ceed our infirmities, and 'tis the fountain of all
acervatio ciborum

pestifera, & condimenta perniciofa, multos morbos multa fercula fe-
runt. f 31. Dec. 2. c. Nihil deterius quam si tempus justo lon-
gins comedendo protrahatur; & varia ciborum genera conjungantur:
inde morborum scaturigo, que ex repugnantia humorum oritur.

diseases, which arise out of the repugnancy of
gross humours. Thence, saith, & *Fernelius*, 43
come crudities, wind, oppilations, Cachochymia, g Path. l.
Plethora, Cachexia, Bradiopepsia, * Hinc sub- i. c. 14.
ita mortes, atque intestata senectus, suddain * juv.
death, &c. and what not. Sat. 5.

As a Lamp is choaked with a multitude of
Oyl, or a little fire with overmuch wood quite
extinguished; so is the natural heat with im-
moderate eating, strangled in the Body. Per-
nitiosa sentina est abdomen insaturabile: One
saith, An insatiable paunch is a pernicious h Nimia
sink, and the fountain of all diseases, both of repletio ci-
Body and Mind. b *Mercurialis* will have it borum facit
a peculiar cause of this private disease; Sole- melanco-
lander, consil. 5. sect. 3. illustrates this of licum.
Mercurialis, with an example of one so me- i Comestio
lancholy, ab intempestivis commestationibus, superflua
unseasonable feasting. i *Crato* confirms as cibi, & po-
much, in that often cited Counsel, 21. lib. 2. tus quan-
putting superfluous eating for a main cause. titas ni-
But what need I seek farther for proofs? Hear mia.
Hippocrates himself, Lib. 2. Aphorif. 10. k Impura
Impure bodies the more they are nourished, the corpora
more they are hurt, for the nourishment is putri- quanto ma-
fied with vicious humours. gis ledis:
putrefacit
enim ali-
mentum vi-
tiosus hu-
mor.

And yet for all this harm, which apparently
follows surfeiting and drunkenness, see how
we luxuriate and rage in this kind, read what
Johannes Stuckius hath written lately of this
subject, in his great Volumn *De Antiquorum*
Conviviis, and of our present age; Qu m
portentosa cæna, prodigious suppers, m Qui
dum invitant ad cœnam, efferunt ad sepul- m Amb.
chrum, what *Pagos*, *Epicures*, *Apetios*, *Helio-* lib. de Fe-
gables our times afford? *Lucullus* ghost walks ju. cap. 14.
still, and every man desires to sup in *Apollo*. n Juvenal.
Æsops costly dish is ordinarily served up. o Guic-
cardin.

n *Magis illa juvant, quæ pluris emuntur.* fastidio est
The dearest Cates are best, and 'tis an ordinary lumen gra-
thing to bestow twenty or thirty pound on a tuitum,
dish, some thousand Crowns upon a dinner: dolet quod
Muly-Hamet, King of *Fez* and *Morocco*, spiritum
spent three pound on the sawce of a Capon: emere non
It is nothing in our times, we scorn all that is possimus,
cheap. We loath the very light (some of us, quod hic
as *Seneca* notes) because it comes free; emptus ex
and we are offended with the Suns heat, facili, &c.
and those cool blasts, because we buy them adeo nihil
not. This air we breath is so common, placet, nisi
we care not for it; nothing pleaseth but what quod carum
is dear. And if we be q witty in any thing, est.
it is ad gulam: If we study at all, it is erudito q Ingeniosi
luxu, to please the palat, and to satisfy the gut. ad Gulam.
A Cook of old was a base knave (as r *Livy* r Olim vile
complains) but now a great man in request: mancipi-
Cookery is become an art, a noble science: omni esti-
Cooks are Gentlemen: Venter Deus: matione,
They wear their brains in their bellies, and their nunc ars
guts in their heads; as f *Agrippa* taxed some haberi ca-
parasites of his time, rushing on their own de- pta, &c.
struction, as if a man should run upon the point f Epist. 28.
of a sword, usque dum rumpantur, comedunt. l. 7. quo-
r All day, all night, let the Physitian say what rum in
he will, imminent danger, and feral diseases ventre in-
are now ready to seize upon them, that will patinis,
eat till they vomit, Edunt ut vomant, vomunt &c.
torius.

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ut edant, saith Seneca: which Dion relates of Vitellius, Solo transitu ciborum nutriris judicatus: His meat did pass through, and away; or till they burst again. "Strage animantium ventrem onerant, and rake over all the world, as so many * slaves, belly-gods, and land-serpents, Et totus orbis ventri nimis angustus, the whole world cannot satisfy their appetite. Sea, Land, Rivers, Lakes, &c. may not give content to their raging guts. To make up the mess, what immoderate drinking in every place? Senem potum pota trahebat anus, how they flock to the Tavern: as if they were fruges consumere nati, born to no other end but to eat and drink, like Ocellus Bibulus, that famous Roman parasite, Qui dum vixit, aut bibit aut minxit; as so many Casks to hold wine, yea worse than a Cask, that marries wines, and it self is not marred by it, yet these are brave men, Silenus Ebrus was no braver. Et quæ fuerunt vitia, mores sunt: 'tis now the fashion of our times, an honour: Nunc verò res ista cò rediit (as Chrysost. serm. 30. in 5 Ephes. Comment) Ut effeminata ridendaque ignavia loco habeatur, nolle inebriari; 'tis now come to that pass, that he is no Gentleman, a very milk-sop, a clown, of no bringing up, that will not drink, fit for no company; he is your only gallant that playes it off finest, no disparagement now to stagger in the streets, reel, rave, &c. but much to his fame and renown; as in like case Epidicus told Thesprio his fellow servant, in the 2 Poet. Edipol facinus improbum, one urged, the other replied, At jam alii fecere idem, erit illi illa res honori, 'tis now no fault, there be so many brave examples to bear one out; 'tis a credit to have a strong brain, and carry his liquor well: The sole contention who can drink most, and fox his fellow soonest. 'Tis the summum bonum of our Tradesmen, their felicity, life and soul, Tanta dulcedine affectant, saith Pliny, lib. 14. cap. 12. Ut magna pars non aliud vitæ premium intelligat, their chief comfort, to be merry together in an Alehouse or Tavern, as our modern Muscovites do in their Medes-Inns, and Turks in their Coffee-houses, which much resemble our Taverns; they will labour hard all day long to be drunk at night, and spend totius anni labores, as St Ambrose adds, in a tipling feast; convert day into night, as Seneca taxeth some in his times, Pervertunt officia noctis & lucis; when we rise, they commonly go to bed, like our Antipodes,

Nosque ubi primus equis oriens afflavit anhelis,

Illis sera rubens accendit lumina vesper.

So did Petronius in Tacitus, Heliogabalus in Lampridius,

a Hor.

— a Noctes vigilabat ad ipsum

Mane, diem totum stertebat.

Sayndiris the Sybarite, never saw the Sun rise or set, so much as once in twenty years. Verres, against whom Tully so much inveighs, in Winter he never was extra tectum, vix ex-

tra lectum, never almost out of bed, b still b Diei bre-
wenching, and drinking; so did he spend vitas cor-
his time, and so do Myriads in our dayes. vivis,
They have gymnasia biborum, schools and noctis ion-
rendezvous; these Centaures and Lapithæ, gitudò
toss pots, and bowls, as so many balls, invent stupis cor-
new tricks, as Sallages, Anchoves, Tobacco, terebrator.
Caveare, pickled Oysters, Herrings, Fumadoes, &c. innumerable salt-meats to increase
their appetite, and study how to hurt them-
selves by taking Antidotes, c to carry their c Et quo
drink the better: d and when naught else plus capi-
serves, they will go forth, or be conveyed out ant, irri-
to empty their gorge, that they may return tamenta
to drink afresh. They make laws, insanas excogitan-
leges, contra bibendi fallacias, and e brag of tur.
it when they have done, crowning that man d Fores
that is soonest gone, as their drunken prede- portanti-
cessours have done, f quid ego video? ut ad con-
Pl. Cum coronâ Pseudolum ebrum tuum — vivium
And when they are dead, will have a Can of reportentur,
Wine with g Marons old woman to be en- repleti ut
graven on their tombs. So they triumph in exhauri-
villany, and justify their wickedness; with ant &
Rablais that French Lucian, drunkenness is exhaustire
better for the body than Physick, because there ut bibant.
be more old drunkards, than old Physicians. Ambros.
Many such frothy arguments they have, h in- e Ingen-
viting and encouraging others to do as they tia vasa
do, and love them dearly for it (no glew like velut ad
to that of good-fellowship.) So did Alcibi- ostentatio-
ades in Greece, Nero, Bonosus, Heliogabalus nem, &c.
in Rome, or Alegabalus rather, as he was stiled f Plautus.
of old, (as i Ignatius proves out of some old g Lib. 3.
Coyns.) So do many great men still, as Anthol.
k Heresbachius observes. When a Prince c. 20.
drinks till his eyes stare, like Bitias in the h Gratiam
Poet, conciliant
potando.
i Notis ad
Cæsares.
k Lib. de
educandis
principum
libertis.
l Virg.

(i ille impiger hausit

Spumantem vino pateram)

and comes off clearly, sound Trumpets, Fife and Drums, the spectators will applaud him, the m Bishop himself (if he belye them not) m Idem
with his Chaplain will stand by and do as strenui po-
much, O dignum principe haustum, 'twas done taris E-
like a Prince. Our Dutchmen invite all com- piscopi Sa-
ers with a pail and a dish, Velut infundibula cellanus,
integras obbas exhaustiunt, & in monstrosis cum ingen-
poculis, ipsi monstrosi monstrosius epotant, tem pate-
making barrels of their bellies. Incredible ram exbau-
dictu, as n one of their own Countrymen com- rit prin-
plains: o Quantum liquoris immodestissima cept.
gens capiat, &c. How they love a man that n Bohemus
will be drunk, crown him and honour him for in Saxo-
it, hate him that will not pledge him, stab nia. Adeo
him, kill him: A most intolerable offence, immodeste
and not to be forgiven. p He is a mortal ab ipsis
enemy that will not drink with him, as Mun- bibitur,
ster relates of the Saxons. So in Poland, he ut in com-
is the best servitor, and the honestest fellow, potationi-
bus suis
non cyathis
solum &
cantharis

sat infundere possint, sed impletum mulstrale apponant, & scutella
insecta hortantur quemlibet ad libitum potare. o Dictu incre-
dibile, quantum hujusce liquoris immodesta gens capiat, plus potan-
tem amicissimum habent, & sero coronant, inimicissimum è con-
tra qui non vult, & cede & fustibus expiant. p Qui potare
recusat, hostis habetur, & cede nonnunquam res expiatur.

saith

q *Qui melius bibit pro salute domini, melior habetur minister.*
 r *Græc. Poeta apud Stobæum, ser. 18.*
 saith *Alexander Gaguinus*, & That drinketh most healths to the honour of his master, he shall be rewarded as a good servant, and held the bravest fellow that carries his liquor best, when as a Brewers horse will bear much more than any sturdy drinker, yet for his noble exploits, in this kind, he shall be accounted a most valiant man, for *Tam inter epulas fortis vir esse potest ac in bello*, as much valour is to be found in feasting, as in fighting, and some of our City Captains, and Carpet Knights will make this good, and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some again are in the other extrem, and draw this mischief on their heads by too ceremonious and strict diet, being over-precise, Cockney-like, and curious in their observation of meats; times, as that *Medicina statica* prescribes, just so many ounces at a dinner, which *Lessius* enjoins, so much at supper, not a little more, nor a little less, of such meat, and at such hours, a dyet drink in the morning, Cock-broth, China-broth, at dinner, Plumb-broth, a Chicken, a Rabbet, rib of a Rack of Mutton, wing of a Capon, the Merry-thought of a Hen, &c. to sounder bodies this is too nice and most absurd. Others offend in over-much fasting: Pining a dayes, saith *Guianerius*, and waking a nights, as many *Moors* and *Turks* in these our times do. *Anchorites*, *Monks*, and the rest of that superstitious rank (as the same *Guianerius* witnesseth, That he hath often seen to have hapned in his time) through immoderate fasting, have been frequently mad. Of such men belike *Hippocrates* speaks, 1. *Aphor. 5.* when as he saith, *c They more offend in too sparing diet, and are worse damaged, than they that feed liberally, and are ready to surfeit.*

f *Qui de die jejunant, & nocte vigilant, facile cadunt in melancholiam; & qui naturæ modum excedunt, c. 5. tract. 15. c. 2. Longa famis tolerantia, ut iis sepe accidit qui tanto cum fervore Deo servire cupiunt per jejunium, quod maniacci efficiantur, ipse vidi sepe. In tenui victu ægri delinquant, ex quo fit ut majori afficiantur detrimento, majorque sit error tenui quam pleniori victu.*

SUBJECT. 3.

Custom of Dyet, Delight, Appetite, Necessity, how they cause or hinder.

NO rule is so general, which admits not some exception; to this therefore which hath been hitherto said, (for I shall otherwise put most men out of commons) and those inconveniencies which proceed from the substance of meats, an intemperate or unseasonable use of them, custom somewhat detracts, and qualifies, according to that of *Hippocrates* 2. *Aphorif. 50.* *d Such things as we have been long customed to, though they be evil in their own nature; yet they are less offensive.* Otherwise it might well be objected, that it were a meer *c tyranny* to live after those

d *Que longo tempore consueta sunt, etiam si deteriora, minus in assuetis molestare solent.*
 e *Qui medicè vivit, misere vivit.*

strict rules of Physick; for custom doth alter nature it self, and to such as are used to them it makes bad meats wholesome, and unseasonable times to cause no disorder. Cider and Perry are windy drinks, so are all fruits windy in themselves, cold most part, yet in some shires of England, Normandy in France, Guipuscoa in Spain, 'tis their common drink, and they are no whit offended with it. In Spain, Italy, and Africk, they live most on roots, raw herbs, Camels milk, and it agrees well with them; which to a stranger will cause much grievance. In Wales, *lacticiniis vescuntur*, as *Humfrey Llyud* confesseth, a *Camibro-Brittain* himself, in his elegant Epistle to *Abraham Ortelius*, they live most on white meats: in Holland on Fish, Roots, Butter; and so at this day in Greece, as ** Bellonius* observes, they had much rather feed on fish than flesh. With us *Maxima pars victus in carne consistit*, we feed on flesh most part, saith *k Polydor Virgil*, as all Northern Countreys do; and it would be very offensive to us to live after their dyet, or they to live after ours: We drink Beer, they Wine; they use Oyl, we Butter: we in the North are great eaters, they most sparing in those hotter Countreys: and yet they and we following our own customs are well pleased. An *Ethiopian* of old seeing an *European* eat bread, wondred, *quomodo stercoribus vescentes viverimus*, how we could eat such kind of meats: so much differed his Countrey-men from ours in dyet, that as mine ** Author* infers, *si quis illorum victum apud nos emulari vellet*; if any man should so feed with us, it would be all one to nourish, as *Cicuta*, *Aconitum*, or *Hellebor* it self. At this day in China the common people live in a manner altogether on roots and herbs, and to the wealthiest, Horse, Ass, Mule, Dogs, Cat-flesh is as delightful as the rest, so *m Mat. Riccius* the Jesuit relates, who lived many years amongst them. The *Tartars* eat raw meat, and most commonly *n horse-flesh*, drink milk and blood, as the *Nomades* of old.

Et lac concretum cum sanguine potat equino. They scoff at our *Europeans* for eating bread, which they call tops of weeds, and horse-meat, not fit for men; and yet *Staliger* accounts them a sound and witty Nation, living an hundred years; even in the civilest Countrey of them they do thus, as *Benedict* the Jesuit observed in his travels, from the great *Mogors* Court by Land to *Paquin*, which *Riccius* contends to be the same with *Cambulu* in *Cataia*. In *Scandia* their bread is usually dried fish, and so likewise in the *Shetland* Isles: and their other fare, as in *Island*, saith *Dithmarus Bleskenius*, Butter, Cheese, and

quentior usus, complures quippe de vulgo reperias nulla aliâ re vel tenuitatis, vel religionis causa vescentes. Equus, Mulus, Asellus, &c. æquè ferè vescuntur ac pabula omnia, Mat. Riccius, lib. 5. c. 13. n Tartarè mulis, equis vescuntur & crudis carnibus, & fruges contemnunt, dicentes, hoc jumentorum pabulum & boium, non hominum. o Islandiæ descriptione victus eorum butyro, lacte, caseo consistit: pisces loco panis habent; potus aqua, aut serum, sic vivunt sine medicina multi ad annos 200.

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 f *Consuetudo altera natura.*
 g Herefordshire, Gloucestershire, Worcester-shire.
 h *Leo Afer.*
 l. 1. solo camelorum lacte contenti, nil præterea deliciarum ambiunt.
 * *Dele Tantarur Græci piscibus magis quam carnibus.*
 i *Flandri vinum butyro dilutum bibunt (nausea referens) ubiq; butyrum inter omnia ferula & bel-laria locum obtinent.*
 Steph. præsit. Herod. k *Lib. 1. hist. Ang. 1 p. Jovius descrip. Britonum; they sit, eat and drink all day at dinner in Island, Muscovy, and those Northern parts.*
 * *Suidas vict. Herod. nihilò cum eo melius quam si quis Cicutam, Aconitum, &c. in Exped. in Sinas lib. 1. c. 3. hortensium herbarum & olerum; apud Sinas quam apud nos longe frequentior usus, complures quippe de vulgo reperias nulla aliâ re vel tenuitatis, vel religionis causa vescentes. Equus, Mulus, Asellus, &c. æquè ferè vescuntur ac pabula omnia, Mat. Riccius, lib. 5. c. 13. n Tartarè mulis, equis vescuntur & crudis carnibus, & fruges contemnunt, dicentes, hoc jumentorum pabulum & boium, non hominum. o Islandiæ descriptione victus eorum butyro, lacte, caseo consistit: pisces loco panis habent; potus aqua, aut serum, sic vivunt sine medicina multi ad annos 200.*

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Fish, their drink, water, their lodging on the ground. In *America* in many places their bread is roots, their meat Palmitos, Pinas, Potatos, &c. and such fruits. There be of them too that familiarly drink * salt Sea-water, all their lives, eat * raw meat, grasse, and that with delight. With some, Fish, Serpents, Spiders; and in divers places they eat mans flesh raw, and roasted, even the Emperour *Metaxuma* himself. In some coasts again, one Tree yields them Coquernuts, meat and drink, fire, fuel, apparel; with his leaves, oyl, vinegar, cover for houses, &c. and yet these men going naked, feeding course, live commonly a hundred years, are seldom or never sick; all which dyet our Physicians forbid. In *Westphaling* they feed most part on fat meats and wourts, knuckle deep, and call it *cerebrum Jovis*: in the Low Countreys with roots, in *Italy* Frogs and Snails are used. The *Turks*, saith *Busbequius*, delight most in fryed meats. In *Muscovy*, Garlick and Onions are ordinary meat and sauce, which would be pernicious to such as are unaccustomed unto them, delightful to others; and all is because they have been brought up unto it. Husbandmen and such as labour, can eat fat Bacon, salt gross meat, hard cheese, &c. (*O dura messorum ilia*) course bread at all times, go to bed and labour upon a full stomach, which to some idle persons would be present death, and is against the rules of Physick; so that custom is all in all. Our travellers find this by common experience when they come in far Countreys, and use their dyet, they are suddenly offended, as our *Hollanders* and *Englishmen* when they touch upon the Coasts of *Africk*, those *Indian Capes* and *Islands*, are commonly molested with Calentures, Fluxes, and much distemper by reason of their fruits. * *Peregrina, etsi suavia solent vescentibus perturbationes insignes adferre*, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custom mitigates or makes all good again. *Mithridates* by often use, which *Pliny* wonders at, was able to drink poyson; and a maid as *Curtius* records, sent to *Alexander* from King *Porus*, was brought up with poyson from her infancy. The *Turks*, saith *Bellonius*, lib. 3. cap. 15. eat *Opium* familiarly, a dram at once, which we dare not take in grains. *Garcinus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that took ten drams of *Opium* in three dayes; and yet consultò loquebatur, spake understandingly, so much can custom do. *Theophrastus* speaks of a Shepherd that could eat *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *Consuetudinem utcumque ferendam, nisi valde malam*, Custom is howsoever to be kept, except it be extream bad: he adviseth all men to keep their old customs, and that by the authority of * *Hippocrates* himself, *Dandum aliquid temporis, etati, regioni, consuetudini*, and therefore to continue as they began, be it diet, bath, ex-

ercise, &c. or whatsoever else.

Another exception is delight, or appetite, to such and such meats: Though they be hard of digestion, melancholy; yet as *Fuchsius* excepts cap. 6. lib. 2. Instit. sect. 2. *The stomach doth readily digest, and willingly entertain such meats we love most, and are pleasing to us, abhors on the other side such as we distaste.* Which *Hippocrates* confirms, *Aphorif. 2. 38.* Some cannot endure Cheese, out of a secret Antipathy, or to see a roasted Duck, which to others is a delightful meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to do that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogs, Cats, Rats, and Men themselves. Three out-laws in *Hector Boethius*, being driven to their shifts, did eat raw flesh, and flesh of such fowl as they could catch, in one of the *Hebrides* for some few moneths. These things do mitigate or diminish that which hath been said of melancholy meats, and make it more tolerable; but to such as are wealthy, live plenteously, at ease, may take their choice, and refrain if they will, these viands are to be forborn, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their dyet, at their peril be it. *Qui monet amat, Ave & cave.*

SUBJECT. 4.

Retention and Evacuation a cause, and how.

OF Retention and Evacuation, there be divers kinds, which are either concomitant, assisting, or sole causes many times of melancholy. *Galen* reduceth defect and abundance to this head; others, *All that is separated, or remains.* In the first rank of these, I may well reckon up Costiveness, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular. *Celsus*, lib. 1. cap. 3. saith, *It produceth inflammation of the head, dulness, cloudiness, head-ach, &c.* *Prospers Calenus*, lib. de atra bile, will have it distemper not the organ only, but the mind itself by troubling of it: And sometimes it is a sole cause of Madness, as you may read in the first Book of *Skenkius* his Medicinal Observations. A young Merchant going to *Nordeling Fair* in *Germany*, for ten dayes space never went to stool; at his return he was grievously melancholy, thinking that he was robbed, and would not be perswaded, but that all his money was gone: His friends thought he had some *Philtrum* given him, but *Cnelinus* a Physician being sent for, found his Costiveness alone to be the cause, and thereupon gave him a Clifter, by which he was speedily

speedily recovered. *Trincavellius consult. 35. lib. 1.* saith as much of a melancholy Lawyer, to whom he administred Physick, and *Rodericus à Fonseca consult. 85. Tom. 2.* * of a Patient of his, that for eight dayes was bound, and therefore melancholy affected. Other Retentions and Evacuations there are; not simply necessary, but at sometimes; as *Fernelius* accounts them. *Path. lib. 1. cap. 15.* as suppression of emrods, monethly issues in women, bleeding at nose, immoderate, or no use at all of *Venus*; or any other ordinary issues.

* Per octo dies alvum siccum habet, & nihil reddit. m Sive per nares, sive hæmorrhoides. n Multi intemperant sive ab hæmorrhoidibus curati, melancholia corrupti sunt. Incidit in Scyllam, &c. o Lib. 1. de Mania. p Breviar. l. 7. c. 18. q Non sine magno incommodo ejus, cui sanguis à naribus promanat, noxii sanguinis vacuatio impediri potest. r Novi quosdam præ pudore à coitu abstinentes, turpidos, pigrosque factos: non nullos etiam melancholicos, præter modum metustos, timidosque. s Nonnulli nisi coeant, assidue capitis gravitate instantur. Dicit se novisse quosdam tristes & ita factos ex intermissione Veneris. t Vapores venenatos mittit sperma ad cerebrum. Sperma plus diu retentum, transit in venenum.

Detention of Emrods, or monethly issues, *Villanovanus Breviar. lib. 1. cap. 18.* *Arculanus, cap. 16. in 9. Rasis, Vitorius Faventinus, præct. mag. Tract. 2. cap. 15.* *Brueel, &c.* put for ordinary causes. *Fuchsius l. 2. sect. 5. c. 30.* goes farther, and saith, That many men unseasonably cured of the emrods, have been corrupted with melancholy, seeking to avoid Scylla, they fall into Charybdis. *Galen, l. de hum. commen. 3. ad text. 26.* illustrates this by an example of *Lucius Martius*, whom he cured of madness, contracted by this means: And *Skenkius* hath other two instances of two melancholy and mad women, so caused from the suppression of their moneths. The same may be said of bleeding at the nose, if it be suddenly stopt, and have been formerly used, as *Villanovanus* urgeth: And *Fuchsius, lib. 2. sect. 5. cap. 33.* stiffly maintains, That without great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. *Matthiolus, epist. 5. l. penult.* r avoucheth of his knowledge, that some through bashfulness abstained from *Veneris*, and thereupon became very heavy and dull; and some others that were very timorous, melancholy, and beyond all measure sad. *Oribasius, med. collect. l. 6. c. 37.* speaks of some, That if they do not use carnal copulation, are continually troubled with heaviness and head-ach; and some in the same case by intermission of it. Not use of it hurts many, *Arculanus, c. 6. in 9. Rasis, and Magninus, part. 3. cap. 5.* think, because it sends up poisoned vapours to the brain and heart. And so doth *Galen* himself hold, That if this natural seed be over-long kept (in some parties) it turns to poison. *Hieronymus Mercurialis* in his Chapter of Melancholy, cites it for an especial cause of this malady, u *Priapismus, Satyriasis, &c.* *Haliabbas 5. Theor. c. 36.* reckons up this and many other diseases. *Villanovanus Breviar. l. 1. c. 18.* saith, He knew many Monks and Widows, grievously troubled with melancholy, and that from this sole cause. *Ludovicus Mercatus l. 2. de mulierum affect. cap. 4.* and *Rodericus à Castro de morbis mulier. l. 2. c. 3.* treat largely of this subject, and will have it produce a peculiar kind of me-

lancholy, in stale Maids, Nuns, and Widows, Ob suppressionem mensium & venerem omis- sam; timida, mæsta, anxie, verecunda, suspitiosa, languentes, consilii inopes, cum summa vite & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. *Alianus Montaltus, cap. 37. de melanchol.* confirms as much out of *Galen*; so doth *Wierus, Christophorus à Vega de art. med. lib. 3. cap. 14.* relates many such examples of men, and women, that he had seen so melancholy. *Felix Plater* in the first Book of his Observations, z Tells a story of an antient Gentleman in z Nobilis Alsatia, that married a young wife, and was senex Alsatia, not able to pay his debts in that kind for a nem uxorem long time together, by reason of his several duxit, at infirmities: But she because of this inhibition ille colico of *Venus*, fell into a horrible fury, and de- dolore, & fired every one that came to see her, by multis morbis words, looks, and gestures, to have to do with ceptus; non her, &c. a *Bernardus Paternus* a Physician, potuit præ- saith, He knew a good honest godly Priest, that are offi- because he would neither willingly marry, nor cium mari- make use of the stews, fell into grievous me- ito ma- lancholy fits. *Hildesheim, speciel. 2.* hath trimonio. such another example of an Italian melanco- egrotus. ly Priest, in a consultation had Anno 1580. illa in hõr- *John Pratenus* gives instance in a married randum fu- man, that from his wives death abstaining, rorem inci- dit, ob after marriage, became exceeding melanco- Venerem cohibitam ly, *Rodericus à Fonseca* in a young man so et omnium tam invi- mis-affected, *Tom. 2. consult. 85.* To these sentium tale of a Jew, so visited in like sort, and so congres- cured, out of *Poggins Florentinus.* sum, voce; vultu, ge- stu expete-

ret, & quum non consentirent; molossos Anglicanos magno experit clamore. a Vidi sacerdotem optimum & pium, qui quod nollet uti Venere, in melancholica symptomata incidit. b Ob abstinentiam & concubitu incidit in melancholiam.

Intemperate *Venus* is all out as bad in the other extream. *Galen, l. 6. de morbis popular, sect. 5. text. 26.* reckons up melancholy amongst those diseases which are c exasperated by *Veneris*: so doth *Avicenna 2, 3. c. 11.* cerbantur. *Oribasius, loc. citat. Ficinus, lib. 2. de sanitate tuenda, Marsilius Cognatus, Montaltus, cap. 27. Guianerius, Tract. 3. cap. 2.* Magninus, cap. 5. part. 3. d gives the reason, be- e Exsiccat cause e it in frigidates and dryes up the body, corpus, spi- consumes the spirits; and would therefore have ritus con- all such as are cold and dry, to take heed of, and sumit, &c. to avoid it as a mortal enemy. *Jacchinus, in hoc fecit 9. Rasis cap. 15.* ascribes the same cause, and velut ini- instanceth in a Patient of his, that married a mico mor- young wife in a hot summer, f and so dried tali. f ita ex- himself with chamber-work, that he became siccatu it in short space from melancholy, mad: he e melancholico statim cured him by moistning remedies. The like fuerit insa- example I find in *Laelius à Fonte Eugubinus, nus, ab hu- consult. 129.* of a Gentleman of Venice, that mstanti- upon the same occasion; was first melancholy; bus cura- afterwards mad. Read in him the story at tuse large.

Any other evacuation stopped will cause it,

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g Ex can-
terio &
necere ex-
siccato.
h Gord.
c. 10. lib. 1.
Discom-
mends
Cold Baths
as noxi-
ous.
i Siccum
reddunt
corpus.
k Si quis
longius
moretur in
iis, aut ni-
mis fre-
quenter, aut
importune
utatur,
humores
putrefacit.
l Ego anno
superiore,
quandam
guttosum
vidi adu-
stum, qui
ut liberare-
tur de gut-
ta, ad
balnea ac-
cessit, &
de gutta
liberatus,
maniacus
factus est.
Phlebot-
omy.
m On Scho-
la Salerni-
tana.
n Calefa-
ctio &
ebullitio
per vene
incisionem,
magis sæp
incitatur
& augetur
mosiore im-
petu humo-
ris per cor-
pus discun-
t.
o Lib. de
flatulenta
Melanchol-
ia. Fre-
quens san-
guinis mis-
cio corpus
extenuat.
p In 9 Rha-
sis. atra bi-
lem pa-
rit, &
visum da-
bilitat.
q Multo
nigrior
spectatur
sanguis post
dies quatuor
despicientia
litatu in
chio, quod
sæpius, &

as well as these above named, be it bile, ulcer, issue, &c. *Hercules de Saxoniâ, lib. 1. cap. 16.* and *Gordonius*, verifie this out of their experience. They saw one wounded in the head, who as long as the sore was open, *Lucida habuit mentis intervalla*, was well; but when it was stopped, *Redit melancholia*; his melancholy fit seized on him again.

Artificial evacuations are much like in effect, as hot-houses, baths, blood-letting, purging, unseasonably and immoderately used.

Baths dry too much, if used in excess, be they natural or artificial, and offend extream hot, or cold; one dries, the other refrigerates over-much. *Montanus, consil. 137.*

saith, They over-heat the Liver. *Joh. Struthius*, *Stigmat. artis*, l. 4. c. 9. contends, ^k That if one stay longer than ordinary at the Bath, go in too oft, or at unseasonable times, he putrifies the humours in his body. To this purpose writes *Magninus*, l. 3. c. 5. *Guianerus*, *Tract.* 15. c. 21. utterly disallows all hot baths in melancholy adust. ^l I saw (saith he)

a man that laboured of the Gout, who to be freed of his malady, came to the Bath, and was instantly cured of his disease, but got another worse, and that was Madness. But this judgement varies as the humour doth, in hot or cold: Baths may be good for one melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

* Felix Plater is quite opposite, Though some * De mentis alienis.
wink at, disallow and quite contradict all cap. 2. et
Phlebotomy in Melancholy, yet by long ex- mentis huc
perience I have found innumerable so saved, imp. 3. et
after they had been twenty, nay, sixty times 4. et
let blood, and to live happily after it. It 5. et
was an ordinary thing of old, in Galen's time, 6. et
to take at once from such men six pound of 7. et
blood, which now we dare scarce take in 8. et
ounces: sed viderint medici, great Books are 9. et
written of this subject. 10. et

Purging upward and downward, in abundance of bad humours omitted, may be for the worst; so likewise as in the precedent, if over-much, too frequent or violent, it ^{seragilis} weak- ^{onus tur-} ^{dendo, &c.} ^{lives de-} ^{bililitat.} neth their strength, saith *Fuchsius*, l. 2. sect. 2. c. 17. or if they be strong or able to endure Phytick, yet it brings them to an ill habit, they make their bodies no better than Apothecaries shops, this, and such like infirmities must needs follow.

SUBSECT. 5.

Bad Air a Cause of Melancholy.

A Ir is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. *If it be impure and foggy, it dejects the spirits, and causeth Diseases by infection of the heart, as Paulus hath it, Lib. 1. c. 49. Avicenna, l. 1. Gal. de san. tuendâ. Mercurialis, Montanus, &c.* *Fernelius saith, A thick air thickneth the blood and humours.* * *Lemnius reckons up two main things most profitable, and most pernicious to our bodies; Air, and Diet: And this peculiar Disease, nothing sooner causeth (y^e Jubertus holds) than the air wherein we breathe and live.*

* Such as is the air, such be our spirits; and as our spirits, such are our humours. It offends commonly if it be too hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous air. Bodine in his fifth Book, *De repub. cap. 1, 5.* of his Method of History, proves that hot Countreys are most troubled with Melancholy, and that there are therefore in *Spain, Africk, and Asia minor*, great numbers of mad men, insomuch, That they are compelled in all Cities of note, to build peculiar Hospitals for them. *Leo Afer, lib. 3. de Fessa urbe, Ortelius and Zuinger,* confirm as much: They are ordinarily so cholerick in their speeches, that scarce two words pass without railing or chiding in common talk, and often quarrelling in their streets. *Gordonius* will have every man take notice of it: Note this (saith he) that in hot Countreys it is far more familiar than in cold. Although this we have now said be not continually so, for as *Acosta* truly saith, under the *Æquator* it self, is a most

b Lib. med. part. 2. c. 19. Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde. c Lib. 2.

temperate habitation, wholsom air, a Paradise of pleasure : The leaves ever green, cooling showres. But it holds in such as are intemperately hot, as ^d *Johannes à Meggen*, found in Cyprus, others in *Malta*, *Apulia*, and the

^d *Hodop-ricon*, c. 7. ^{*} *Apulia* ^{*} *Holy Land*, where at some seasons of the year is nothing but dust, their Rivers dried up, the Air scorching hot, and Earth inflamed; insomuch, that many Pilgrims going barefoot for devotion sake, from *Joppa* to *Jerusalem* upon the hot sands, often run mad, or else quite overwhelmed with sand, *profundis arenis*, as in many parts of *Africk*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when the West wind blows ** Involuti arenis transeuntes necantur.* ^e *Hercules de Saxonia* a Professor in *Venice*, gives this cause, why so many *Venetian* women are melancholy, *Quod diu sub sole degant*, they tarry too long in the Sun. *Montanus consil.* 21. amongst other causes assigns this; Why that Jew his Patient was mad, *Quod tam multum exposuit se calori & frigori*: He exposed himself so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick-paved Streets in Summer about noon, they are most part then asleep: As they are likewise in the great *Mogors* Countreys, and all over the *East Indies*. At *Aden* in *Arabia*, as ^f *Lodovicus Vertomannus* relates in his travels, they keep their markets in the night, to avoid extremity of heat; and in *Ormuz*, like cattle in a Pasture, people of all sorts lye up to the chin in water all day long. At *Braga* in *Portugal*; *Burgos* in *Castile*; *Messina* in *Sicily*, all over *Spain* and *Italy*; their streets are most part narrow, to avoid the Sun beams. The *Turks* wear great Turbants *ad fugandos solis radios*, to refract the Sun beams; and much inconvenience, that hot air of *Bantam* in *Java*, yields to our men, that sojourn there for traffick; where it is so hot, & that they that are sick of the Pox, lye commonly bleaching in the Sun, to dry up their sores. Such a complaint I read^d of those Isles of *Cape Verdo*, fourteen degrees from the *Aequator*; they do *malè audire*: ^{*} One calls them the unhealthyest clime of the World; for fluxes, fevers, frenzies, calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the air. The hardiest men are offended with this heat, and stiffest clowns cannot resist it, as *Constantine* affirms; *Agricolt.* l. 2. c. 45. They that are naturally born in such air, may not ^b endure it, as *Niger* records of some part of *Mesopotamia*, now called *Diarbechia*: *Quibusdam in locis sèvientì estu adeo subjecta est, ut pleraque animalia fervore solis & cæli extinguantur*, 'tis so hot there in some places, that men of the Countrey and Cattle are killed with it: And ^{*} *Adricomius* of *Arabia felix*, by reason of myrrhe, frankincense, and hot spices there growing, the air is so obnoxious to their brains, that the very inhabitants at sometimes cannot abide it, much less weaklings and strangers. ^{*} *Anatus Lusita-*

nus, cent. 1. curat. 45. reports of a young maid, that was one *Vincent* a *Curriers* daughter, some thirty years of age, that would wash her hair in the heat of the day (in July) and so let it dry in the Sun, ⁱ to make it yellow, but by that means tarrying too long in the heat, she inflamed her head, and made her self mad.

Cold air in the other extreame, is almost as bad as hot, and so doth *Montaltus* esteem of it, c. 11. if it be dry withal. In those Northern Countreys, the people are therefore generally dull, heavy, and many Witches, which (as I have before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold climes are more subject to natural melancholy (not this artificial) which is cold and dry: For which cause ^k *Mercurius Britannicus* belike, puts melancholy men to inhabit just under the Pole. The worst of the three is a ^d thick, cloudy, misty, foggy air, or such as come from Fens, Moorish grounds, Lakes, Muckhills, Draughts, Sinks, where any carcases, or carrion lyes, or from whence any stinking fulsom smell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physicians, hold that such air is unwholsom, and ingenders melancholy, plagues, and what not? ^m *Alexandretta* an haven town in the Mediterranean Sea, *Saint John de Ullus*, an haven in *Nova-hispania*, are much condemned for a bad air, so as *Durazzo* in *Albania*, *Lituania*, *Ditmarsh*, *Pomptine paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. *Rumny Marsh* with us: the Hundreds in *Essex*; the Fens in *Lincolnshire*. *Cardan de rerum varietate*, l. 17. c. 96. finds fault with the sight of those rich, and most populous Cities in the Low-Countreys, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Utrick*, &c. the air is bad; and so at *Stockholm* in *Sweden*; *Regium* in *Italy*, *Salisbury* with us, *Hull* and *Lin*: They may be commodious for navigation, this new kind of fortification, and many other good necessary uses; but are they so wholsom? Old *Rome* hath descended from the hills, to the valley, 'tis the site of most of our new Cities, and held best to build in Plains, to take the opportunity of Rivers. *Leander Albertus* pleads hard for the air; and site of *Venice*; though the black, Moorish Lands appear at every low water; the Sea, Fire, and Smoke (as he thinks) qualifie the air: And ⁿ some suppose, that a thick foggy air helps the memory, as in them of *Pisa* in *Italy*; and our *Cambden* out of *Plato*, commends the site of *Cambridge*, because it is so near the Fens. But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant air, and all that nature can afford, and yet through their own nastiness, and stuttishness, immund, and sordid manner of life, suffer their air to putrifie, and themselves to be choked up? Many Cities in *Turky* do *malè audire* in this kind: *Constantinople* it self, where commonly Carrion lyes in the street. Some find the same

Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in maniam incidit.

k Mundus alter & idem, seu Terra Australis incognita. Ierassus & turbidus air, tristem efficit animam.

** Comitia non solum appellatur, sed in Asia minor.*

n Atlas Geographicus. valent Pisanus, quod crassiore fruantur aere.

faule

50

fault in Spain, even in Madrit, the Kings seat, a most excellent air, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept.

A troublesom tempestuous air, is as bad as impure, rough and foul weather impetuous winds, cloudy dark dayes, as it is commonly with us, *Cælum visu fœdum*, ° Polydor calls it a filthy sky, & in quo facile generantur nubes; as Tullies brother Quintus wrote to him in Rome, being then Quæstor in Britain. In a thick and cloudy air (saith Lemnius) men are tetrick, sad and pievish: And if the Western winds blow, and that there be a calm, or a fair sunshine day, there is a kind of alacrity in mens minds; it cheers up men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy. This was P Virgils experiment of old.

Verum ubi tempestas, & cœli mobilis humor Mutavere vices, & Jupiter humidus Austro, Vertuntur species animorum, & pectore motus Concipiunt alios

But when the face of Heaven changed is To tempests, rain, from season fair:

Our minds are altered, and in our breasts

Forthwith some new conceits appear.

And who is not weather-wise against such and such conjunctions of Planets, moved in foul weather, dull and heavy in such tempestuous seasons? q *Gelidum contristat Aquarius annum*: The time requires, and the Autumn breeds it; Winter is like unto it, ugly, foul,

squalid, the Air works on all men, more or less, but especially on such as are melancholy, or inclined to it, as Lemnius holds, r They are most moved with it, and those which are already mad, rave downright, either in, or against a tempest. Besides, the Devil many times takes his opportunity of such storms, and when the humours by the air be stirred, he goes on with them, exagitates our spirits, and vexeth our souls; as the Sea waves, so are the spirits and humours in our bodies, tossed with tempestuous winds and storms. To such as are melancholy therefore, Montanus, consil. 24. will have tempestuous and rough air to be avoided, and consil. 27. all night air, and would not have them to walk abroad, but in a pleasant day. Lemnius lib. 3. cap. 3. discommends the South and Eastern winds, commends the North. Montanus, consil. 31. Will not any windows to be opened in the night. Consil. 229. & consil. 230. he discommends especially the South wind, and nocturnal air: So doth t Plutarch, The night and darknes makes men sad, the like do all subterranean vaults, dark houses in caves and rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of air in Hippocrates, Aetius, lib. 3. à c. 171. ad 175. Oribasius, à c. 1. ad 22. Avicen. l. 1. can. Fen. 2. doc. 2. Fen. 1. c. 123. to the 12, &c.

q Hor. Mens quibus vacillat, ab aere cito offenduntur, & multi insani apud Belgas ante tempestates seviunt, aliter quieti. Spiritus quoque aeris & mali genii aliquando se tempestatibus ingerunt, & menti humane se latenter insinuant, eamque vexant, exagitant, & ut fluctus marini, humanum corpus ventis agitatur. Aer nocturnus densatur, & cogit mentitiam. Lib. de sive & hyride.

SUBJECT. 6.

Immoderate exercise a cause, and how. Solitariness, Idleness.

Nothing so good, but it may be abused: Nothing better than Exercise (if opportunely used) for the preservation of the Body: Nothing so bad, if it be unseasonable, violent, or over-much. Fernelius out of Galen, Path. lib. 1. cap. 16. saith, "That much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humours which Nature would have otherwise concocted and expelled, it stirs up, and makes them rage: which being so enraged, diversly affect, and trouble the body and mind. So doth it, if it be unseasonably used, upon a full stomach, or when the body is full of crudities, which Fuchsius so much inveighs against, Lib. 2. instit. sect. 2. c. 4. giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. * Bayerus puts in a caveat against such exercise, because it corrupts the meat in the stomach, and carries the same juice raw, and as yet undigested, into the veins (saith Lemnius) which there putrifies, and confounds the animal spirits. Crato, consil. 21. l. 2. z protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humours, which produce this, and many other diseases. Not without good reason then, doth Salust. Salvianns, l. 2. c. 1. and Leonartus Jacchinus in 9. Rhafis. Mercurialis, Arculanus, and many other, set down a immoderate exercise, as a most forcible cause of melancholy.

vit. Christ. cap. 44. cibos crudos in venas rapit, qui putrescentes illic spiritus animales insciunt. z Crudi hec humoris copia per venas aggreditur, unde morbi multiplices. a Immodicum exercitium.

Opposite to Exercise, is Idleness (the badge of Gentry) or want of Exercise, the bane of body and mind, the nurse of naughtiness, step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, and a sole cause of this and many other maladies, the Devils cushion, as b Gualter calls it, his pillow and chief repofal. For the mind can never rest, but still meditates on one thing or other, except it be occupied about some honest business, of his own accord it rusheth into melancholy. c As too much and violent exercise offends on the one side, so doth an idle life on the other, (saith Crato) it fills the body full of flegm, gross humours, and all manner of obstructions, rheums, catarrhs, &c. Rhafis, cont. lib. 1. tract. 9. accounts of it as the greatest cause of melancholy. am sponte delabatur. c Crato consil. 21. ut immodica corporis exercitatio nocet corporibus, ita vita deserta, & otiosa: otium, animal pituitosum reddit, viscerum obstructions & crebras fluxiones, & morbos concitat.

choly.

d Et vidi quod una de rebus que magis generat melancholiam, est otiositas. e Reponitur otium ab aliis causa, & hoc à nobis observatum eos huic malo magis obnoxios qui plane otiosi sunt, quam eos qui aliquo munere versantur exequendo. f De Tranquil. animæ. Sunt qua ipsum otium in animi conjicit agilitudinem. g Nihil est quod æquè melancholiam aliat ac augeat, ac otium & abstinentia à corporis & animi exercitationibus. h Nihil magis excæcat intellectum, quam otium. Gordonius de observat. vit. hum. lib. 1. i Path. lib. 1. cap. 17. exercitatio intermissio, intertem calorem, languidos spiritus, & ignavos, & ad omnes actiones seniores reddit, cruditates, obstructions, & excrementorum proventus facit. k Hor. Ser. 1. Sat. 3. i Seneca.

choly. d I have often seen (saith he) that idleness begets this humour more than anything else. Montaltus, c. 1. seconds him out of his experience, e They that are idle are far more subject to melancholy, than such as are conversant or employed about any office or business. f Plutarch reckons up idleness for a sole cause of the sickness of the soul: They are they (saith he) troubled in mind, that have no other cause but this. Homer, Iliad. 1. brings in Achilles eating of his own heart in his Idleness, because he might not fight. Mercurialis, consil. 86. for a melancholy young man urgeth g it is a chief cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftner than idleness. A disease familiar to all idle persons, an inseparable companion to such as live at ease, *Pingui otio desidiosè agentes*, a life out of action, and have no calling or ordinary employment to busie themselves about, that have small occasions; and though they have, such is their laziness, dulness; they will not compose themselves to do ought, they cannot abide work, though it be necessary, easie, as to dress themselves, write a Letter, or the like; yet as he that is benumbed with cold, sits still shaking, that might relieve himself with a little exercise or stirring, do they complain, but will not use the facile and ready means to do themselves good; and so are still tormented with melancholy. Especially if they had been formerly brought up to business, or to keep much company, and upon a sudden come to lead a sedentary life, h it crucifies their souls, and seazeth on them in an instant; for whilest they are any ways employed, in action, discourse, about any business, sport or recreation, or in company to their liking, that are very well; but if alone or idle, tormented instantly again; one days solitariness, one hours sometimes, doth them more harm, than a weeks physick, labour and company can do good. Melancholy seazeth on them forthwith being alone, and is such a torture, that as wise Seneca well saith, *Malo mihi malè quam molliter esse*, I had rather be sick than idle. This idleness is either of body or mind: That of body is nothing but a kind of benumbing laziness, intermitting exercise, which if we may believe i Fernelius, causeth crudities, obstructions, excremental humours, quenched the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever. k *Neglectis urenda filix innascitur agris*. As Fern grows in untild grounds, and all manner of weeds, so do gross humours in an idle body, *Ignavum corrumpunt otia corpus*. A horse in a stable that never travel, a hawk in a Mew that seldom flies, are both subject to diseases; which left unto themselves, are most free from any such incumbrances. An idle dog will be mangy, and how shall an idle person think to escape? Idleness of the mind, is much worse than this of the body; wit without employment, is a disease, l *Erugo*

animi, rubigo ingenii: the rust of the soul, m a plague, a hell it self, *Maximum animi nocumentum*, Galen calls it. n As in a standing pool, worms and filthy creepers increase, (& vitium capiunt ni moveantur aquæ, the water it self putrifies, and air likewise, if it be not continually stirred by the wind) so do evil and corrupt thoughts in an idle person, the soul is contaminated. In a Common-wealth, where is no publick enemy, there is likely civil wars, and they rage upon themselves: this body of ours, when it is idle, and knows not how to bestow it self, macerates and vexeth it self with cares, griefs, false-fears, discontents, and suspicions; it tortures and preys upon his own bowels, and is never at rest. Thus much I dare boldly say, He or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let them have all things in abundance, and felicity, that heart can wish and desire, all contentment, so long as he or she, or they are idle, they shall never be pleased, never well in body and mind, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasie or other. And this is the true cause that so many great men, Ladies, and Gentlewomen, labour of this disease in Countrey and City; for idleness is an appendix to Nobility, they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide) and company to their desires; and thence their bodies become full of gross humours, wind, crudities, their minds disquieted, dull, heavy, &c. care, jealousy, fear of some diseases, sullen fits, weeping fits seize too o familiarly on them. For what will not fear and phantasie work in an idle body? what distempers will they not cause? when the children of * Israel murmured against Pharaoh in Egypt, he commanded his officers to double their task, and let them get straw themselves, and yet make their full number of Brick; for the sole cause why they mutiny, and are evil at ease, is, they are idle. When you shall hear and see so many discontented persons, in all places where you come, so many several grievances, unnecessary complaints, fears, suspicions, the best means to redress it, is to set them a work, so to busie their minds; for the truth is, they are idle. Well they may build Castles in the air for a time, and sooth up themselves with phantastical and pleasant humours, but in the end they will prove as bitter as gall, they shall be still I say discontent, suspicious, p fearful, jealous, sad, fretting and vexing of themselves; so long as they be idle, it is impossible to please them, *Otio qui nescit uti, plus habet negotii quam qui negotium in negotio*, as that q Agellius could observe: He that knows not how to spend his time, hath more

51
in Merorim animi, & maciem, Plutarch calls it. n Sicut in stagno generantur vermes, sic & otio male cogitationes, Sen.

o Now this leg, now that arm, now their head, heart, &c. * Exod. 5. * (For they cannot well tell what aileth them, or what they would have themselves) my heart, my head, my husband, my son, &c. p Pro. 18. Pigrum deficiet timor. Heautontimorumenon. q Lib. 19. c. 10.

52

* Plantus
Prol.
Mosfel.

more business, care, grief, anguish of mind, than he that is most busie in the midst of all his business. *Otiosus animus nescit quid velit*: An idle person (as he follows it) knows not when he is well, what he would have, or whither he would go, *Quum illuc ventum est, illinc lubet*, he is tired out with every thing, displeased with all, weary of his life: *Nec bene domi, nec militie*, neither at home, nor abroad, *errat, & prater vitam vivitur*, he wanders, and lives besides himself. In a word, What the mischievous effects of laziness and idleness are, I do not find any where more accurately expressed, than in these verses of

Philolaches in the * Comical Poet, which for their elegance, I will in part insert.

Novarum adium esse arbitror similem ego hominem,

Quando hic natus est: Ei rei argumenta dicam.

Aedes quando sunt ad amussim expolite, Quisque laudat fabrum, atque exemplum expetit, &c.

At ubi illò migrat nequam homo indiligensque, &c.

Tempestas venit, confringit regulas, imbricesque,

Putrificat aer operam fabri, &c.

Dicam ut homines similes esse adium arbitremini,

Fabri parentes fundamentum substruunt liberorum,

Expoliunt, docent literas, nec parcunt sumptui,

Ego autem sub fabrorum potestate frugi fui,

Postquam autem migravi in ingenium meum,

Perdidi operam fabrorum illico, oppidò,

Venit ignavia, ea mihi tempestas fuit,

Adventuque suo grandinem & imbrem attulit,

Illa mihi virtutem deturbavit, &c.

A young man is like a fair new house, the Carpenter leaves it well built, in good repair, of solid stuff; but a bad tenant lets it rain in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring us up in our youth, in all manner of vertuous education; but when we are left to our selves, Idleness as a tempest drives all vertuous motions out of our minds, & *nihili sumus*, on a sudden, by sloth and such bad ways, we come to naught.

Cozen German to Idleness, and a concomitant cause, which goes hand in hand with it, is *nimia solitudo*, too much solitariness, by the testimony of all Physicians, Cause and Symptom both; but as it is here put for a cause, it is either coact, enforced, or else voluntary. Enforced solitariness is commonly seen in Students, Monks, Friars, Anchorites, that by their order and course of life, must abandon all company, society of other men, and betake themselves to a private cell: *Otio superstioso seclusi*, as *Bale* and *Hospinian* well term it, such as are the *Carthusians* of our time, that eat no flesh (by their order) keep perpetual silence, never go abroad. Such as live in prison, or some desert place, and cannot have company, as many of our Countrey

Gentlemen do in solitary houses, they must either be alone without companions, or live beyond their means, and entertain all comers as so many hostes, or else converse with their servants and hindes, such as are unequal, inferiour to them, and of a contrary disposition; or else as some do, to avoid solitariness, spend their time with leud fellows in Taverns, and in Ale-houses, and thence addict themselves to some unlawful disports, or dissolute courses. Divers again are cast upon this rock of solitariness for want of means, or out of a strong apprehension of some infirmity, disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves to others company. *Nullum solum infelici gratius, solitudine, ubi nullus sit qui miseriam exprobet*; this enforced solitariness takes place, and produceth his effect soonest in such as have spent their time jovially, peradventure in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desert Country Cottage far off, restrained of their liberty, and barred from their ordinary associates: Solitariness is very irksome to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitariness is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horn, or some Sphinx to this irrevocable gulf, a primary cause *Piso* calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole dayes, and keep their Chambers, to walk alone in some solitary Grove, betwixt Wood and Water, by a Brook side, to meditate upon some delightful and pleasant Subject, which shall affect them most; *amabilis insania*, and *mentis gratissimus error*: A most incomparable delight it is so to melancholize, and build Castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done: *Blanda quidem ab initio*, saith *Lemnius*, to conceive and meditate of such pleasant things, sometimes, *Present, past or to come*, as *Rhasis* speaks. So delightful these toys are at first, they could spend whole days and nights without sleep, even whole years alone in such contemplations, and phantastical meditations, which are like unto dreams, and they will hardly be drawn from them, or willingly interrupt, so pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business, they cannot address themselves to them, or almost to any study or employment, these phantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, and detain them, they cannot I say go about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is lead round about an Heath with a *Puck* in the night, they run earnestly on in this labyrinth of anxious and solicitous melancholy

A quibus malum, velut à primaria causa, occasionem nactum est.

† Fucundæ rerum presentium, præteritarum, & futurarum meditatio.

† Piso,
Montaltus,
Mercurialis, &c.

lancholy meditations, and cannot well or willingly refrain, or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humours, until at last the Scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh and distasteful subjects. Fear, sorrow, suspicion, *subrusticus pudor*, discontent, cares, and weariness of life surprize them in a moment, and they can think of nothing else, continually suspecting, no sooner are their eyes open, but this infernal plague or Melancholy seizeth on them, and terrifies their souls, representing some dismal object to their minds, which now by no means, no labour, no persuasions they can avoid, *hæret lateri lethalis arundo*, they may not be rid of it, "they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kind of solitariness to be embraced, which the Fathers so highly commended, * *Hierom*, *Chrysostom*, *Cyprian*, *Austin*, in whole Tracts, which *Petrarch*, *Erasmus*, *Stella*, and others, so much magnifie in their books; a Paradise, an Heaven on Earth, if it be used aright, good for the body, and better for the soul: As many of those old Monks used it, to divine contemplations, as *Simulus* a Courtier in *Adrians* time, *Dioclesian* the Emperour retired themselves, &c. in that sense, *Vatia solus scit vivere*, *Vatia* lives alone, which the Romans were wont to say, when they commended a Country life. Or to the bettering of their knowledge, as *Democritus*, *Cleanthes*, and those excellent Philosophers have ever done, to sequester themselves from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tusculan*, *Jovius* study, that they might better *vacare studiis & Deo*, serve God, and follow their studies. Methinks therefore our too zealous in-vators were not so well advised in that general subversion of Abbies and religious houses, promiscuously to fling down all, they might have taken away those gross abuses crept in amongst them, rectified such inconveniencies, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefathers devotion, consecrated to pious uses; some Monasteries and Collegiate Cells might have been well spared, and their revenues otherwise employed, here and there one, in good Towns or Cities at least, for men and women of all sorts and conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous, or fit to marry; or otherwise willing to be troubled with common affairs, and know not well where to bestow themselves, to live apart in, for more conveniency, good education, better company sake, to follow their studies (I say) to the perfection of arts and sciences, common good, and as some truly devoted Monks of old had done, freely and truly to serve God. For these men are neither solitary, nor idle, as the Poet made answer to the

husbandman in *Æsop*, that objected idleness to him; he was never so idle as in his company; or that *Scipio Africanus* in *Tully*, *Nunquam minus solus, quam cum solus; nunquam minus otiosus, quam quum esset otiosus*; never less solitary, than when he was alone, never more busie, than when he seemed to be most idle. It is reported by *Plato* in his dialogue *de Amore*, in that prodigious commendation of *Socrates*, how a deep meditation coming into *Socrates* mind by chance, he stood still musing, *codem vestigio cogitabundus*, from morning to noon, and when as then he had not yet finished his meditation, *perstabat cogitans*, he so continued till the evening the souldiers (for he then followed the Camp) observed him with admiration, and on set purpose watched all night, but he persevered immoveable *ad exortum solis*, till the Sun rose in the morning, and then saluting the Sun, went his wayes. In what humour constant *Socrates* did thus, I know not, or how he might be affected, but this would be pernicious to another man; what intricate business might so really possess him, I cannot easily guess; But this is *otiosum otium*, it is far otherwise with these men, according to * *Seneca*, *Omnia nobis mala solitudo persuadet*; this solitude undoeth us, *pugnatum vitâ sociali*; 'tis a destructive solitariness. These men are Devils alone, as the saying is, *Homo solus aut Deus, aut Demon*: a man alone, is either a Saint or a Devil, *mens ejus aut languescit, aut tumescit*; and * *Va* soli in this sense, woe be to him that is so alone. These wretches do frequently degenerate from men, and of sociable creatures become beasts, monsters, inhumane, ugly to behold, *Misanthropi*; they do even loath themselves, and hate the company of men, as so many *Timons*, *Nebuchadnezzars*; by too much indulging to these pleasing humours, and through their own default. So that which *Mercurialis consil. 11*. sometimes expostulated with his melancholy patient, may be justly applied to every solitary and idle person in particular. ² *Natura de te videtur conqueri posse, &c.* Nature may justly complain of thee, that whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a Soul, so many good parts, and profitable gifts, thou hast not only contemned and rejected, but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with riot, idleness, solitariness, and many other wayes, thou art a traitour to God and Nature, an enemy to thy self and to the world. *Perditio tua ex te*; thou hast lost thy self wilfully, cast away thy self, thou thy self art the efficient cause of thine own misery, by not resisting such vain cogitations, but giving way unto them.

53
y Offic. 3.

* Eccl. 4.

z Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum a Deo ac utile donum, non contempsisti modo, verum corrupisti, fastidisti, perdidisti, optimam temperaturam otio, crapula, & aliis vitæ erroribus.

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SUBSECT. 7.

Sleeping and waking, causes.

WHAT I have formerly said of Exercise, I may now repeat of Sleep. Nothing better than moderate sleep, nothing worse than it, if it be in extreams, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep over-much; *Somnus supra modum prod-est*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, than waking, yet in some cases sleep may do more harm than good in that flegmatick, swinish, cold, and sluggish melancholy, which *Melancthon* speaks of, that thinks of waters, fighting most part, &c. ^a It duls the Spirits, if overmuch, and senses, fills the head full of gross humours, causeth distillations, rheumes, great store of excrements in the brain, and all the other parts, as ^b *Fuschius* speaks of them, that sleep like so many Dormice. Or if it be used in the day time, upon a full stomach, the body ill composed to rest, or after hard meats, it increaseth fearful dreams, *Incubus*, night walking, crying out, and much unquietness; such sleep prepares the body, as ^c one observes, to many perilous diseases. But as I have said, waking overmuch, is both a symptome, and an ordinary cause. It causeth driness of the brain, frensie, dotage, and makes the body dry, lean, hard, and ugly to behold, as ^d *Lemnius* hath it. The temperature of the Brain is corrupted by it, the humours adust, the eyes made to sink into the head, choler increased, and the whole body inflamed: and, as may be added out of *Galen* 3. de sanitate tuenda, *Avicenna* 3. 1. ^e it overthrowes the natural heat, it causeth crudities, hurts concoction, and what not? Not without good cause therefore *Crato* consil. 21. lib. 2. *Hildeheim* spicel. 2. de delir. & *Mania*, *Jacchinus*, *Arculanus* on *Rhasis*, *Guianerius* and *Mercurialis*, reckon up this over-much waking, as a principal cause.

^a *Vita Alexand.* *delirium, corpus aridum facit, squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem augit.*
^b *Naturalem calorem dissipat, laesa concoctione cruditates facit. Attenuant juvenum vigilat corpora noctes.*

MEMB. 3.
SUBSECT. 1.

Passions and perturbations of the mind, how they cause Melancholy.

AS that *Gymnosophist* in ^f *Plutarch*, made answer to *Alexander*, (demanding which spake best.) Every one of his fellows did speak better than the other: so may I say of these causes; to him that shall require which is the greatest, every one is more grievous than other, and this of Passion the greatest of all. A most frequent and ordinary

cause of Melancholy, ^g *fulmen perturbativum* (*Picolomineus* calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosm, and many times subverts the good estate and temperature of it. For as the Body works upon the mind, by his bad humours, troubling the Spirits, and sending gross fumes into the Brain; and so per consequens disturbing the Soul, and all the faculties of it,

* *Corpus onustum,*

Hesternis vitiis animum quoque pergravat una, with fear, sorrow, &c. which are ordinary symptomes of this Disease: so on the other side, the mind most effectually works upon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despair, cruel diseases, and sometimes death it self. Inasmuch, that it is most true which *Plato* saith in his *Charmides*: *omnia corporis mala ab animo procedere*; all the

^h mischiefs of the body, proceed from the soul: ⁱ *Democritus* in ^j *Plutarch* urgeth, *Damnata* *iri animam a corpore*, if the Body should in this behalf, bring an action against the Soul, surely the Soul would be cast and convicted, that by her supine negligence, had caused such inconveniences, having authority over the Body, and using it for an instrument, as a Smith doth his hammer (saith ^k *Cyprian* imputing all those vices and maladies to the Mind. Even so doth ^l *Philostatus*, *non coinquinatur corpus, nisi consensu anime*; the Body is not corrupted, but by the Soul. ^m *Lodovicus Vives* will have such turbulent commotions proceed from Ignorance, and Indiscretion. All Philosophers, impute the miseries of the Body to the Soul, that should have governed it better, by command of reason, and hath not done it. The *Stoicks* are altogether of opinion (as ⁿ *Lipsius*, and ^o *Piccolomineus* record) that a wise man should be *ἀπαθής*, without all manner of passions and perturbations whatsoever, as ^p *Seneca* reports of *Cato*, the ^q *Greeks* of *Socrates*, and ^r *Jo. Aubanus* of a Nation in *Africk*, so free from passion, or rather so stupid, that if they be wounded with a sword, they will only look back. ^s *Lanctantius* 2. instit. will exclude fear from a wise man: others except all, some the greatest passions. But let them dispute how they will, set down in *Thesi*, give precepts to the contrary; we find that of ^t *Lemnius* true by common experience; No mortal man is free from these perturbations: Or if he be so, sure he is either a god, or a block. They are born and bred with us, we have them from our parents by inheritance, *A parentibus habemus malum hunc assem*, saith ^u *Pelezius*, *Nascitur una nobiscum, aliturque*, 'tis propagated from Adam, Cain was melancholy, * as *Austin* hath it, and who is not? Good discipline, Education, Philosophy, Divinity (I cannot deny) may mitigate

non ducatur: qui non movetur, aut saxum, aut Deus est. u Instit. 1. 2. de humanorum affect. morborumque curat. * Epist. 105.

and

and restrain these passions in some few men at some times, but most part they domineer and are so violent, * that as a torrent, (*torrens velut aggere rupto*) bears down all before, and overflows his banks, *sternit agros, sternit sata*, they overwhelm Reason, Judgement, and pervert the temperature of the Body: *Fertur y Virg. y equis auriga, nec audit currus habenas,* Now such a man (saith ^z Austin) that is so led, in a wise mans eye, is no better than he that stands upon his head. It is doubted by some, *Gravioresne morbi à perturbationibus, an ab humoribus*, whether humours or perturbations cause the more grievous maladies. But we find that of our Saviour, *Mat. 26. 41.* most true, *The spirit is willing, the flesh is weak*, we cannot resist: And this of ^a Philo Judeus, *Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health.* *Vives* compares them to ^b Winds upon the Sea, some only move as those great gales, but others turbulent quite overturn the ship. Those which are light, easie, and more seldom, to our thinking, do us little harm, and are therefore contemned of us: Yet if they be reiterated, ^c as the rain (saith Austin) doth a stone, so do these perturbations penetrate the mind: ^d And (as one observes) produce an habit of Melancholy at the last, which having gotten the mastery in our souls, may well be called diseases.

^b *Frena*
& stimuli animi, velut in mari quedam aures leves, quedam placide, quedam turbulentæ: sic in corpore quedam affectiones excitant tantum, quedam ita movent, ut de statu judicii depellant. c ut gutta lapidem, sic paulatim hæc penetrant animum. d usu valentes recte morbi animi vocantur.

How these passions produce this effect, ^c *Agrippa* hath handled at large, *Occult. Philosoph. l. 11. c. 63. Cardan, l. 14. subtil. Lemnius, l. 1. c. 12. de occult. nat. mir. & lib. 1. cap. 16. Suarez, Met. disput. 18. sect. 1. art. 25. T. Bright, cap. 12. Of his Melancholy Treatise.* Wright the Jesuite, in his Book of the Passions of the Mind, &c. Thus in brief, To our imagination cometh by the outward sense or memory, some object to be known (residing in the foremost part of the brain) which he misconceiving or amplifying, presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the Brain to the Heart, by certain secret channels, and signifie what good or bad object was presented; ^f which immediately bends it self to prosecute, or avoid it; and withal, draweth with it other humours to help it: So in pleasure, concur great store of purer spirits; in sadness, much melancholy blood; in ire, choler. If the Imagination be very apprehensive, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humours in the body be likewise prepared, and the temperature it self ill or well disposed, the passions are longer and

stronger: So that the first step and fountain of all our grievances in this kind, is ^g *læsa Imaginatio*, which mis-informing the Heart, ^g *Spiritus & sanguis à læsa Imaginatione contaminantur, huiusmodi mutationes immutant, Pifo.* causeth all these distemperatures, alteration and confusion of spirits and humours. By means of which, so disturbed, concoction is hindered, and the principal parts are much debilitated; as ^h *D^r Navarra* well declared, being consulted by *Montanus* about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities and thick spirits ingendred with melancholy blood. The other parts cannot perform their functions, having the spirits drawn from them by vehement passion, but fail in sense and motion; so we look upon a thing, and see it not; hear, and observe not; which otherwise would much affect us, had we been free. I may therefore conclude with ⁱ *Arnoldus*, *Maxima vis est phantasie, & huic uni ferè, non autem corporis intemperiei, omnis melancholice causa est ascribenda:* Great is the force of Imagination, and much more ought the cause of melancholy to be ascribed to this alone, than to the distemperature of the body. Of which Imagination, because it hath so great a stroke in producing this malady, and is so powerful of it self, it will not be improper to my discourse, to make a brief Digression, and speak of the force of it, and how it causeth this alteration. Which manner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of. ^{*} *Beroaldus* his opinion, *Such Digressions do mightily delight and refresh a weary Reader, they are like sawce to a bad stomach, and I do therefore most willingly use them.*

SUBJECT. 2.

Of the force of Imagination.

What Imagination is, I have sufficiently declared in my Digression of the Anatomy of the soul. I will only now point at the wonderful effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continual and ^k strong meditation, untill at length it produceth in some parties real effects, causeth this, and many other maladies. And although this Phantasie of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt, hindered, and hurt. This we see verified in sleepers, which by reason of humours, and concurrence of vapours troubling the Phantasie, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch-ridden (as we call it) if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are

56

1 Scaliz.
exercit.m Qui
quoties vo-
lebat, mor-
tuo similis
jacebat au-
ferens se à
sensibus, &
quum pun-
geretur do-
lorem non
sensit.

n Idem

Nymannus
orat. de
Imaginat.o Verbis
& unctio-
nibus se
consecrantdemoni
pessima mu-
lieres, quiiis ad
opus suum
utitur, &earum
phantasiam
regit, du-
citque adloca ab
ipsis dese-
derata, cor-
pora veroearum sine
sensu per-
manent,que umbra
cooperit
diabolus, utnulli sint
conspicui,& post,
umbra sub-
lata, pro-priis cor-
poribus eas
restituit,l. 3. c. 11.
wier.p Denario
medico.q Solet ti-
mor, præ
omnibusaffectibus,
fortes ima-
ginationesgignere,
post amor,
&c. l. 3.

c. 8.

almost stifled for want of breath; when there is nothing offends, but a concurrence of bad humours, which trouble the Phantasia. This is likewise evident in such as walk in the night in their sleep, and do strange feats: These vapours move the Phantasia, the Phantasia the Appetite, which moving the animal spirits, causeth the body to walk up and down, as if they were awake. *Fracast. l. 3. de intellectu.* refers all Extasies to this force of Imagination, such as lye whole dayes together in a trance: as that Priest whom *Celsus* speaks of, that could separate himself from his senses when he list, and lye like a dead man void of life and sense. *Cardan* brags of himself, that he could do as much, and that when he list. Many times such men, when they come to themselves, tell strange things of Heaven and Hell, what visions they have seen; as that *Sr. Owen* in *Matthew Paris*, that went into *St. Patricks* Purgatory, and the Monk of *Evesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, *Saint Brigets* revelations, *Wier. l. 3. de lamiis c. 11. Cesar Vanninus* in his *Dialogues*, &c. reduceth, (as I have formerly said; with all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of Imagination, and the Devils illusions. The like effects almost are to be seen in such as are awake: How many Chimæras, Anticks, Golden Mountains and Castles in the Air do they build unto themselves? I appeal to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousness, which prefers falsehood, before that which is right and good, deluding the Soul with false shews and suppositions. *P. Bernardus Perottus* will have heresie and superstition to proceed from this fountain; as he falsely imagineth, so he believeth; and as he conceiveth of it, so it must be, and it shall be, *contra gentes*, he will have it so. But most especially in passions and affections, it shews strange and evident effects: what will not a fearful man conceive in the dark? what strange forms of Bugbears, Devils, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions, begets the strongest Imagination (saith *Wierus*) and so likewise love, sorrow, joy, &c. Some dye suddenly, as she that saw her son come from the battel at *Cannæ*, &c. *Jacob* the Patriarch, by force of Imagination, made peckled Lambs, laying peckled rods before his sheep. *Persina* that *Ethiopian* Queen in *Heliandorus*, by seeing the picture of *Perseus* and *Andromeda*, in stead of a Blackmoor, was brought to bed of a fair white child. In imitation of whom belike, an hard favoured fellow in *Greece*, because he and his wife were both deformed, to get a good brood of children, *Elegantissimas imagines in thalamo collocavit*, &c. hung the fairest pictures he could buy for money in his chamber, That his wife

by frequent sight of them, might conceive and bear such children. And if we may believe *Bale*, one of *Pope Nicholas* the thirds Concubines, by seeing of a Bear, was brought to bed of a monster. If a woman (saith *Lemnius*) at the time of her conception, think of another man present, or absent, the child will be like him. Great bellied women, when they long, yield us prodigious examples in this kind, as Moles, Warts, Scars, Harelips, Monsters, especially caused in their children, by force of a depraved phantasia in them: *Ipsam speciem quam animo effigiat, foetui inducit*: She imprints that stamp upon her child, which she conceives unto her self. And therefore *Lodovicus Vives*, lib. 2. de *Christ. fœm.* gives a special caution to great bellied women, That they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or filthy spectacles. Some will laugh, weep, sigh, groan, blush, tremble, sweat, at such things as are suggested unto them by their Imagination. *Avicenna* speaks of one that could cast himself into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned: *Dagebertus* and *Saint Francis* Scars and Wounds, like to those of Christs (if at the least any such were) *Agrippa* supposeth to have hapned by force of Imagination: that some are turned to Wolves, from Men to Women, and Women again to Men (which is constantly believed) to the same Imagination; or from Men to Asses, Dogs, or any other shapes. *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seem to see the picture of a Dog, still in their water, that melancholy men, and sick men, conceive so many phantastical visions, apparitions to themselves, and have such absurd apparitions, as that they are Kings, Lords, Cocks, Bears, Apes, Owls; that they are heavy, light, transparent, great and little, senseless and dead (as shall be shewed more at large, in our * Sections of Symptoms) can be imputed to nought else, but to a corrupt, false, and violent Imagination. It works not in sick and melancholy men only, but even most forcibly sometimes in such as are sound: It makes them suddenly sick, and alters their temperature in an instant. And sometimes a strong conceit or apprehension, as *Valesius* proves, will take away Diseases: in both kinds it will produce real effects. Men if they see but another man tremble, giddy or sick of some fearful disease, their apprehension and fear is so strong in this kind, that they will have the same Disease. Or if by some South-sayer, Wise-man, Fortune-teller, or Physitian, they be told they shall have such a Disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China* (saith

Riccius

c Exped. Riccius the Jesuit) ^c If it be told them that they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they dye upon it. Dr. Coita in his Discovery of ignorant Practitioners of Physick, cap. 8. hath two strange stories to this purpose, what phantasia is able to do. The one of a Parsons wife in Northamptonshire, Anno 1607. that coming to a Physitian, and told by him that she was troubled with the *Sciatica*, as he conjectured, (a disease she was free from) the same night after her return, upon his words, fell into a grievous fit of a *Sciatica*: And such another example he hath of another good wife, that was so troubled with the cramp, after the same manner she came by it, because her Physitian did but name it. Sometimes death it self is caused by force of Phantasia. I have heard of one that coming by chance in company of him that was thought to be sick of the Plague (which was not so) fell down suddenly dead. Another was sick of the Plague with conceit. One seeing his fellow let blood, falls down in a swoon. Another (saith ^d Cardan out of *Aristotle*) fell down dead, (which is familiar to women at any gasly sight) seeing but a man hanged. A Jew in France (saith ^e *Ludovicus Vives* came by chance over a dangerous passage, or plank, that lay over a Brook in the dark, without harm, the next day perceiving what danger he was in, fell down dead. Many will not believe such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, as ^f *Peter Byarus* illustrates it, If they were set to walk upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground. Many (saith *Agrippa*) & strong hearted men otherwise, tremble at such sights, dazel, and are sick, if they look but down from an high place, and what moves them but conceit? As some are so molested by Phantasia; so some again by Fancy alone, and a good conceit are as easily recovered. We see commonly the Tooth-ach, Gout, Falling-sickness, biting of a mad Dog, and many such maladies cured by Spells, Words, Characters, and Charms, and many green wounds by that now so much used *Unguentum Armarium*, magnetically cured, which *Crollius* and *Goclenius* in a book of late have defended, *Libavius* in a just Tract as stiffly contradicts, and most men controvert. All the world knows there is no vertue in such Charms, or Cures, but a strong conceit and opinion alone, as ^h *Pomponatius* holds, which forceth a motion of the humours, spirits, and blood; which takes away the cause of the malady from the parts affected. The like we may say of our Magical effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith ^{*} *Wierus* of Charms, Spells, &c.) we find in our experience, by the same means many are relieved. An Empirick oftentimes,

and a silly Chyrurgion, doth more strange cures, than a rational Physitian. *Nymmannus* gives a reason, because the Patient puts his confidence in him, which *Avicenna* prefers before Art, Precepts, and all Remedies whatsoever. 'Tis opinion alone (saith ^k *Cardan*) that makes, or marrs Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this phantasia of ours affect, turn and wind, so imperiously command our bodies, which as another ^l *Proteus*, or a *Cameleon*, can take all shapes; and is of such force (as *Ficinus* adds) that it can work upon others, as well as our selves. How can otherwise blear-eyes in one man, cause the like affection in another? Why doth one mans yawning ^m, make another yawn? One mans pissing, provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a *Carkass* bleed, when the murderer is brought before it, some weeks after the murder hath been done? Why do Witches and old women, fascinate and bewitch children? but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, *Cesar Vanninus*, *Campanella*, and many Philosophers think, the forcible imagination of the one party, moves and alters the spirits of the other. Nay more, they can caule and cure not only diseases, maladies, and several infirmities, by this means, as *Avicenna* de anim. l. 4. sect. 4. supposeth, in parties remote, but move bodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus*, *Paracelsus*, and some others approve of. So that I may certainly conclude, this strong conceit or imagination, is *astrum hominis*, and the rudder of this our ship, which reason should steer, but over-born by phantasia, cannot manage, and so suffers it self, and this whole vessel of ours to be over-ruled, and often overturned. Read more of this in *Wierus* l. 3. de *Lamiis*, c. 8, 9, 10. *Franciscus Valesius* med. controu. l. 5. cont. 6. *Marcellus Donatus* l. 2. c. 1. de hist. med. mirabil. *Levinus Lemnius* de occult. nat. mir. l. 1. c. 12. *Cardan* l. 18. de rerum var. Corn. *Agrippa* de occult. Philosoph. cap. 64, 65. *Camerarius* 1. Cent. cap. 54. horarum subcis. *Nymmannus* morat. de imag. *Laurentius*, and him that is *instar omnium*, *Fienus*, a famous Physitian of *Antwerp*, that wrote three books de *viribus imaginationis*. I have thus far digressed, because this imagination is the *medium deferens* of passions, by whose means they work and produce many times prodigious effects; and as the phantasia is more or less intended or remitted, and their humours disposed, so do perturbations move, more or less, and take deeper impression.

SUBJECT. 3.

Division of Perturbations.

Perturbations and passions, which trouble the phantasie, though they dwell between the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeal organs of Sense. They are commonlyⁿ reduced into two inclinations, *Irascible*, and *Concupiscible*. The Thomists subdivide them into eleven, six in the *Coveting*, and five in the *Invading*. Aristotle reduceth all to Pleasure and Pain; Plato to Love and Hatred; ^o*Vives* to Good and Bad. If good, it is present, and then we absolutely joy and love: or to come, and then we desire and hope for it: If evil, we absolutely hate it: if present, it is Sorrow: if to come, Fear: These four passions **P** Bernard compares to the wheels of a Chariot, by which we are carried in this world. All other passions are subordinate unto these four, or six, as some will: Love, Joy, Desire, Hatred, Sorrow, Fear: The rest, as Anger, Envy, Emulation, Pride, Jealousie, Anxiety, Mercy, Shame, Discontent, Despair, Ambition, Avarice, &c. are reducible unto the first: and if they be immoderate, they ^q consume the spirits, and melancholy is especially caused by them. Some few discreet men there are that can govern themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meekness, patience, and the like; but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so far from repressing rebellious inclinations, that they give all encouragement unto them, leaving the reins, and using all provocations to further them: bad by Nature, worse by Art, Discipline, ^r Custom, Education, and a perverse will of their own, they follow on, wheresoever their unbridled Affections will transport them, and do more out of custom, self-will, than out of Reason. *Contumax voluntas*, as *Melancthon* calls it, *malum facit*: this stubborn will of ours perverts judgement, which sees and knows what should and ought to be done, and yet will not do it. *Mancipia* gule, slaves to their several lusts, and appetite, they precipitate and plunge^t themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; ^u They seek that at Gods hands, which they may give unto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes. But giving way to these violent passions of fear, grief, shame, revenge, hatred, malice, &c. they are torn in peices, as *Atæon* was with his dogs, and ^u crucifie their own souls.

intelligunt se illud à diis petere, quod sibi ipsis si velint præstare possint, si curis & perturbationibus, quibus assidue se macerant, imperare vellent. ^u Tanto studio miseriarum causas, & alimenta dolorum querimus, vitamque secus felicissimam, tristem & miserabilem efficiamus. *Petrarch. præfat. de Remediis, &c.*

SUBJECT. 4.

Sorrow a cause of Melancholy.

IN this Catalogue of Passions, which so much torment the Soul of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible appetite, may justly be challenged by Sorrow. An inseparable companion, ^x The Mother and daughter of melancholy, ^x *Timor & her Epitome, Symptome, and chief cause*: as ^{maestitia,} *Hippocrates* hath it: They beget one another, ^{si diu perseverent,} and tread in a ring, for Sorrow is both Cause ^{causa & and Symptom} of this disease. How it is a ^{siboles atræ humoris} Symptom shall be shewed in his place. That it is a cause all the world acknowledgeth, ^{sunt, & in} *Dolor* ^{circulum se} *nonnullis insania causa fuit, & aliorum mor-* ^{procreant.} *borum insanabilium*, saith *Plutarch* to *Apol-* ^{Hip. Apoph-} *lonius*; a cause of madness, a cause of many ^{ris. 23. l. 6.} other diseases, a sole cause of this mischief, ^{idem Mor-} *Lemnius* calls it. So doth *Rhasis* cont. l. 1. 19. ^{taltus cap.} *Vi-* ^{rius Fa-} *tract. 9. Guianerius Tract. 15. c. 5.* And if ^{ventinus} it take root once, it ends in despair, as ^{præf.} *Felix* ^{y Multi ex} *Plater* observes, and as in ^{maerore & metu huc} *Cebes* table, may well ^{delapsi} be coupled with it. ^{sunt. Lemn.} *Chrysostom* in his seven- ^{cap. 16.} teenth Epistle to *Olympia*, describes it to be a ^{z Multa} cruel torture of the soul, a most inexplicable ^{cura &} grief, poisoned worm, consuming body and ^{tristitia} soul, and gnawing the very heart, a perpetual ^{faciant ac-} executioner, continual night, profound dark- ^{cedere me-} ness, a whirlwind, a tempest, an ague not ap- ^{lancholiam} pearing, heating worse than any fire, and a ^{(cap. 3. de} battel that hath no end. It crucifies worse ^{mentis} than any Tyrant; no torture, no strappado, no ^{altas ra-} bodily punishment is like unto it. 'Tis the ^{dices agar,} Eagle without question which the Poets fained ^{in veram} to gnaw ^{fixamque} *Prometheus* heart, and no heaviness ^{degenerat} alien. ^{melancholiam & in} *Ecclus.* ^{desperatio-} ^{nem definit.} ^{a ille le-} ^{ctus, ejus} ^{vero soror} ^{desperatio} ^{simul pon-} ^{tur.} ^{b Anima-} ^{rum crudele} ^{tormentum,} ^{dolor inex-} ^{plicabilis,} ^{tinea non} ^{solum offa-} ^{sed corda} ^{pertingens,} ^{perpetuus} ^{carnifex,} ^{vires ani-} ^{ma consu-} ^{mens, jugis} ^{nox, & te-} ^{nebræ profundæ, tempestas & turbo & febris non apparens omni igne va-} ^{lidius incendens; longior, & pugnae finem non habens—Crucem circum-} ^{fert dolor, faciemq; omni tyranno crudeliorem præ se fert.} ^{c Nat. Co-} ^{mes Mythol. l. 4. c. 6.} ^{d Tully 3. Tusc. omnis perturbatio miseria, &} ^{carnificina est dolor.} ^{e M. Drayton in his Her. ep.}

SUBJECT. 5.

Fear, a Cause.

Cosin german to Sorrow, is Fear, or rather a sister, *fidus Achates*, and continual companion, an assistant and a principal agent in procuring of this mischief; a cause and symptom as the other. In a word, as ^o Lib. 3. *Virgil* of the *Harpies*, I may justly say of them both,

*Tristius haud illis monstrum, nec savior ulla
Pestis & ira Deum stygiis sese extulit
undis.*

A sadder monster, or more cruel plague so fell,

Or vengeance of the Gods, ne'r came from Styx or Hell.

This foul fiend of fear was worshipped heretofore as a God by the *Lacedaemonians*, and most of those other torturing *P* affections, and so was sorrow amongst the rest, under the name of *Angerona Dei*, they stood in such awe of them, as *Austin de Civitat. Dei*, lib. 4. cap. 8. noteth out of *Varro*, Fear was commonly ^q adored and painted in their Temples with a Lions head; and as *Macrobius* records *I. 10. Saturnaliū*; ^r In the Calends of January *Angerona* had her holy day, to whom in the Temple of Volupia, or Goddess of pleasure, their *Augures* and *Bishops* did yearly sacrifice; that being propitious to them, she might expell all cares, anguish, and vexation of the mind, for that year following. Many lamentable effects this Fear causeth in men, as to be red, pale, tremble, sweat, ^f it makes sudden cold and heat to come over all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speak, or shew themselves in publick assemblies, or before some great personages, as *Tully* confessed of himself, that he trembled still at the beginning of his speech; and *Demosthenes* that great Orator of Greece before *Philippus*; It confounds voice and memory, as *Lucian* wittily brings in *Jupiter Tragedus*, so much afraid of his auditory, when he was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use *Mercuries* help in prompting. Many men are so amazed and astonished with fear, they know not where they are, what they say; ^t what they do, and that which is worst, it tortures them many dayes before with continual affrights and suspicion. It hinders most honorable attempts, and makes their hearts ake, sad and heavy. They that live in fear are never free, ^u resolute, secure, never merry, but in continual pain: that, as *Vives* truly said, *Nulla est miseria major quam metus*, no greater misery, no rack, nor torture like

consternat, sed & institutum animi omne & laudabilem conatum impedit. Thucydides.

^f It hinders concoction, refrigerates the heart, takes away stomach, colour, and sleep; thickens the blood, (^g *Fernelius* l. 1. c. 18. de morb. causis) contaminates the spirits (^h *Piso*) Overthrows the natural heat, perverts the good estate of body and mind, and makes them weary of their lives, cry out, howl and roar for very anguish of their souls. *David* confessed as much, *Psal.* 38. 8. *I have roared for the very disquietness of my heart.* And *Psal.* 119. 4. part. 4. v. *My soul melteth away for very heaviness*, vers. 38. *I am like a bottle in the smoak.* *Antiochus* complained that he could not sleep, and that his heart fainted for grief, ^f *Christ* himself, *Vir dolorum*, out of an apprehension of grief, did sweat blood, *Mark* 14. His soul was heavy to the death, and no sorrow was like unto his. *Crato* *consil.* 21. l. 2. gives instance in one that was so melancholy by reason of ^g grief: and *Montanus* *consil.* 30. in a noble Matron, ^h that had no other cause of this mischief. *J. S. D.* in *Hildesheim*, fully cured a patient of his, that was much troubled with melancholy, and for many years, ⁱ but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before. Examples are common, how it causeth melancholy, ^k desperation, and sometimes death it self; for (*Ecclus* 38. 15.) *Of heaviness comes death.* *Worldly sorrow causeth death*, *2 Cor.* 7. 10. *Psal.* 31. 10. *My life is wasted with heaviness, and my years with mourning.* Why was *Hecuba* said to be turned to a Dog? *Niobe* into a Stone? but that for grief she was senseless and stupid. *Severus* the Emperour ^l dyed for grief; and how ^m many myriads besides?

Tanta illi est feritas, tanta est insania luctus. *Melancthon* gives a reason of it, ⁿ the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulbeth them, sorrow strikes the heart, makes it tremble and pine away, with great pain: And the black blood drawn from the spleen, and diffused under the ribs, on the left side, makes those perilous hypocondriacal convulsions, which happen to them that are troubled with Sorrow.

^k *Vives* 3. de anima, c. de mærore. *Sabin.* in *Ovid.* 1 *Herodiani.* l. 3. mærore magis quam morbo consumptus est. ^m *Bothwellius* atribularius obiit *Brizarrus* *Genuens* hist. &c. ⁿ *Mæstitia* cor quasi percussum constringitur, tremit & languescit cum acrisensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos status facit, quod sæpe accidit iis, qui diuturna cura & mæstitia conflictantur. *Melancthon*

60

x Lib. de
fortitudine
& virtute
Alexandri,
ubi prout
res adfuit
terribilis.

a Sect. 2.

Mem. 3.

Subl. 2.

b Sect. 2.

Mem. 4.

Subl. 3.

c Subtil.

18. lib. ti-

mor attra-

hit ad se

Demonas,

timor &

error mul-

tum in ho-

minibus

possunt.

d Lib. 2.

Spectris

ca. 3. for-

tes raro

spectra vi-

dent, quia

minus ti-

ment.

e Vita e-

jus.

f Sect. 2.

Memb. 4.

Subl. 7.

g De virt.

& vitiis.

h Com. in

Arist. de

Anima.

unto it, ever suspicious, anxious, solicitous, they are childishly drooping without reason, without judgement, * especially if some terrible object be offered, as Plutarch hath it. It causeth oftentimes sudden madness, and almost all manner of diseases, as I have sufficiently illustrated in my ^a Digression of the force of Imagination, and shall do more at large in my section of ^b Terrours. Fear makes our Imagination conceive what it list, invites the devil to come to us, as ^c Agrippa and Cardan avouch, and tyrannizeth over our Phantasie more than all other affections, especially in the dark. We see this verified in most men, as ^d Lavater saith, *Que metuunt, fingunt*; what they fear they conceive, and feign unto themselves; they think they see Goblins, Hags, Devils, and many times become melancholy thereby. Cardan subtil. lib. 18. hath an example of such an one, so caused to be melancholy (by sight of a bugbear) all his life after. Augustus Caesar durst not sit in the dark, nisi aliquo assidente, saith ^e Suetonius, *Nunquam tenebris evigilavit*. And 'tis strange what women and children will conceive unto themselves, if they go over a Church-yard in the night, lye, or be alone in a dark room, how they sweat and tremble on a sudden. Many men are troubled with future events, foreknowledge of their fortunes, destinies, as Severus the Emperour, Adrian, and Domitian, *Quod sciret ultimum vite diem*, saith Suetonius, *valde sollicitus*, much tortured in mind because he foreknew his end; with many such, of which I shall speak more opportunely in ^f another place. Anxiety, mercy, pitty, indignation, &c. and such fearful branches derived from these two stems of fear and sorrow, I voluntarily omit; read more of them in ^g Carolus Pascalius, ^h Dandinus, &c.

SUBJECT. 6.

Shame and Disgrace Causes.

Shame and Disgrace cause most violent passions, and bitter pangs. *Ob pudorem & dedecus publicum, ob errorem commissum saepe moventur generosi animi* (Felix Plater lib. 3. de alienat. mentis) Generous minds are often moved with shame, to despair for some publick disgrace. And he, saith Philo lib. 2. de provid. dei, ^h That subjects himself to fear, grief, ambition, shame, is not happy, but altogether miserable, tortured with continual labour, care, and misery. It is as forcible a batterer as any of the rest: ⁱ Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (Tul. offic. l. 1.) they can severely contemn pleasure, bear grief indifferently, but they are quite ^k battered and broken with it. ⁱ Multi contemnunt mundi strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem, repulsam. Voluptatem severissime contemnunt, in dolore sunt molliores, gloriam negligunt, franguntur infamia. ^k Gravius contumeliam ferimus quam detrimentum, ni abjecto nimis animo simus. Plut. in Timol.

ken with reproach and obloquy: (*siquidem vita & fama pari passu ambulant*) and are so dejected many times for some publick injury, disgrace, as a box on the ear, by their inferior, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it: *Spiritus altos frangit & generosos: Hieronym. Aristotle* because he could not understand the motion of Euripus, for grief and shame drowned himself: *Celius Rodiginus antiquar. lec. lib. 29. cap. 8. Homerus pudore consumptus*, was swallowed up with this passion of shame, ^l because he could not unfold the fishermen's riddle. Sophocles killed himself, ^m for that a Tragedy of his was hissed off the stage: *Valer. max. lib. 9. cap. 12. Lucretia stabbed her self*, and so did ⁿ Cleopatra, when she saw, that she was reserved for a triumph, to avoid the infamy. Antonius the Roman, ^o after he was overcome of his enemy, for three dayes space sat solitary in the fore-part of the Ship, abstaining from all company, even of Cleopatra her self, and afterwards for very shame, butchered himself, Plutarch vita ejus. Apollonius Rhodius ^p wilfully banished himself, forsaking his countrey, and all his dear friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23. Ajax ran mad, because his armes were adjudged to Ulysses. In China 'tis an ordinary thing for such as are excluded in those famous tryals of theirs, or should take degrees, for shame and grief to lose their wits, ^q Mat. Riccius expedit. ad Sinas l. 3. c. 9. Hostriatus the Fryer took that book which Reuclin had writ against him, under the name of *Epist. obscurorum virorum*, so to heart, that for shame and grief he made away himself, ^r Jovius in elogiis. A grave and learned Minister, and an ordinary Preacher at Almar in Holland, was (one day as he walked in the fields for his recreation) suddenly taken with a lask or looseness, and thereupon compelled to retire to the next ditch; but being ^s surprized at unawares, by some Gentlemen of his Parish, wandering that way; was so abashed, that he did never after shew his head in publick; or come into the Pulpit, but pined away with Melancholy: (Pet. Forestus med. observat. lib. 10. observat. 12.) So shame amongst other passions can play his prize.

examine excluduntur. ^r Hostriatus cucullatus adeo graviter ob Reuclini librum, qui inscribitur, Epistolae obscurorum virorum, dolore simul & pudore sanciat, ut seipsum interfecerit. ^s Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem, quod illi illum crimine accusarent.

I know there be many base, impudent, brazen-faced rogues, that will ^t Nulla pallefcere culpa, be moved with nothing, take no infamy or disgrace to heart, laugh at all; let them be proved perjured, stigmatized, convict rogues, thieves,

thieves, traitours, lose their ears, be whipped, branded, carted, pointed at, hissed, reviled, and derided with ^u *Ballio* the Baud in *Plautus*, they rejoyce at it, *Cantores probos*; *babe* and *Bombax*, what care they? We have too many such in our times,

— *Exclamat Melicerta perisse*
— *Frontem de rebus.*

Yet a modest man, one that hath grace, a generous spirit, tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather give myriads of crowns, lose his life, than suffer the least defamation of honour, or blot in his good name. And if so be that he cannot avoid it, as a Nightringle, *Que cantando victa moritur*, (saith ^x *Mizaldus*), dies for shame, if another bird sing better, he languisheth and pineth away in the anguish of his spirit.

pernitias adolescentum. B. acerrime. Ps. fur. B. babe. Ps. fugitive. B. bombax. Ps. frans populi. B. Planissime. Ps. impure leno, canum. B. cantores probos. Pseudolus act. 1. Scen. 3. x Cent. 7. e Plinio.

SUBJECT. 7.

Envy, Malice, Hatred, Causes.

ENvy and Malice, are two links of this chain, and both, as *Guianerius Tract. 15. cap. 2.* proves out of *Galen 3. Aphorisme, com. 22.* y cause this malady by themselves, especially if their bodies be otherwise disposed to Melancholy. 'Tis *Valescus de Taranta*, and *Felix Platerus* observation, ² Envy so gnawes many mens hearts, that they become altogether melancholy. And therefore belike *Solomon, Prov. 14. 13.* calls it, the rotting of the bones, *Cyprian, vulnus occultum*;

— ^a *Siculi non invenere tyranni*

Majus tormentum —

The *Sicilian* tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-eyd, ^b pale, lean, and ghastly to behold, *Cyprian ser. 2. de zelo & livore.* ^c As a Moleth gnaws a garment, so, saith *Chyostome*, doth envy consume a man: to be a living Anatomy: a Skeleton, to be a lean and ^d pale carcass, quickned with a ^e fiend, *Hall in Charact.* for so often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honours, offices, or the like, he repines and grieves.

— ^f *intabescitq; vivendo*

Successus hominum—suppliciumque suum est. He tortures himself if his equal, friend, neighbour be preferred, commended, do well, if he understand of it, it gauls him afresh, and no greater pain can come to him, than to hear of another mans well-doing, 'tis a dagger at his heart every such object. He looks at him, as

^d *Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, livent rubigine dentes. c Diaboli expressa Imago, toxicum charitatis, venenum amicitie, abyssus mentis, non est eo monstruosus monstrum, damnosus damnum; urit, torret, discruciat macie & squalore conficit. Auslin. Domin. primi. Advent. f Ovid.*

they that fell down in *Lucians* rock of honour, with an envious eye; and will damage himself, to another a mischief: *Atque cadet subito, dum super hoste cadat.* As he did in *Aesop*, lose one eye willingly, that his fellow might lose both, or that rich man in ^{*} *Quintilian* that

poysoned the flowers in his garden, because his neighbours Bees should get no more honey from them. His whole life is sorrow, and every word he speaks a *Satyre*, nothing fats him but other mens ruines. For to speak in a word, Envy is nought else but *Tristitia de bonis alienis*; sorrow for other mens good, be it present, past, or to come: & *gaudium de adversis*, and ^g joy at their harms, opposite to

mercy, ^h which grieves at other mens mischances, and misaffects the body in another kind; so *Damascen* defines it, *lib. 2. de orthod. fid. Thomas 2. 2. quant. 36. art. 1. Aristotele 1. 2. Rhet. c. 4. & 10. Plato Philebo. Tully 3. Tusc. Greg. Nic. 1. de virt. anima. c. 12. Basil. de Invidia. Pindarus Od. 1. ser. 5.* and we find it true. 'Tis a common disease,

and almost natural to us, as ⁱ *Tacitus* holds, to envy another mans prosperity. And 'tis in most men an incurable disease. ^k *I have read*, saith *Marcus Aurelius*, *Greek, Hebrew, Chaldee Authors*, I have consulted with many wise men, for a remedy for envy, I could find none, but to renounce all happiness, and to be a wretch, and miserable for ever. 'Tis

the beginning of hell in this life, and a passion not to be excused. ^l Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sins last but for a while, the gut may be satisfied, anger remits, hatred hath an end, envy never ceaseth. *Cardan lib. 2. de sap. Divine* and humane examples are very familiar, you may run and read them, as that of *Saul* and *David*;

Cain and *Abel*, *angebatur illum non proprium peccatum, sed fratris prosperitas*, saith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* envied her sister, being barren, *Gen. 30.* *Josephs* brethren him, *Gen. 37.* *David* had a touch of this vice, as he confesseth ^m *Psal. 37.* ⁿ *Jeremy* and ^o *Habbakuk*, they repined at others good, but in the end they corrected themselves. *Psal. 75. fret not thyself, &c.* *Domitian* spited *Agricola* for his worth, *P* that a private man should be so much

glorified. ^q *Cecinna* was envied of his fellow Citizens, because he was more richly adorned. But of all others, ^r women are most weak, *ob pulchritudinem invidie sunt feminae* (*Museus*) aut amat, aut odit, nihil est tertium (*Granatensis*.) They love, or hate, no medium amongst them. *Implacabiles ple-*

rumque lasa mulieres, Agrippina like, ^s A woman if she see her neighbour more neat or ele-

gant; *habet, aut voluptatem; sola invidia utraque caret; reliqua vitia finem habent, ira deservescit, gula satiat, odium finem habet, invidia nunquam quiescit, m urebat me amulatio propter stultos. n Hier. 12. i. o Hab. 1. p Invidit privati nomen supra principis attoli. q Tacit. Hist. lib. 2. part. 6. r Peritura dolore & invidia, si quem viderint ornatorem se in publicum prodisse: Platina dial. amorum. f Ant. Guianerius lib. 2. cap. 8. vim. M. Aurelii femina vicinam elegantius se vestitam videns, leone instar in virum insurgit, &c.*

^{13. lineae}
^{flores male-}
^{ficus succis}
^{in venenum}
^{mella con-}
^{vertens.}

^{g Statuis}
^{cereis Bast-}
^{lius eos}
^{comparat,}
^{qui lique-}
^{sunt ad}
^{presentiam}
^{solis, qua}
^{alii gan-}
^{dent & or-}
^{nantur.}

^{Musis alii,}
^{que ulce-}
^{ribus gau-}
^{dent, ame-}
^{na pretere-}
^{unt, sicut}
^{in fetidis.}
^{h Miseri-}
^{cordia et}
^{am qua-}
^{tristitia}
^{quadam}
^{est, sepe}
^{miserantis}
^{corpus male}
^{afficit A-}
^{grippa. 1. i.}
^{cap. 63.}
^{i Instum}
^{mortalibus}
^{a natura}
^{recentum}
^{aliorum}
^{felicita-}
^{tem agris}
^{oculis in-}
^{tueri, hist.}
^{l. 2. Tacit.}
^{k Legi}
^{Chaldeos,}
^{Gracos,}
^{Hebreos,}
^{consulni}
^{sapientes}
^{pro remedio}
^{invidiae,}
^{hoc enim}
^{inveni, re-}
^{nunciare}
^{felicitati;}
^{& perpe-}
^{tuo miser}
^{esse.}
^{l Omne pec-}
^{catum aut}
^{excusatio-}
^{nem secum}

62
 Quod
 insigni equo
 & ostro
 reberetur,
 quanquam
 nullius cum
 injuria,
 ornatum
 illux tan-
 quam lese
 gravaban-
 tur.
 u Quod
 pulchritu-
 dine omnes
 excelleret,
 puellæ in-
 dignate
 occiderunt.

gant, richer in tires, Jewels, or apparel, is enraged, and like a Lioness sets upon her husband, rails at her, scoffs at her, and cannot abide her; so the Roman Ladies in Tacitus did at Solonina Cecinna's wife, ¹ because she had a better horse, and better furniture, as if she had hurt them with it; they were much offended: In like sort our gentlewomen do at their usual meetings, one repines or scoffs at anothers bravery and happiness. Myrsine an Attick wench, was murdered of her fellows, ² because she did excel the rest in beauty, Constantine, Agricult. l. II. c. 7. every Village will yield such examples.

SUBJECT. 8.

Emulation, Hatred, Faction, Desire of revenge, Causes.

x Latè pat-
et invi-
diæ fecun-
dæ permi-
tites, & li-
vor radix
omnium
malorum,
fons cladi-
um, inde
odium sur-
git amula-
tio. Cypri-
an ser. 2.
de Livore.
* Valeri-
us l. 3.
cap. 9.
y Qualis
est animi
tinea, que
tabes pe-
ctoris ze-
lare in al-
tero vel
aliorum
feliçita-
tem suam
facere mi-
seriam, &
velut quos-
dam pector-
hibere tort-
ibus letu-
mitur, &
z Quisquis
test, at tu-
tus sempe
victus, ze-
hinc diabo-
Cyprian se

a Hesiod.
op. dies.

^a Καὶ κέρατος κέρατι κοτῆς καὶ τέκλων τέκλων,
καὶ πτωχὸς πτωχῷ φρονέει καὶ αἰοιδὸς αἰοιδῷ.

A Potter emulates a Potter,
One Smith envies another :
A beggar emulates a beggar,
A singing man his brother.

Every society, corporation and private family is full of it, it takes hold almost of all sorts of men; from the Prince to the Ploughman, even amongst Gossips it is to be seen, scarce three in a company but there is siding,

faction, emulation between two of them, some *simultas*, jarr, private grudge, heartburning in the midst of them. Scarce two gentlemen dwell together in the Country, (if they be not near kin or linked in marriage) but there is emulation betwixt them and their servants, some quarrel or some grudge, betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedency, &c. by means of which, like the Frog in *b* *Aesop*, that would swell till she was as big as an Ox, burst her self at last ; they will stretch beyond their fortunes, callings, and strive so long that they consume their substance in Law-suits, or otherwise in hospitality, feasting, fine clothes, to get a few bumbast titles, for *ambitiosâ paupertate laboramus omnes*, to out-brave one another, they will tire their bodies, macerate their souls, and through contentions or mutual invitations begger themselves. Scarce two great Scholars in an age, but with bitter invectives they fall foul one on the other, and their adherents ; *Scotists*, *Thomists*, *Reals*, *Nominals*, *Plato* and *Aristotle*, *Galenists* and *Paracelsians*, &c. it holds in all professions.

Honest emulation in studies, in all callings is not to be disliked, 'tis *ingeniorum cos*, as one calls it, the whetstone of wit, the nurse of wit and valour, and those noble Romans out of this spirit did brave exploits. There is a modest ambition, as *Themistocles* was roused up with the glory of *Miltiades*; *Achilles* trophies moved *Alexander*,

* *Ambire semper stulta confidentia est,*
Ambire nunquam deses arrogantia est,

'Tis a sluggish humour not to emulate or to sue at all, to withdraw himself, neglect, refrain from such places, honours, offices, through sloth, niggardlines, fear, bashfulness, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to undergo; but when it is immoderate, it is a plague and a miserable pain. What a deal of money did *Henry* the eighth, and *Francis* the first, King of *France*, spend at that ^d famous interview? and how many vain Courtiers, seeking each to outbrave other, spent themselves, their lively-hood and fortunes, and dyed beggars? ^e *Adrian* the Emperour, was so galled with it, that he killed all his equals; so did *Nero*. This passion made

f *Dionysius* the Tyrant banish *Plato* and *Philo-
xenus* the Poet, because they did excell, and
eclipse his glory, as he thought; The *Romans*
exile *Coriolanus*, confine *Camillus*, murder
Scipio; The *Greeks* by *Ostracism* to expel
Aristides, *Nicias*, *Alcibiades*, imprison *The-
seus*, make away *Phocion*, &c. When *Rich-
ard* the first, and *Philip* of *France*, were fel-
low souldiers together, at the siege of *Acon*
in the Holy land, and *Richard* had approved
himself to be the more valiant man, in so
much that all mens eyes were upon him, it
so gauled *Philip*, *Francum urebat Regis victo-
ria*; saith mine & Author, *tam agre ferebat*
*Richardi gloriam, ut carpere dicta, calumni-
ari facta*; that he cavilled at all his proceed-
ings,

b Rana cu-
pida æ-
quandi bo-
vem, se di-
stendebat,
&c.

*C. Amula-
tio alit in-
genic:
Paterculus
poster. Vol.*

* Grotius,
Epig. lib. I.

d Anno
1519. be-
twixt Ar-
des and
Quine.
e Spartian.

f Plutarch.

g Johannes
Heraldus,
l. 2. c. 12.
de bello
sac.

ings, and fell at length to open defiance; he could contain no longer, but hasting home, invaded his territories, and professed open war. *Hatred stirs up contention*, Prov. 10. 12. and they break out at last into immortal enmity, into virulency, and more than *Vatinian* hate and rage; ^h they persecute each other, their friends, followers, and all their posterity with bitter taunts, hostile wars, scurril invectives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witness that *Guelf* and *Gibelline* faction in *Italy*; that of the *Adurni* and *Fregosi* in *Genoa*; that of *Cneius Papirius*, and *Quintus Fabius* in *Rome*; *Cesar* and *Pompey*; *Orleans* and *Burgundy* in *France*; *York* and *LANCASTER* in *England*: Yea, this passion so rageth ⁱ many times, that it subverts not men only, and families, but even populous Cities, * *Carthage* and *Corinth* can witness as much, nay flourishing Kingdoms are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks, and wheels, strapadoes, brazen bulls, feral engines, prisons, inquisitions severe laws to macerate and torment one another. How happy might we be, and end our time with blessed days, and sweet content, if we could contain our selves, and as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive, as in ^k Gods word we are enjoined, compose such final controversies amongst our selves, moderate our passions in this kind, and think better of others, as ⁱ Paul would have us, *than of our selves: Be of like affection one towards another, and not avenge our selves, but have peace with all men.* But being that we are so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious; we do *invicem angariare*, maul and vex one another, torture, disquiet, and precipitate our selves into that gulf of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternal damnation.

SUBSECT. 9.

Anger a Cause.

^m Grad. 1. ^{c.} 54. ⁿ *Ira* & *mæror* & *ingens animi consternatio melancholica facit. Areteus. Ira immodica gignit insaniam.* ^o Reg. sanit. parte 2. c. 8. ⁱ in opertam insaniam mox ducitur iratus. **A**nger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness it self: *Ira furor brevis est*; and as ^m *Piccolomineus* accounts it, one of the three most violent passions. ⁿ *Areteus* sets it down for an especial cause (so doth *Seneca*, ep. 18. l. 1,) of this malady. ^o *Mag-ninus* gives the reason, *Ex frequenti ira supra modum calefiunt*; it over-heats their bodies, and if it be too frequent, it breaks out into manifest madness, saith *S. Ambrose*. 'Tis a known saying, *Furor fit læsa sapiens patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madness; it will make a devil of a Saint: And therefore *Basil* (be-like) in his Homily *de Ira*, calls it *tenebras rationis, morbum animæ, & dæmonem pessi-*

mum; the darkning of our understanding, and a bad Angel. ^p *Lucian in Abdicato*, Tom. 1. will have this passion to work this effect, especially in old men and women, *Anger and calumny* (saith he) *trouble them at first, and after a while break out into open madness: many things cause fury in women, especially if they love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady.* From a disposition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: Anger, as *Lactantius* describes it, *L. de Ira Dei*, ad *Dionatum* c. 5. is ^q *sæva animi tempestas*, &c. a cruel tempest of the mind, making his eyes sparkle fire, and stare, teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man?

^r *Oratument ira, ferveſcunt ſanguine vena, Lumina Gorgonio ſæviuſ angue micant.*

They are void of reason, inexorable, blind, like beasts and monsters for the time, say and do they know not what, curse, swear, rail, fight, and what not? How can a mad man do more? as he said in the Comedy, *Iracundia non ſum apud me*, I am not mine own man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madness. *Montanus consil.* 21. had a melancholy Jew to his patient, he ascribes this for a principal cause: *Iraſcebatur levis de cauſis*, He was easily moved to anger. *Ajax* had no other beginning of his madness; and *Charles* the sixth, that Lunatick French King, fell into this misery, out of the extremity of his passion, desire of revenge and malice, ^t incensed against the Duke of *Britain*, he could neither eat, drink, nor sleep for some days together, and in the end, about the Calends of *July*, 1392. he became mad upon his horse-back, drawing his sword, striking such as came near him promiscuously, and so continued all the days of his life, *Æmil. lib. 10. Gal. hiſt. Agesiſippus de excid. urbis Hieroſ. l. 1. c. 37.* hath such a story of *Herod*, That out of an angry fit, became mad, ^u leaping out of his bed, he killed *Josippus*, and played many such Bedlam pranks, the whole Court could not rule him for a long time after: Sometimes he was sorry and repented, much grieved for that he had done, *Postquam deferbuit ira*, by and by outrageous again. In hot cholerick bodies, nothing so soon causeth madness, as this passion of Anger, besides many other diseases, as *Peleſius* observes, *Cap. 21. l. 1. de hum. affect. cauſis*; *Sanguinem imminuit, ſel auget*: And as ^x *Valeſius* controverts, *Med. contro. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, ^y But it ruins and subverts whole Towns, ^z Cities, Families, and Kingdoms; *Nulla peſtis humano generi pluris ſtetit*, saith *Seneca*, *de Ira, lib. 1.* No plague hath done mankind so much harm: Look into our Histories, and you shall almost meet

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^p Gilberto cognato interprete. Multis, & præſertim ſenibus ira impotens inſaniam fecit, & importuna calumnia; hæc initio perturbat animum; paulatim vergit ad inſaniam. Porro mulierum corpora multa inſeſtant, & in hunc morbum adducunt, præcipue ſi que oderint aut invident, &c. hæc paulatim in inſaniam tandem evadunt. ^q Sæva animi tempeſtas tantos exci-tans fluctus ut ſtatim ardeſcant oculi, os tremat, lingua titubet, dentes concrepant, &c. ^r Ovid. ^t Terence. ^u Inſenſus Britanniæ Duci, & in ultionem verſus, nec cibum cepit, nec quietem, ad Calendas Julias 1392. comites occidit. ^v Indignatione nimia furens, animique impotens, exiit de lecto, furentem non capiebat aula, &c. ^x An ira poſſit hominem interimere. ^y Abernethy. ^z As Troy, ſæva memorem J. nonis ob iram.

* In blandiente fortuna intolerandi, in calamitatibus lugubres, semper multi & miseri, Cardan. Prospera in adversis desidero, & adversa prosperis timo, quae inter haec medius locus, ubi non sit humanae vitae tentatio? Cardan. consol. Sapientiae Labor an nexu, gloriae invidia, divitiis cura, soboli sollicitudo, voluptati morbi, quieti paupertas ut quae si fruendum scelorum causa nasci hominem possis cum Platonis agnosce.

endure the miseries of it? * In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish and miserable. ^m In adversity I wish for prosperity, and in prosperity I am afraid of adversity; What mediocrity may be found? where is no temptation? what condition of life is free? ⁿ Wisdom hath labour annexed to it, glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggary go together: As if a man were therefore born, (as the Platonists hold) to be punished in this life, for some precedent sins. Or that as ^o Pliny complains, Nature may be rather accounted a step-mother; than a mother unto us; all things considered: No creature's life so brittle, so full of fear, so mad, so furious; only man is plagued with envy, discontent, griefs, covetousness, ambition, superstition. Our whole life is an Irish Sea, wherein there is nought to be expected, but tempestuous storms, and troublesome waves, and those infinite,

P *Tantum malorum pelagus aspicio,
Ut non sit inde enatandi copia.*

no Halcyonian times, wherein a man can hold himself secure, or agree with his present estate: but as Boethius infers, ^q There is something in every one of us, which before tryal we seek, and having tryed abhor: ^r We earnestly wish, and eagerly covet, and are eftsoons weary of it. Thus betwixt hope and fear, suspicions, angers, ^f Inter spemque metumque, timores inter & iras, betwixt falling in, falling out, &c. we bangle away our best days, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; insomuch, that if we could foretel what was to come, and it put to our choice, we should rather refuse, than accept of this painful life. In a word, the World it self is a maze, a labyrinth of errors, a desert, a wilderness, a den of thieves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake, and follow one another, as the Sea waves; and if we scape Scylla, we fall foul on Charybdis, and so in perpetual fear, labour, anguish, we run from one plague, one mischief, one burden to another, *duram servientes servitutem*, and you may as soon separate weight from lead, heat from fire, moistness from water, brightness from the Sun, as misery, discontent, care, calamity, danger from a man. Our Towns and Cities are but so many dwellings of humane misery. In which grief and sorrow (^t as he right well observes out of Solon) innumerable troubles, labours of mortall men, and all manner of vices, are included, as in so many pens. Our villages are like mole-hills, and men as so many Emmets, busie, busie still, going to and fro, in and out, and crossing one anothers projects, periti petant, experti horreant. ^r Esse in honore juvat, mox displicet. ^f Hor. ^t Borreus in 6. Joh. urbes & oppida nihil aliud sunt quam humanarum aerumnarum domicilia, quibus luctus & meror, & mortaliu varii infinitique labores, & omnis generis vitia, quasi septus includuntur.

as the lines of several Sea-cards cut each other in a Globe or Map. Now light and merry, but (^u as one follows it) by-and-by sorrowful and heavy; now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c. Some few amongst the rest, or perhaps one of a thousand, may be *Pullus Jovis*, in the Worlds esteem, *Gallinae filius albae*, an happy and fortunate man, *invidiam felix*, because rich, fair, well allied, in honour and office; yet peradventure ask himself, and he will say, That of all others ^x he is most miserable and unhappy. A fair shooe, *Hic soccus novus, elegans*, as he ^y said, *sed nescis ubi urat*, but thou knowest not where it pincherth. It is not another mans opinion can make me happy: but as ^z Seneca well hath it, *He is a miserable wretch, that doth not account himself happy, though he be Sovereign Lord of a world; he is not happy, if he think himself not to be so: for what availeth it what thine estate is, or seem to others, if thou thyself dislike it?* A common humour it is of all men to think well of other mens fortunes, and dislike their own: ^a *Cui placet alterius, sua nimirum est odio fors*: but ^b *qui fit Maccenas, &c.* how comes it to pass, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (^c saith ^e Theodoret) neither with riches, nor poverty, they complain when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap year, in a barren, plenty or not plenty; nothing pleaseth them, war nor peace, with children, nor without. This for the most part is the humour of us all, to be discontent, miserable, and most unhappy, as we think at least; and shew me him that is not so, or that ever was otherwise? *Quintus Metellus* his felicity is infinitely admired amongst the Romans, insomuch, that as ^d *Paterculus* mentioneth of him, you can scarce find of any Nation, order, age, sex; one for happiness to be compared unto him: he had in a word, *Bona animi, corporis & fortunae*, goods of mind, body, and fortune, so had *P. Mutianus Crassus*. *Lampisoca* that *Lacedemonian* Lady, was such another in ^f *Plinies* conceit, *A Kings wife, a Kings mother, a Kings daughter*: And all the world esteemed as much of *Polycrates* of *Samos*. The Greeks brag of their *Socrates*, *Phocyon*, *Aristides*; the *Psophidians* in particular of their *Aglaus*, *Omni vitae felix, ab omni periculo immunis* (which by the way *Pausanias* held impossible) the Romans of the ^g *Cato*, *Curius*, *Fabricius*, for their composed fortunes, and retired estates, government of passions, and contempt of the world: yet none of all these

etatis, ordinis, hominem invenies cujus felicitatem fortunae Metelli compares, Vol. 1. ^e *P. Crassus Mutianus, quinque habuisse dicitur rerum bonarum maxima, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, Jurisconsultissimus, Pontifex maximus.* ^f *Lib. 7. Regis filia, Regis uxor, Regis mater.* ^g *Qui nihil unquam mali aut dixit, aut fecit, aut sensit, qui bene semper fecit, quod aliter facere non potuit.*

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was happy, or free from discontent, neither *Metellus*, *Crassus*, nor *Polycrates*, for he died a violent death, and so did *Cato*: And how much evil doth *Lactantius* and *Theodoret* speak of *Socrates*, a weak man, and so of the rest. There is no content in this life, but as ^h he said, *All is vanity and vexation of spirit*; ^{14.} lame and imperfect. Hadst thou *Sampson's* hair, *Milo's* strength, *Scanderbeg's* arm, *Solomon's* wisdom, *Abolom's* beauty, *Cræsus* his wealth, *Pafetis obulum*, *Cæsar's* valour, *Alexander's* spirit, *Tully's* or *Demosthenes's* eloquence, *Gyge's* ring, *Perseus Pegasus*, and *Gorgon's* head, *Nestor's* years to come, all this would not make thee absolute; give thee content, and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity and laughter, is sorrow and grief: or if there be true happiness amongst us, 'tis but for a time,

ⁱ *Hor. Art. Part.* *Desinit in piscem mulier formosa superne*: a fair morning turns to a lowring afternoon. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce find two (saith *Paterculus*) *quos fortuna maturius destituerit*, whom fortune sooner forsook. *Hannibal* a conqueror all his life, met with his match, and was subdued at last,

Occurrit forti, qui magis fortis erit.

One is brought in triumph, as *Cæsar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crowned, honoured, admired; by-and-by his statues demolished, he hissed out, massacred, &c. ^k *Magnus Gonsalva* that famous Spaniard, was of the Prince and people at first honoured, approved; forthwith confined and banished. *Admirandas actiones; graves plerunque sequuntur invidiæ, & acres calumnie*: 'tis *Polybius* his observation, grievous enmities, and bitter calumnies, commonly follow renowned actions. One is born rich, dyes a beggar: sound to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by foreign enemies, robbed by thieves, spoiled, captivated, impoverished, as they of ^{12 Sam.} ^{12. 31.} *Rabbah* put under iron saws, and under iron harrows, and under axes of iron, and cast into the tile kiln,

^m *Boethius lib. 1. Met. 1.* *Quid me felicem toties jactastis amici, Qui cecidit, stabili non erat ille gradu,*

He that erst marched like *Xerxes* with innumerable armies, as rich as *Cræsus*, now shifts for himself in a poor cock-boat, is bound in iron chains, with *Bajazet* the Turk, and a foot-stool with *Aurelian*, for a tyrannizing Conquerour to trample on. So many casualties there are, that as *Seneca* said of a City consumed with fire, *Una dies interest inter maximam civitatem & nullam*, one day betwixt a great City, and none: so many grievances from outward accidents, and from our selves, our own indiscretion, inordinate appetite, one day betwixt a man and no man. And which is worse, as if discontents and miseries would not come fast enough upon us; *homo homini demon*, we maul, persecute, and

study how to sting, gaul, and vex one another with mutual hatred, abuses, injuries; preying upon, and devouring as so many ⁿ *Omnes hic aut captantur, aut captantur: aut cadaverantur, aut corvi qui lacerant.* ravenous birds; and as juglers, panders, bawds, confusing one another; or raging as ^o *Wolves, Tygers and Devils*, we take a delight to torment one another; men are evil, wicked, malicious, treacherous, and ^p naught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers, ambodexters, all for their own ends, hard-hearted, merciless, pittiless, and to benefit themselves, they care not what mischief they procure to others. ^q *Praxinoe* and *Gorgo* in the Poet, when they had got in to see those costly lights, they then cryed *bene est*, and would thrust out all the rest: when they are rich themselves, in honour, preferred, full, and have even that they would, they debar others of those pleasures which youth requires, and they formerly have enjoyed. He sits at table in a soft chair at ease, but he doth not remember in the mean time, that a tired waiter stands behind him, an hungry fellow ministers to him full, he is a thirst that gives him drink (saith ^r *Epictetus*) and is silent whiles he speaks his pleasure, pensive, sad, when he laughs. *Pleno se proluit auro*; He feasts, revels, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of pain and grief, is in great distress and sorrow of heart. He loathes and scorns his inferior, hates or emulates his equal, envies his superiour, insults over all such as are under him, as if he were of another Species, a demigod, not subject to any fall, or humane infirmities. Generally they love not, are not beloved again: they tire out others bodies with continual labour, they themselves living at ease, caring for none else, *sibi nati*: and are so far many times from putting to their helping hand, that they seek all means to depress, even most worthy and well deserving, better than themselves, those whom they are by the laws of nature, bound to relieve and help, as much as in them lyes, they will let them carter-waul, starve, beg and hang, before they will any wayes (though it be in their power) assist, or ease: so unnatural are they for the most part, so unregardful: so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes and miseries?

If this be not a sufficient proof of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarchs, and Magistrates seem to be most happy, but look into their estate, you shall find them to be most encombred with cares in perpetu-

al

al fear, agony, fuspicion, jealousy: that as
 uPlus aloe^s he said of a Crown, if they knew but the
 quam mel- discontents that accompany it, they would not
 lis habet. stoop to take it up. *Quem mihi regem dabis*
 Non huius (saith *Chrysostom*) *non curis plenum?* What
 jacentem King canst thou shew me, not full of cares?
 tolleres. *Valer. l. 7. * Look not on his crown, but consider his affli-*
 c. 3. *ctions: attend not his number of servants, but*
 x Non dia- *multitude of crosses. Nihil aliud potestas cul-*
 dema aspi- *minis, quam tempestas mentis*, as *Gregory* se-
 cias, sed condos him; Sovereignty is a tempest of the
 vitum af- Soul: Syll^z like they have brave titles, but
 flictione terrible fits: *splendorem titulo, cruciatum ani-*
 refertam, mo: which made * *Demosthenes* vow, *si vel*
 non cater- *ad tribunal, vel ad interitum duceretur*: if
 vas satelli- to be a Judge, or to be condemned, were put
 tum, sed to his choice, he would be condemned. Rich
 curarum men are in the same predicament: what their
 multitudi- pains are, *stulti nesciunt, ipsi sentiunt*: they
 nem. feel, fools perceive not, as I shall prove else-
 * As Plu- where, and their wealth is brittle, like chil-
 tarch re- dren's rattles: they come and go, there is no
 lateth. certainty in them; those whom they elevate,
 they do as suddenly depress, and leave in a vale
 of misery. The middle sort of men are as so
 many asses to bear burdens; or if they be
 free, and live at ease, they spend themselves,
 and consume their bodies and fortunes with
 luxury and riot, contention, emulation, &c.
 y Sect. 2. The poor I reserve for another y place, and
 memb. 4. their discontents.
 subsect. 6.

For particular professions, I hold as of the
 rest, there's no content or security in any;
 On what course will you pitch, how resolve?
 To be a Divine 'tis contemptible in the worlds
 esteem: To be a Lawyer 'tis to be a wrangler:
 To be a Physician, ^z *pudet lotii*, 'tis loathed:
 A Philosopher, a mad man: an Alchymist, a
 begger: a Poet, *esurit*, an hungry Jack: A
 Mulitian, a player: A School-master, a
 drudge: An Husband-man, an Emmet: A
 Merchant, his gains are uncertain: A Me-
 chanician, base: A Chyrurgian, fulsome: A
 Trades-man, a^a Lyar: A Taylor, a Thief:
 A Serving-man, a Slave: A Souldier, a But-
 cher: A Smith, or a Metal-man, the Pot's ne-
 ver from's nose: a Courtier, a Parasite: as he
 could find no tree in the wood to hang him-
 self, I can shew no state of life to give con-
 tent. The like you may say of allages: chil-
 dren live in a perpetual slavery, still under
 that tyrannical government of Masters: young
 men, and of riper years, subject to labour,
 and a thousand cares of the world; to trea-
 chery, falsehood, and cozenage,

b Hor. l. 2. — ^b *Incedit per ignes,*
 od. 1. *Suppositos cineri doloso,*

c *Rarus se-* old are full of aches in their bones, cramps
lix idem; and convulsions, *silicernia*, dull of hearing,
senex. Sen- weak sighted, hoary, wrinckled, harsh, so
ca in Her. much altered as that they cannot know their
ateo. own face in a glass, a burden to themselves
 and others, after seventy years, *all is sorrow*
 (as *David* hath it) they do not live but lin-
 ger. If they be sound, they fear diseases: if
 sick, weary of their lives: *Non est vivere, sed*
valere vita. One complains of want, a se-

cond of servitude, ^d another of a secret or in-
 curable disease: of some deformity of body,
 of some loss, danger, death of friends, ship-
 wrack, persecution, imprisonment, disgrace,
 repulse, ^e contumely, calumny, abuse, injury,
 contempt, ingratitude, unkindness, scoffs,
 flouts, unfortunate marriage, single life, too
 many children, no children, false servants,
 unhappy children, barrenness, banishment, op-
 pression, frustrate hopes and ill success, &c.

^f *Talia de genere hoc adeo sunt multa, lo-*
quacem ut

Delassare valent Fabium. —

Talking *Fabius* will be tyred before he can tell
 half of them; they are the subject of whole
 Volumes, and shall (some of them) be more
 opportunely dilated elsewhere. In the mean
 time thus much I may say of them, that gene-
 rally they crucifie the soul of man, & attenu-
 ate our bodies, dry them, wither them, rivel
 them up like old apples, and make them as so
 many Anatomies, (^h *ossa atque pellis est totus,*
ita curis macet) they cause *tempus foedum* &
squalidum, cumbersome dayes, *ingrataque*
tempora, slow, dull, and heavy times; make us
 howle, roar, and tear our hairs, as *Sorrow*
 did in ⁱ *Cebes* table, and groan for the very
 anguish of our souls. Our hearts sail us; as
Dauids did, *Psal. 40. 12. for innumerable*
troubles that compassed him; and we are rea-
 dy to confess with *Hezekiah*, *Isa. 58. 17. be-*
hold, for felicity I had bitter grief: to weep
with Heraclitus; to curse the day of our
 birth with *Jeremy*, *20. 14. and our stars with*
Job: to hold that axiom of *Silenus*, ^k *better*
never to have been born, and the best next of
all, to dye quickly: or if we must live, to
 abandon the world, as *Timon* did, creep into
 caves and holes, as our Anchorites; cast all
 into the Sea, as *Crates*, *Thebanus*: or as *The-*
ombrotus Ambrociato's four hundred audi-
 tors, precipitate our selves to be rid of these
 miseries.

SUBSECT. 11.

Concupiscible Appetite, as Desires, Ambition;
Causes.

THESE Concupiscible and Irascible Appe-
 tites are as the two twists of a rope, mu-
 tually mixt one with the other, and both
 twining about the Heart: both good, as *An-*
stin holds *l. 14. c. 9. de civ. Dei: 1 if they be*
moderate: both pernicious if they be exorbi-
tant. This Concupiscible appetite, howso-
 ever it may seem to carry with it a shew of
 pleasure and delight, and our concupiscences
 most part affect us with content and a pleas-
 ing object, yet if they be in extreams, they
 rack and wring us on the other side. A
 true saying it is, *Desire hath no rest*: is infi-
 nite in it self, endless: and as ^m one calls it,
 a perpetual rack, ⁿ or horse-mill, according
 to *Austin*, still going round as in a ring.
 They are not so continual, as divers, *facilius*
atomos denumerare possem, saith ^o *Bernard*,
quam

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p Circa
quamlibet
rem mundi
hæc passio
fieri potest,
quæ super-
flue diliga-
tur.
Tract. 15.
c. 17.
q Ferventi-
us deside-
rium.
r Imprimis
vero Appe-
titus, &c.
3. de alien.
ment.
f Conf. l.
c. 29.
t Per di-
versa loca
vagos, nul-
lo temporis
momento
quiesco, ta-
lis & talis
esse cupio,
illud atque
illud habe-
re deside-
ro.

u Ambros.
l. 3. super
Lucam.
ærugo ani-
mæ.
x Nihil
animum
cruciat, ni-
hil molesti-
us inquie-
tat, secre-
tum virus,
pestis occul-
ta, &c.
epist. 126.
y Ep. 88.
z Nihil in-
felicius his,
quantus iis
timor,
quanta du-
bitatio,
quantus co-
natus,
quanta sol-
licitudo,
nulla illis à
molestiis
vacua ho-
ra.
a Semper
attonitus,
semper pa-
vidus quid
dicat, faci-
atque: ne
displiceat
humilita-
tem simu-
lat, hone-
statem men-
titur.

quàm motus cordis; nunc hæc, nunc illa co-
gito, you may as well reckon up the motes in
the Sun, as them. P It extends it self to
every thing, as Guianerius will have it, that
is superfluously sought after: or to any q fer-
vent desire, as Fernelius interprets it; be it
in what kind soever, it tortures if immode-
rate, and is (according to r Plater and others)
an especial cause of Melancholy. Multuosis
concupiscentiis dilaniantur cogitationes mea,
Austin confessed, that he was torn a pieces
with his manifold desires: and so doth t Ber-
nard complain, that he could not rest for them
a minute of an hour: this I would have, and
that, and then I desire to be such and such.
'Tis a hard matter therefore to confine them,
being they are so various and many, impossible
to apprehend all. I will only insist upon some
few of the chief, and most noxious in their
kind, as that exorbitant Appetite and Desire of
Honour, which we commonly call Ambition:
Love of money, which is Covetousness, and
that greedy desire of gain: self-love, pride,
and inordinate desire of Vain-glory or ap-
plause, Love of study in excess: Love of wo-
men, (which will require a just volume of it
self) of the other I will briefly speak, and in
their order.

Ambition, a proud covetousness, or a dry
thirst of Honour, a great torture of the mind,
composed of envy, pride, and covetousness,
a gallant madness, one u defines it, a pleasant
poyson, Ambrose, a canker of the soul, an
hidden plague: * Bernard, a secret poyson, the
father of livor, and mother of hypocrisie, the
moth of holiness, and cause of madness, cru-
cifying and disquieting all that it takes hold
of. y Seneca calls it, rem sollicitam, timi-
dam, vanam, ventosam, a windy thing, a vain,
solicitous, and fearful thing. For commonly
they that like Sisyphus, roll this restless stone
of Ambition, are in a perpetual agony, still
perplexed, semper taciti, tristesque rece-
dunt, (Lucretius) doubtful, timorous, suspi-
cious, loth to offend in word or deed, still
cogging, and colloquing, embracing, capping,
cringing, applauding, flattering, flattering, visi-
ting, waiting at mens doors, with all affabili-
ty, counterfeit honesty and humility. If that
will not serve, if once this humour (as a Cy-
prius describes it) possess his thirsty soul,
ambitionis falsugo ubi bibulam animam possi-
det, by hook and by crook he will obtain it,
and from his hole he will clime to all honours
and offices, if it be possible for him to get up,
flattering one, bribing another, he will leave no
means unassay'd to win all. It is a wonder to
see how slavishly these kind of men subject
themselves, when they are about a sute, to
every inferiour person; what pains they will
take, run, ride, cast, plot, countermine, pro-
test and swear, vow, promise, what labours
undergo, early up, down late; how obsequi-
ous and affable they are, how popular and
courteous, how they grin and fawn upon every
man they meet; with what feasting and in-
viting, how they spend themselves and their

fortunes, in seeking that many times, which
they had much better be without; as b Cyneas
the Orator told Pyrrhus: with what waking
nights, painful hours, anxious thoughts, and
bitterness of mind, inter spemque metumque,
distracted and tired, they consume the inte-
rim of their time. There can be no greater
plague for the present. If they do obtain
their sute, which with such cost and solici-
tude they have sought, they are not so freed,
their anxiety is anew to begin, for they are
never satisfied, nihil aliud nisi imperium spi-
rant, their thoughts, actions, endeavours are
all for Sovereignty and Honour, like c Lucus
Sforzia, that huffing Duke of Milan, a man of
singular wisdom, but profound ambition, born
to his own, and to the destruction of Italy,
though it be to their own ruine, and friends
undoing, they will contend, they may not
cease, but as a dog in a wheel, a bird in a
cage, or a squirrel in a chain, so d Budæus
compares them; they climb and climbe still,
with much labour, but never make an end,
never at the top. A Knight would be a Baro-
net, and then a Lord, and then a Vicount, and
then an Earl, &c. a Doctor, a Dean, and then
a Bishop: from Tribune to Prætor: from
Bailiff, to Mayor: first this office, and then
that; as Pyrrhus in e Plutarch, they will first
have Greece, then Africk, and then Asia, and
swell with Æsops frog so long, till in the end
they burst, or come down with Sejanus, ad
Gemonias scalas, and break their own necks:
or as Evangelus the piper in Lucian, that
blew his pipe so long, till he fell down dead.
If he chance to miss, and have a canvas, he
is in a hell on the other side; so dejected, that
he is ready to hang himself, turn Heretick,
Turk, or Traytor in an instant. Enraged
against his enemies, he f rails, swears, fights,
slanders, detracts, envies, murders: and for
his own part, si appetitum explere non potest,
furore corripitur; if he cannot satisfie his de-
fire (as g Bodine writes) he runs mad. So
that both wayes, hit or miss, he is distracted
so long as his Ambition lasts, he can look
for no other but anxiety and care, discon-
tent and grief in the mean time, h madness it
self, or violent death in the end. The event
of this is common to be seen in populous Ci-
ties, or in Princes Courts, for a Courtiers
life (as Budæus describes it) is a i Gallima-
fry of ambition, lust, fraud, imposture, dissimu-
lation, detraction, envy, pride; the Court, a
common conventicle of flatterers, time-serv-
ers; politicians, &c. or as k Anthony Perez
will, the suburbs of hell it self. If you will
see such discontented persons, there you shall

niunt. e Vide Pyrrhi. f Ambitio in insaniam facile delabitur, si
excedat. Patritius l. 4. tit. 20. de regis instit. g Lib. 5. de rep.
cap. 1. h Imprimis vero appetitus, seu concupiscentia nimia rei ali-
cujus, honestæ vel inhonestæ phantasiam lædunt; unde multi ambitio-
si, philanti, irati, avari insani, &c. Felix Plater l. 3. de mentis
alien. i Aulica vita colluvies ambitionis, cupiditatis, simulationis,
imposturæ, fraudis, invidiæ, superbiæ Titannicæ diversorium aula, &
commune conventiculum assentandi artificium, &c. Budæus de ass.
lib. 5. k In his Aphor.

likely

1 *Plautus* likely find them. 1 And which he observed of the markets of old Rome.

Qui perjurum convenire vult hominem, mitto in Comitium;

Qui mendacem & gloriosum, apud Cluasinae sacrum;

Dites, damnosos maritos, sub basilicâ querito, &c.

Perjur'd knaves, Knights of the Post, lyers, crackers, bad husbands, &c. keep their several stations; they do still, and alwayes did in every Common-wealth.

SUBSECT. 12.

Philagypela Covetousness, a Cause.

2 *Tom. 2.* *Si exa-* **P** *lutarch*, in his 2 book whether the diseases of the body be more grievous than those of the soul; is of opinion, if you will examine all the causes of our miseries in this life, you shall find them most part, to have had their beginning from stubborn anger, that furious desire of contention, or some unjust or immoderate affection, as Covetousness, &c. From whence are wars and contentions amongst you? * *St. James* asks: I will add usury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witness, &c. are they not from this fountain of covetousness, that greediness in getting, tenacity in keeping, fordidity in spending; that they are so wicked, a unjust against God, their neighbour, themselves, all comes hence. The desire of money is the root of all evil, and they that lust after it, pierce themselves through with many sorrows, 1 *Tim.* 6. 10. *Hippocrates* therefore in his Epistle to *Crateva* an Herbalist, gives him this good counsel, that if it were possible, b amongst other hearbs, he should cut up that Weed of Covetousness by the roots, that there be no remainder left; and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of their minds. For it is indeed the Pattern, Image, Epitome of all Melancholy, the fountain of many miseries, much discontented care and woe; this inordinate, or immoderate desire of gain, to get or keep money, as c *Bonaventure* defines it: or, as *Austin* describes it, a madness of the soul, *Gregory* a torture; *Chrysostom*, an unsatiable drunkenness; *Cyprian*, blindness, *speciosum supplicium*, a plague subverting Kingdoms, families, an d incurable disease; *Budaus*, an ill habit, yielding to no remedies: neither *Æsculapius* nor *Plutus* can cure them: a continual plague, saith *Solomon*, and vexation of spirit, another Hell. I know there be some of opinion, that covetous men are happy, and worldly, wise, that there is more pleasure in getting wealth than in spending, and no delight in the world like unto it. 'Twas *Bias* problem of old, With what are thou not weary? with getting money. What is

d *Malus est morbus maleque afficit avaritia siquidem censeo, &c. avaritia difficilius curatur quam infania: quoniam hac omnes fere medici laborant: Hip. ep. Abderit. * Extremos currit mercator ad Indos. Hor.*

most delectable? to gain. What is it, trow you, that makes a poor man labour all his life time, carry such great burdens, fare so hardly, macerate himself, and endure so much misery; undergo such base offices with so great patience, to rise up early, and lye down late, if there were not an extraordinary delight in getting and keeping of money? What makes a Merchant that hath no need, *satis superque domi*, to range over all the world, through all those intemperate * *Zones* of heat and cold, voluntarily to venture his life, and be content with such miserable famine, nasty usage, in a stinking ship, if there were not a pleasure and hope to get money, which doth season the rest, and mitigate his indefatigable pains? *crari.*

What makes them go into the bowels of the earth, an hundred fathom deep, endangering their dearest lives, enduring damps and filthy smells, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seem plausible at first shew, a popular and strong argument; but let him that so thinks, consider better of it, and he shall soon perceive, that it is far otherwise than he supposeth; it may be haply pleasing at the first, as most part all melancholy is. For such men likely have some *lucida intervalla*, pleasant symptoms intermixt, but you

must note that of * *Chrysostome*, 'Tis one thing to be rich, another to be covetous; generally they are all fools, dizards, mad-men, e miserable wretches, living besides themselves, sine arte fruendi, in perpetual slavery, fear, suspicion, sorrow, and discontent, plus aloes quam mellis habent; and are indeed, rather possessed by their money, than possessors; as f *Cyprian* hath it, *mancipati pecuniis*, bound prentise to their goods, as * *Pliny*; or as *Chrysostom*, *servi divitiarum*, slaves and drudges to their substance; and we may conclude of them all, as g *Valerius* doth of *Ptolomæus* King of Cyprus, He was in title a King of that Island, but in his mind, a miserable drudge of money:

— * *potiore metallis libertate carens*—

wanting his liberty, which is better than gold. *Damasippus* the Stoick in *Horace*, proves that all mortal men dote by fits, some one way, some another, but that covetous men h are madder than the rest; and he that shall truly look into their estates, and examine their symptoms, shall find no better of them, but that they are all i fools, as *Nabal* was, *Re & no mine* (1. *Reg.* 15.) For what greater folly can there be, or * madness; than to macerate himself when he need not? and when, as *Cyprian* notes, k he may be freed from his burden, and eased of his pains, will go on still, his wealth increasing, when he hath enough, to get more, to live besides himself, to starve

nam tuam: * *Opes quidem mortalibus sunt dementia Theog. lib. 2. Exonerare cum se possit & relevare ponderibus, pergit magis fortunis augmentibus pertinaciter incubare.*

70

m Non
amicis, non
liberis, non
ipsi sibi
quidquam
impertit,
possidet ad
hoc tantum,
ne possidere
alteri lice-
at, &c.
Hieron. ad
Paulin. tam
deest quod
habet quam
quod non
habet.

his *Genius*, keep back from his wife^m and children, neither letting them, nor other friends use or enjoy that which is theirs by right, and which they much need perhaps: like a hog, or dog in the manger, he doth only keep it, because it shall do no body else good, hurting himself and others: and for a little momentary pelf, damn his own soul? They are commonly sad and tetrick by nature, as *Achabs* spirit was because he could not get *Naboths* Vineyard, (1. Reg. 22.) and if he lay out his money at any time, though it be to necessary uses, to his own Childrens good, he brawls and scolds, his heart is heavy, much disquieted he is, and loth to part from it: *Miser abstinet & timet uiu*, *Hor.* He is of a wearish, dry, pale constitution, and cannot sleep for cares and worldly business, his riches, faith *Solomon*, will not let him sleep, and unnecessary business which he heapeth on himself; or if he do sleep, 'tis a very unquiet, interrupt, unpleasing sleep: with his bags in his arms,

congestis undique saccis

Indormit inhians,

n Epist. 2.
lib. 2.

Suspirat in
convivio,
bibat licet
gemmis &
toro molli-
ore marci-
dum corpus
condiderit,
vigilat in
pluma.
o Angusta-
tur ex
abundan-
tia, contri-
statur ex
opulentia,
infelix
presentibus
bonis, infe-
licior in fu-
turis.

p Illorum
cogitatio
nunquam
cessat qui
pecunias
supplere di-
ligunt.
Guianer.
tract. 15.
c. 17.

q Hor. 3.
Od. 24.

Quo plus
sunt potae,
plus sitiunt-
tur aque.

r Hor. l. 2.

Sat. 6. O si
angulus
ille proxi-
mus acce-
dat, qui
nunc defor-
mat agel-
lum.

f Lib. 3. de lib. arbit. Immoritur studiis, & amore sene-
scit habendi.

c Avarus vir inferno est similis, &c. modum non
habet, hoc egentior quo plura habet.

And though he be at a banquet, or at some merry feast, he sighs for grief of heart (as *Cyprian* hath it) and cannot sleep though it be upon a down bed; his wearish body takes no rest, troubled in his abundance, and sorrowful in plenty, unhappy for the present, and more unhappy in the life to come. *Basil.* He is a perpetual drudge, restless in his thoughts, and never satisfied, a slave, a wretch, a dust-worm, *semper quod idolo suo immolet, sedulus observat*, *Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden god, *Per fas & nefas*, he cares not how, his trouble is endless, *cre-
cunt divitiae, tamen curte nescio quid semper
abest rei*: his wealth increaseth, and the more he hath, the more he wants: like *Pharaohs* lean Kine, which devoured the fat, and were not satisfied. *Austin* therefore defines covetousness, *quarumlibet rerum inhonestam & insatiabilem cupiditatem*, an dishonest and unsatiable desire of gain; and in one of his Epistles compares it to Hell; which devours all, and yet never hath enough, a bottomless pit, an endless misery; in quem scopulum avaritia cadaverosi senes ut plurimum impingunt, and that which is their greatest corrosive, they are in continual suspicion, fear, and distrust. He thinks his own wife and children are so many thieves, and go about to cozen him, his servants are all false:

Rem suam periisse, seque eradicarier,

Et divum atque hominum clamat continuo
fidem,

De suo tigillo si qua exit foras.

If his doors creek, then out he cries anon, His goods are gone, and he is quite undone. *Timidus Plutus*, an old proverb, as fearful as *Plutus*: so doth *Aristophanes*, and *Lucian*

bring him in fearful still, pale, anxious, suspi- u *Erasm.*
ous, and trusting no man, *They are afraid* *Adag. chil.*
of tempests for their corn; they are afraid *3. cent. 7.*
of their friends least they should ask something *pro. 72.*
of them, beg or borrow; they are afraid of *Nulli si-*
their enemies lest they hurt them, thieves, lest *dentes om-*
they rob them; they are afraid of war, and *nium for-*
afraid of peace, afraid of rich, and afraid of *midant*
poor; afraid of all. Last of all, they are *opes, ideo*
afraid of want, that they shall dye beggers, *pavidum*
which makes them lay up still, and dare not *malum vo-*
use that they have: what if a dear year come, *cat Euripi-*
or dearth, or some loss? and were it not that *des: ne-*
they are loth to^x lay out money on a rope, *tuunt tem-*
they would be hanged forthwith, and some- *pestates ob-*
times dye to save charges, and make away *frumentum,*
themselves, if their corn and cattle miscarry; *amicos ne-*
though they have abundance left, as *Agelli-* *rogent, ini-*
us notes. *Valerius* makes mention of one *micos ne-*
that in a famine, sold a Mouse for two hun- *ledant, fu-*
dred pence, and famished himself: Such are *res ne rapi-*
their cares, a griefs and perpetual fears. These *ant, bellum*
symptoms are elegantly expressed by *Theo-* *timent, pa-*
phrastus in his Character of a covetous man; *cent timent,*
lying in bed, he asked his wife whether she *summos,*
shut the trunks, and chests fast, the capcase be *medios, in-*
sealed, and whether the Hall door be bolted. *fimos.*
and though she say all is well, he riseth out of *x Hall*
his bed in his shirt, bare foot and bare legged, *Char.*
to see whether it be so with a dark Lanthorn *y Agellius*
searching every corner, scarce sleeping a wink *lib. 3. c. 1.*
all night. *Lucian* in that pleasant and witty *interdum eo*
dialogue called *Gallus*, brings in *Mycillus* the *sceleris per-*
Cobler disputing with his Cock, sometimes *veniant ob*
Pythagoras; where after much speech *Pro* and *lucrum, ut*
Con, to prove the happiness of a mean estate, *vitam pro-*
and discontents of a rich man, *Pythagoras* his *priam com-*
Cock in the end, to illustrate by examples *mutent.*
that which he had said, brings him to *Gnyphon* *z Lib. 7.*
the Usurers house at mid-night, and after that *cap. 6.*
to *Eucrates*; whom they found both awake, *a Omnes*
casting up their accounts, and telling of their *perpetuo*
money, lean, dry, pale and anxious, still sus- *morbo agi-*
pecting lest some body should make a hole *tantur, sus-*
through the wall, and so get in; or if a Rat *piciatur*
or Mouse did but stir, starting upon a sudden, *omnis*
and running to the door to see whether all *timidus, si-*
were fast. *Plautus* in his *Aulularia*, makes *bique ob*
old *Euclio*, commanding *Staphyla* his wife to *aurum infi-*
shut the doors fast, and the fire to be put out, *diari pu-*
lest any body should make that an errant to *tat, non-*
come to his house; when he washed his hands, *quam qui-*
he was loth to fling away the foul water, *escens, Plin.*
complaining that he was undone, because the *Proem.*
smoak got out of his roof. And as he went *lib. 14.*
from home, seeing a Crow scrat upon the *b cap. 18.*
muck-hill, returned in all haste, taking it for *in lecto*
a bad omen, an ill sign, his money was dig- *jacens in-*
ged up; with many such. He that will but *terrogat*
observe their actions, shall find these and ma- *uxorem an*
ny such passages not feigned for sport, but re- *arcam pro-*
ally

& secum supputans. d Cave quenquam alienum in aedes intromi-
seris. Ignem extingui volo, ne cause quidquam sit quod te quis-
quam queritet. Si bona fortuna veniat re intromiseris; Occlude
sis fores ambobus pessulis. Discreuor animi quia domo abundum
est mihi: Nimis hercule inuitus abeo, nec quid agam scio. e Ploras
aquam profundere, &c. periit dum fumus de tigillo exit foras.

ally

ally performed, verified indeed by such covetous and miserable wretches, and that it is,

* *Fur.*

Sat. 14.

—* *manifesta phrenesis*

Ut locuples moriaris egenti vivere fato,
A meer madness, to live like a wretch, and dye rich.

SUBSECT. 13.

Love of Gaming, &c. and pleasures immoderate; Causes.

IT is a wonder to see, how many poor distressed, miserable wretches, one shall meet almost in every path and street, begging for an alms, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to be starved, lingering out a painful life, in discontent and grief of body and mind, and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensual Epicures and brutish prodigals, that are stupified and carried away headlong with their several pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second book of *Abel and Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he feigns to dwell on the top of a high mount, much sought after by many suiters; at their first coming they are generally entertained by *Pleasure* and *Dalliance*, and have all the content that possibly may be given, so long as their money lasts; but when their means fail, they are contemptibly thrust out at a back door, headlong, and there left to *Shame*, *Reproach*, *Despair*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly array'd, and all the dainty fare that might be had, with all kind of welcome and good respect, is now upon a sudden stript of all, ^fpale, naked, old, diseased and forsaken, cursing his stars, and ready to strangle himself; having no other company but *Repentance*, *Sorrow*, *Grief*, *Detraction*, *Beggery*, and *Contempt*, which are his daily attendants to his lives end. As the prodigal son had exquisite musick, merry company, dainty fare at first; but a sorrowful reckoning in the end; so have all such vain delights and their followers. ^h*Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gall and wormwood is their last; grief of mind, madness it self. The ordinary rocks upon which such men do impinge and precipitate themselves, are *Cards*, *Dice*, *Hawks*, and *Hounds*, *Insanum venandi studium*, one calls it, *insana substructiones*: their mad structures, disports, playes, &c. when they are unseasonably used, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantastical buildings; by making Galleries, Cloisters, Taraces, Walks, Orchards, Gardens, Pools, Rilllets, Bowers, and such like places of pleasure; *Inutiles domos*, ⁱ*Xenophon*

calls them, which howsoever they be delightful some things in themselves, and acceptable to all beholders, an ornament, and befitting some great men; yet unprofitable to others, and the sole overthrow of their estates. *Forestus* in his observations hath an example of such a one that became melancholy upon the like occasion, having consumed his substance in an unprofitable building, which would afterward yield him no advantage. Others, I say, are ^koverthrown by those mad sports of hawk-^k *Sarisbur-* ing and hunting; honest recreations, and fit for ^{riensis Po-} some great men, but not for every base infe- ^{lycrat. l. i.} rior person; whilst they will maintain their ^{c. 4. venatores omnes} *Faulkoners*, *Dogs*, and hunting *Nags*, their ^{ad hoc in-} wealth, saith ^l *Salmutze*, runs away with ^{stitutionem} *Hounds*, and their fortunes flye away with ^{redolent} *Hawks*: they persecute beasts so long, till in ^{centauro-} the end they themselves degenerate into ^{rum. Raro} beasts, as ^m *Agrippa* taxeth them, ⁿ *Acteon* ^{quisquam} like, for he was eaten to death by his own ^{eorum mo-} dogs, so do they devour themselves and their ^{desus &} patrimonies, in such idle and unnecessary di- ^{gravis, ra-} sports, neglecting in the mean time their more ^{ro conti-} necessary business, and to follow their vocati- ^{nens, & ut} ons. Over-mad too sometimes are our great ^{credo so-} men in delighting, and doting too much on ^{brus un-} it. ^{quam.} ^o When they drive poor husbandmen from ^{Panciro-} their tillage, as ^{Tit. 23.} *P Sarisburien-* objects, poly- ^{avolant} crat. l. i. c. 4. fling down countrey Farms, and ^{opes cum} whole Towns, to make Parks, and Forests, starv- ^{accipitre.} ing men to feed beasts, and ^{m insignis} punishing in the ^{venatorum} mean time such a man that shall molest their ^{stultitia, &} game, more severely than him that is other- ^{supervacua-} wise a common hacker, or a notorious thief. ^{ne a cura} But great men are some wayes to be excused, ^{eorum, qui} the meaner sort have no evasion why they ^{dum nimi-} should not be counted mad. *Poggins* the ^{um venati-} *Florentine*, tells a merry story to this purpose, ^{oni infi-} condemning the folly and impertinent busi- ^{stunt, ipse} ness of such kind of persons. A Physitian of ^{abjecta} *Milan*, saith he, that cured mad men, had a ^{omni hu-} pit of water in his house, in which he kept ^{manitate} his patients, some up to the knees, some to the ^{in feras} girdle, some to the chin, *pro modo insanie*, as ^{degenerant;} they were more or less affected. One of them ^{ut Acteon,} by chance that was well recovered, stood in ^{&c.} the door, and seeing a Gallant ride by with a ^{n Sabiu. in} Hawk on his fist, well mounted, with his ^{Ovid. Met.} Spaniels after him, would needs know to what ^{o Agrippa} use all this preparation served; he made an- ^{de vanit.} swer, to kill certain fowl; the patient de- ^{scient. Insa-} manded again, what his fowl might be worth ^{num venan-} which he killed in a year; he replied, five ^{di studium,} or ten crowns; and when he urged him farther ^{dum a no-} what his Dogs, Horse, and Hawks stood him ^{valibus} in, he told him four hundred Crowns; with ^{arcentur} that the patient bad be gone, as he loved his ^{agricole} life and welfare, for if our master come and ^{subtrahunt} find thee here, he will put thee in the pit ^{prædiaru-} amongst mad men up to the chin: Taxing the ^{sticis, agri} madness and folly of such vain men that spend ^{colonis} ^{præcludun-} ^{tur sylve} ^{& prata} ^{postribus} ^{ut augean-} ^{tur pascua} ^{feris.} ^{Majesta-} ^{tis reus}

agricola si gustarit. p A novalibus suis agricola; dum feræ habeant vagandi libertatem: istis, ut pascua augeantur, prædia subtrahuntur, &c. *Sarisburien-* *q* Feris quam hominibus equiores. *Camd. de Guil. Conq. qui 36.* *Ecclesias matrices depopulatus est ad forestam novam. Mat. Paris.*

72 themselves in those idle sports, neglecting
 their business and necessary affairs. *Leo de-*
cimus, that hunting Pope, is much discom-
 mended by *Jovius* in his life, for his immo-
 derate desire of hawking and hunting, in so
 much that (as he saith) he would sometimes
 live about *Ostia* weeks and moneths together,
 leave suiters *unrespected*, Bulls and Pardons
 unsigned, to his own prejudice, and many
 private mens loss. *And if he had been by*
chance crossed in his sport, or his game not
so good, he was so impatient, that he would
revile and miscall many times men of great
worth with most bitter taunts, look so sower,
be so angry and waspish, so grieved and mo-
lest, that it is incredible to relate it. But
 if he had good sport, and been well pleased on
 the other side, *incredibili munificentia*, with
 unspeakable bounty and munificence he would
 reward all his fellow hunters, and deny no-
 thing to any suiter, when he was in that mood.
 To say truth, 'tis the common humour of all
 gamesters, as *Galateus* observes, if they win,
 no men living are so jovial and merry, but if
 they lose, though it be but a trifle, two or
 three games at Tables, or dealings at Cards
 for two pence a game, they are so cholerick
 and tettery, that no man may speak with them,
 and break many times into violent passions,
 oaths, imprecations, and unbecoming speeches,
 little differing from mad men for the time.
 Generally of all Gamesters and gaming, if it
 be excessive, thus much we may conclude, that
 whether they win or lose for the present, their
 winnings are not *Munera fortuna*, sed *in-*
fidie, as that wise *Seneca* determines; not for-
 tunes gifts, but baits; the common *Catastrophe*
 is *beggery*, *Ut pestis vitam, sic admittit alea*
pecuniam, as the plague takes away life, so doth
 gaming goods; for *omnes nudi, inopes &*
egeni;
Alea Scylla vorax, species certissima
furti,
Non contenta bonis animum quoque perfida
mergit,
Fœda, furax, infamis, iners, furiosa,
ruina.
 For a little pleasure they take, and some small
 gains and gettings now and then, their wives
 and children are winged in the mean time,
 and they themselves with the loss of body and
 soul, rue it in the end. I will say nothing of
 those prodigious prodigals, *perdenda pecunia*
genitos, as he *taxed Anthony*, *Qui patri-*
monium sine ulla fori calumnia amittunt,
saith Cyprian; and *mad Sybaritical spend-*
thrifts, *Quique una comedunt patrimonium cœna*;
 that eat up all at a breakfast, at a supper, or
 amongst Bauds, Parasites, and Players, consume
 themselves in an instant; as if they had flung
 it into *Tyber*, with great wagers, vain and
 idle expences, &c. not themselves only, but
 even all their friends, as a man desperately

swimming drowns him that comes to help him,
 by suretyship and borrowing they will willingly
 undo all their associates and allies. *Irati pe-*
cunias, as he saith, angry with their money:
 8 *What with a wanton eye, a liquorish tongue,*
and a gamefome hand, when they have un-
 discreetly impoverished themselves; mort-
 gaged their wits together with their lands,
 and entombed their ancestors fair possessions
 in their bowels, they may lead the rest of
 their dayes in prison, as many times they
 do, they repent at leisure; and when all is
 gone, begin to be thrifty: but *Sera est in fun-*
do parsimonia, 'tis then too late to look about,
 their *end* is misery, sorrow, shame, and dis-
 content. And well they deserve to be infa-
 mous and discontent, *Catamidiari in Amph-*
theatro, as by *Adrian* the Emperours edict
 they were of old, *decoctores bonorum suorum*,
 so he calls them, prodigal fools; to be pub-
 licly shamed, and hissed out of all societies;
 rather than to be pittied or relieved. *The*
Tuscans and Boetians brought their bankrupts
 into the market place in a bier with an empty
 purse carryed before them, all the boyes fol-
 lowing, where they sat all day *circumstante*
plebe, to be infamous and ridiculous. At
 1 *Padua in Italy* they have a stone called *the*
stone of Turpitude; near the Senate house,
 where spendthrifts, and such as disclaim non-
 payment of debts, do sit with their hinder
 parts bare, that by that note of disgrace others
 may be terrified from all such vain expence;
 or borrowing more than they can tell how to
 pay. The *Civilians* of old set guardians
 over such brain-sick prodigals, as they did
 over mad-men, to moderate their expences,
 that they should not so loosely consume their
 fortunes, to the utter undoing of their fa-
 milies,
 I may not here omit those two main plagues;
 and common dotages of humane kind, Wine
 and Women, which have infatuated and be-
 sorted Myriads of people: They go commonly
 together.
Qui Vino indulget, quemque alea decoquit,
ille
In venerem putris
 To whom is sorrow, saith *Solomon*, *Prov.*
 23. 39. to whom is wo, but to such a one as
 loves drink? it causeth torture, (*Vino tortus*
& ira) and bitterness of mind, *Sirac. 31. 21.*
Vinum furoris, *Jeremy* calls it *chap. 15.* wine
 of madness, as well he may, for *insanire fa-*
cit sanos, it makes sound men sick and sad,
 and wise men mad, To say and do they know
 not what. *Accidit hodie terribilis casus*,
 (*saith P. St. Austin*) hear a miserable accident;
Cyrillus son this day in his drink, *Matrem*
pregnantem nequiter oppressit, sororem viola-
re voluit, patrem occidit fere, & duas alias
sorores ad mortem vulneravit, would have vi-
 olated his sister, killed his father, &c. A true
 saying it was of him, *Vino dari letitiam &*
dolorem, drink causeth mirth, and drink caus-
 eth sorrow, drink causeth poverty and want,
 (*Prov. 21.*) *shame and disgrace.* *Multi ig-*
nobiles

Tom. 2. de vitis illu-
strium, l. 4.
de vit. Le-
on. 10.
Venatio-
nibus adeo
perdite stu-
debat &
aucupis.
Aut infe-
liciter ve-
natus tam
impatiens
inde, ut
summos
sape viros
acerbissimis
contumeliis
oneraret, &
incredibile
est, quali
cultus ani-
mique ha-
bitu dolo-
rem ira-
cundiamq;
præferret,
&c.
unicuiq;
autem hoc
à natura
insitum est,
ut doleat
scubi er-
rauerit aut
deceptus
sit.
x Inven.
Sat. 8.
Nec enim
loculis co-
mitantibus
itur, Ad
casum ta-
bule, post-
ta sed lu-
ditur arca.
Lemnius
insit. c. 44
mendacio-
rum qui-
dem, &
perjurio-
rum, &
paupertatis
mater est
alea, nul-
lam ba-
bens patri-
monii re-
verentiam,
quum illud
effuderit,
sensim in
furia dela-
bitur &
rapinas.
Saris. poly-
crat. l. 1.
c. 5.
y Dambo-
derus.
z Dan. Sou-
ter.
a Petrar.
dial. 27.
b Salust.
c Tom. 3. Ser. de Alea.
d Plinius in Aristop.

calls all such gamesters mad men; Si in insanum hominem contigero.
Spontaneum a se trahunt furorem, & os, & nares & oculos vivos fa-
ciunt furoris & diversoria, Chrys. hom. 71.

e Pascasius
Festus l. 1.
de alea.
f Seneca.
g Hall.

h In Sat.
i. Sed de-
ficiente
crumena:
& crescente
gula, quis
te manet
exitus —
rebus in
ventrem
mersis.
i Spartian.
Adriano.
k Alex. ab
Alex. l. 6.
c. 10.
Idem Ger-
belius, l. 5.
Gra. disc.
l Fines Mo-
ris.

m Iustini-
an. in Di-
gestis.

n Persius
Sat. 5.

o Poculum
quasi sinus
in quo sepe
navis naufragium
faciunt, ja-
ctura tum
pecunie
tum mentis.
Erasm. in
Prov. cali-
cum remi-
ges. chil. 4.
cent. 7.
Pro. 41.
p Ser. 33.
ad frat. in
Erems.

nobiles evasere ob vini potum, & (Austin)
amissis honoribus profugi aberrarunt: Many
 men have made shipwreck of their fortunes,
 and go like rogues and beggars, having turn-
 ed all their substance into *aurum potabile*, that
 otherwise might have lived in good worship
 and happy estate, and for a few hours plea-
 sure, for their *Hilary* term's but short, or
 free madness, as *Seneca* calls it, pur-
 chase unto themselves eternal tediousness and
 trouble.

q *Libere
 anis hoc
 insaniam
 eterno tem-
 poris tedio
 pensant.
 r Menan-
 der.*

[Prov. 5.]

t *Merlin.
 Cocc.*

That other madness is on women, *Apostata-
 tare facit cor:* saith the wise man, *r Atque
 homini cerebrum minuit.* Pleasant at first she
 is, like *Dioscorides Rhododaphne*, that fair
 plant to the eye, but poyson to the taste, the
 rest as bitter as wormwood in the end (*Prov.*
5. 4.) and sharp as a two-edged sword (*7. 21.*)
Her house is the way to Hell, and goes down
 to the Chambers of death. What more for-
 rowful can be said? they are miserable in this
 life, mad, beasts, led like *Oxen* to the slaugh-
 ter: and that which is worse, whoremasters
 and drunkards shall be judged, *amittunt gra-
 tiam*, saith *Austin*, *perdunt, gloriam, incur-
 runt damnationem eternam.* They lose grace
 and glory,

brevi illa voluptas

Abrogat eternum cœli decus

They gain Hell and eternal damnation:

SUBSECT. 14.

*Philautia, or Self-love, Vain-glory, Praise,
 Honour, Immoderate applause, Pride, over-
 much Joy, &c. causes.*

u *Hor.*

x *Sagitta
 que ani-
 mam pene-
 trat, leviter
 penetrat, sed
 non leve
 infligit
 vulnus sup-
 cant.*

y *Qui om-
 nem pecuni-
 arum con-
 temptum
 habent, &
 nulli ima-
 ginationis
 totius mun-
 di se im-
 miscuerint,
 & tyran-
 nicas corpo-
 ris concu-
 piscencias
 sustine-
 rint. hi
 multoties
 capti à va-
 na gloria
 omnia per-
 diderunt.*

Self-love, Pride, and Vain-glory, *u cæcus
 amor sui*, which *Chrysostome* calls one of
 the Devils three great nets; *x Bernard*, an
 arrow which pierceth the soul through, and
 slayes it; *a flye insensible enemy*, not perceiv-
 ed, are main causes. Where neither anger,
 lust, covetousness, fear, sorrow, &c. nor any
 other perturbation can lay hold; this will
 silyly and insensibly pervert us, *Quem non gu-
 la viciit, Philautia superavit*, (saith *Cyprian*)
 whom surfeiting could not overtake, Self-love
 hath overcome. He hath scorned all money,
 bribes, gifts, upright otherwise and sincere,
 hath inserted himself to no fond Imagination,
 and sustained all those tyrannical concupiscences
 of the body, hath lost all his honour, capti-
 vated by vain-glory. *Chrysostom. sup. Io. Tu
 sola animum mentemque peruris, gloria.* A
 great assault and cause of our present malady,
 although we do most part neglect, take no
 notice of it, yet this is a violent batterer of
 our souls, causeth melancholy and dotage.
 This pleasing humour, this soft and whispe-
 ring popular air, *Amabilis insania*; this de-
 lectable Frensie, most irrefragable passion,
Mentis gratissimus error, this acceptable di-
 sease, which so sweetly sets upon us, ravisheth
 our senses, hells our souls aslep, puffs up our
 hearts as so many bladders, and that without

all feeling, *z* in so much as those that are mis-
 affected with it, never so much as once perceive
 it, or think of any cure. We commonly love
 him best in this *a* malady, that doth us most
 harm, and are very willing to be hurt; *adu-
 lationibus nostris libenter favemus* (saith *b
 Jerome*) we love him, we love him for it:
*c O Bonciari suave, suave fuit à te tali hac
 tribui;* 'Twas sweet to hear it. And as *d Pliny*
 doth ingenuously confess to his dear friend *An-
 gurinus*, all thy writings are most acceptable,
 but those especially that speak of us. Again, a
 little after to *Maximus*, *e* I cannot express
 how pleasing it is to me to hear my self com-
 mended. Though we smile to our selves, at
 least Ironically, when Parasites bedawb us
 with false Encomions, as many Princes cannot
 chuse but do, *Quum tale quid nihil intra se
 repererint*, when they know they come as far
 short, as a Mouse to an Elephant, of any such
 vertues; yet it doth us good. Though we
 seem many times to be angry, *f* and blush at
 our own praises, yet our souls inwardly re-
 joyce, it puffs us up; 'tis *fallax suavitas*,
g blandus demon, makes us swell beyond our
 bounds, and forget our selves. Her two
 daughters are lightness of mind, immoderate
 joy and pride, not excluding those other con-
 comitant vices, which *g Jodocus Lorichius*
 reckons up; Bragging, Hypocrisie, Pievish-
 ness, and curiosity.

*ora perfundat, attamen ad laudem suam intrinsecus anima letan-
 tur. g Thesaur. Theo.*

Now the common cause of this mischief,
 ariseth from our selves or others, *h* we are *h Nec enim
 active and passive.* It proceeds inwardly from *mibi cor-
 our selves*, as we are active causes, from an *nea fibra
 over-weening conceit* we have of our good *est. Per:
 parts*, own worth, (which indeed is no worth)
 our bounty, favour, grace, valour, strength,
 wealth, patience, meekness, hospitality, beau-
 ty, temperance, gentry, knowledge, wit, sci-
 ence, art, learning; our ** excellent gifts* and
 fortunes, for which *Narcissus* like, we ad-
 mire, flatter, and applaud our selves, and think
 all the world esteems so of us; and as de-
 formed women, easily believe those that tell
 them they be fair, we are too credulous of
 our own good parts and praises, too well
 perswaded of our selves. We brag and ven-
 dicate our *i* own works, and scorn all others *c. 3. Riden-
 in respect of us; Inflati scientia* (saith *Paul*)
 our wisdom, *k* our learning; all our Geese are
 Swans; and we as basely esteem and vilifie
 other mens, as we do over-highly prize and
 value our own. We will not suffer them to
 be in *secundis*, no not in *tertiis*; what, *Me-
 cum confertur Ulysses?* they are *Mures*,
Musca, culices præ se, Nitts and Flies com-
 pared to his inexorable and supercilious, emi-
 nent and arrogant worship: Though indeed
 they be far before him. Only wise, only rich,
 only fortunate; valourous, and fair, puffed up
 with this Tympany of self-conceit; as the
 proud *l Pharisee*; they are not (as they sup-
 pose)

73

m Auson.
sap.

* De meli-
ore luto
fixit prae-
cordia Ti-
tan.

* Chil. 3.
cent. 10.
pro. 97.

Qui se cre-
deret nemi-
nem ulla
in re prae-
stintorem.

n Tanto fa-
ctu scripsit,
ut Alexan-
dri gesta
inferiora

scriptis suis
existima-
ret, Jo. Voss-
sius lib. 1.

cap. 9 de
hist.

o Plutarch.
vit. Cato-
nis.

p Nemo
unquam
Poeta aut
Orator, qui
quenquam

se meliorem
arbitraretur.

q Consol.
ad Pomma-
chium mun-
di Philoso-
phus gloriae

animal, &
popularis
aura & ru-
morum ve-
nale manci-
pium.

r Epist. 5.
Capitoni
suo Diebus
ac nocti-
bus, hoc so-
lum cogito

si qua me
possum le-
vare humo.
Id voto meo
sufficit, &c.

t Tullius.
ut nomen
meum scri-
ptis tuis

illustretur.
Inquies
animus stu-
dio eterni-
tatis, noctes
& dies an-
gebatur.

Hensius fo-
rat. uneb.
de Scal.
x Hor. art.

Poet.
y Od. Vit. l.
3. Jamque
opus exegi.

pose) like other men, of a purer and more precious metal: *Soli rei gerendi sunt effica-ces*, which that wise *Periander* held of such:

meditantur omne qui prius negotium, &c. *Novi quendam* (saith * *Erasmus*) I knew one

so arrogant, that he thought himself inferiour to no man living, like *Calisthenes* the Philosopher, that neither held *Alexanders* acts, or any other subject worthy of his Pen, such was his insolency; or *Seleucus* King of Syria, who thought none fit to contend with him but the

Romans, *Eos solos dignos ratus quibuscum de imperio certaret.* That which *Tully* writ to *Atticus* long since, is still in force, *p* There

was never yet true Poet or Orator, that thought any other better than himself. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Scho-

lars, as *q* *Hierom* defines; *A natural Philosopher is glories creature, and a very slave of*

amour, fame, and popular opinion, and though they write de contemptu gloria, yet as he ob-

serves, they will put their names to their books. Vobis & fame me semper dedi, saith

Trebellius Pollio, I have wholly consecrated my self to you and fame. 'Tis all my desire,

night and day, 'tis all my study to raise my name. Proud *r* *Pliny* seconds him; *Quan-*

quam O! &c. and that vain-glorious *r* *Ora-*

tor, is not ashamed to confess in an Epistle of his to Marcus Lecceius, 'Ardeo incredibili

cupiditate, &c. I burn with an incredible de-

sire, to have my name registred in thy book.

Out of this fountain proceeds all those cracks and brags, ——— * *speramus carmina fingi*

Posse linenda cedro, & leni servanda cupresso

— *y Non usitata nec tenui ferar penna.*

— *nec in terra morabor longius. Nil par-*

vum aut humili modo, nil mortale loquor.

Dicar qua violens obstrepit Ausidus. — Ex-

egi monumentum ere perennius. Jamque opus

exegi, quod nec Jovis ira, nec ignis, &c. cum

venit ille dies, &c. parte tamen meliore mei

super alta perennis astra ferar, nomenque erit

indelebile nostrum. (This of *Ovid* I have pa-

raphrased in English.)

And when I am dead and gone,

My corpse laid under a stone,

My fame shall yet survive,

And I shall be alive,

In these my works for ever,

My glory shall persevere, &c.

And that of *Ennius*,

Nemo me lachrymis decoret, neque funera fletu

Faxit, cur? voluto docta per ora virum.

With many such proud strains, and foolish

flashes too common with Writers. Not so

much as *Democharis* on the * *Topicks*, but he

will be immortal. *Typotius de fama*, shall

be famous, and well he deserves, because he

writ of fame; and every trivial Poet must be

renowned,

—— *Plausuque petit clarescere vulgi.*

This puffing humour it is, that hath produced

*Vade liber felix Palingen. lib. 18. * In lib. 8.*

so many great tomes, built such famous monu-ments, strong Castles, and *Mausolean* Tombs, to have their acts eternized,

—— *Digito monstrari, & dicier hic est;* to see their names inscribed, as *Phryne* on the walls of *Thebes*, *Phryne fecit*; This causeth so many bloody battles,

—— *Et noctes cogit vigilare serenas;* Long journeys,

Magnum iter intendo, sed dat mihi gloria vires,

gaining honour, a little applause, pride, self-love, vain-glory. This is it which ~~etiam~~ makes them take such pains, and break out in-

to those ridiculous strains, this high conceit of themselves, to ^z *icorn* all others; *ridiculo fa-*

stu & intolerando contemptu, as ^a *Palemon* the Grammarian contemned *Varro*, *secum &*

natas & morituras literas jactans, and brings them to that height of insolency, that they

cannot endure to be contradicted, ^b or hear of any thing but their own commendation, which

Hierom notes of such kind of men. And as ^c *Austin* well seconds him, 'tis their sole study

day and night to be commended and applaud-^d ed. When as indeed, in all wise mens judge-

ments, quibus cor sapit, they are ^d mad, em-pty vessels, fungus, beside themselves, deri-

ded, *& ut Camelus in proverbio quarens cor-*

nua, etiam quas habebat aures amisit, their

works are toys, as an Almanack out of date,

^e *authoris pereunt garrulitate sui,* they seek fame and immortality, but reap dishonour and

infamy, they are a common obloquy, *insen-*

sati, and come far short of that which they

suppose or expect. ^f *O puer ut sis vitalis*

metuo. Of so many myriads of Poets, Rhe-

toricians, Philosophers, Sophisters, as ^g *Ense-*

bius well observes, which have written in for-

mer ages, scarce one of a thousands works

remains, *nomina & libri simul cum corpori-*

bus interierunt, their books and bodies are

perished together. It is not as they vainly

think, they shall surely be admired and immor-

tal, as one told *Philip* of *Macedon* insult-

ing after a victory, that his shadow was no

longer than before, we may say to them,

Nos demiramur, sed non cum deside vulgo,

Sed velut Harpyas, Gorgonas, & Furias.

We marvel too, not as the vulgar we,

But as we Gorgons, Harpy, or Furies see.

Or if we do applaud, honour and admire;

quota pars, how small a part in respect of the

whole world, never so much as hears our

names, how few take notice of us, how slender

a Tract, as scant as *Alcibiades* his land

in a Map! And yet every man must and will

be immortal, as he hopes, and extend his

fame to our Antipodes, when as half, no not

a quarter of his own Province or City; nei-

ther knows nor hears of him: but say they

did, what's a City to a Kingdom, a Kingdom

to Europe, Europe to the world, the world it

self that must have an end; if compared to the

least visible Star in the Firmament, eighteen

times bigger than it? and then if those Stars

be infinite, and every Star there be a Sun, as

some

^z De ponte
deicere.

^a Palemon
a Sueton li.
de gram.

^b Nihil li-
benter an-
diunt, nisi
laudes suas.

^c Epist. 56.
Nihil ali-

ud dies no-

ctesque co-

gitant nisi

ut in stu-

diis suis

laudentur

ab homini-

bus.

^d Quae ma-
jor dementia aut di-

ci, aut ex-

cogitari

potest, quam

sic ob glori-

am crucia-

ri? Insa-

niam istam

domine

longe fac à

me. Austin.

conf. l. 10.

^e 37.

^f Mart. l. 5.

^g 51.

^h Hor. Sat.

l. l. 2.

* Lib. cont.

Philos. c. 1.

some will, and as this Sun of ours hath his Planets about him, all inhabited; what proportion bear we to them, and where's our glory? *Orbem terrarum victor Romanus habebat*, as he crackt in *Petronius*, all the world was under *Augustus*: and so in *Constantine's* time, *Eusebius* brags he governed all the world, *universum mundum praeclare admodum administravit*, ——— & *omnes orbis gentes Imperatori subjecti*: so of *Alexander* it is given out, the four Monarchies, &c. when as neither *Greeks* nor *Romans* ever had the fifteenth part of the now known world, nor the half of that which was then described. What Braggadocians are they and we then? *quam brevis hic de nobis sermo*, as *g* he said, *pudebit aucti nominis*, how short a time; how little a while doth this fame of ours continue? Every private Province, every small Territory and City, when we have all done, will yield as generous spirits, as brave examples in all respects; as famous as our selves, *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little John*, are as much renowned in *Sherwood*, as *Cesar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*, *Omnes atas omnisque populus in exemplum & admirationem veniet*, Every Town, City, Book, is full of brave Souldiers, Senators, Scholars, and though *k* *Bracydas* was a worthy Captain, a good man, and as they thought, not to be matched in *Lacedamon*, yet as his mother truly said, *plures habet Sparta Bracyda meliores*, *Sparta* had many better men than ever he was; and howsoever thou admirest thy self, thy friend, many an obscure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thou thy self.

Another kind of mad men there is opposite to these, that are insensibly mad, and know not of it, such as condemn all praise and glory, think themselves most free, when as indeed they are most mad: *vacant sed alio fastu*: a company of *Cynicks*, such as are Monks, Hermites, Anachorites, that condemn the world, condemn themselves, condemn all titles, honours, offices: and yet in that contempt, are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud, *sepe homo de vana gloria contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* like *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisie. They go in sheeps ruffet, many great men that might maintain themselves in cloth of gold, and seem to be dejected, humble, by their outward carriage, when as inwardly they are swoln full of pride, arrogancy, and self-conceit. And therefore *Seneca* adviseth his friend *Lucilius*, *k* in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire; hirsute head, horrid beard, contempt of money, coarse lodging, and whatsoever

leads to fame that opposite way.

All this madness yet proceeds from our selves, the main engine which batters us, is from others, we are meerly passive in this business: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithetes, glozing titles, false eulogiums, so bedawb and applaud, guild over many a silly and undeserving man, that they clap him quite out of his wits: *Res imprimis violentia est*, as *Hierom* notes, this common applause is a most violent thing, *laudam placenta*, a drum; a fife, and trumpet cannot so animate; that fattens men, erects and dejects them in an instant.

Palma negata macrum, donata reducit opimium. *1 Per.*

It makes them fat and lean, as frost doth Cornies. *m* And who is that mortal man that can so contain himself, that if he be immoderately commended, and applauded, will not be moved? Let him be what he will, those Parasites will overturn him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, ——— ** editum Domini Deique nostri*: and they will sacrifice unto him, ——— ** divinos si tu patiaris honores*,

Utrò ipsi dabimus meritaque sacrabimus aras. ** Mart.*

If he be a souldier, then *Themistocles*, *Epaminondas*, *Hector*, *Achilles*, *duo fulmina belli, triumviri terrarum*, &c. and the valour of both *Scipio's* is too little for him, he is *invictissimus, serenissimus; multis trophæis ornatus, naturæ dominus*, although he be *lepus galeatus*, indeed a very coward, a milk-sop, *** and as he said of *Xerxes*, *postremus in pugna, primus in fuga*, and such a one as never durst look his enemy in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: if he pronounce a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts*, *the voyce of God, and not of man*: If he can make a verse, *Homer*, *Virgil*, &c. And then my silly weak Patient, takes all these eulogiums to himself; if he be a Scholar so commended for his much reading, excellent style, method, &c. he will eviscerate himself like a spider, study to death,

Laudatas ostendit avis Junonia pennas, Peacock-like he will display all his feathers. If he be a Souldier, and so applauded, his valour extoll'd, though it be *impar congressus*; as that of *Troilus*, and *Achilles*, *Infelix puer*; he will combat with a Giant, run first upon a breach: As another *Philippus*, he will ride into the the thickest of his enemies. Commend his house-keeping, and he will beggar himself: commend his temperance, he will starve himself.

—— *laudataque virtus*

Crescit, & immensum gloria calcar habet. he is mad; mad, mad, no whoe with him;

—— *impatiens consortis erit,* he will over the *Alpes* to be talked of, or to maintain his credit: Commend an ambitious man,

75

Quis vero tam bene modum lo suo meritum se novit, ut eum assidue & immodice laudationes non moveant? Hens Steph. Mart. Stroz.

n Livius. Gloria tantum elatus, non ira, in medios hostes irruere, quod completis muris conspicitur, se pugnatem, a muro spectantibus, egregium ducebat. O demens, & savas curre per Alpes. Aude aliquid, &c. ut pueris placeas, & declamatio fiat. Juv. Sat. 10.

76

man, some proud Prince or Potentate, *Si plus aquo laudetur* (saith P. Erasmus) *cristas erigit, exuit hominem, Deum se putat*, he sets up his crest, and will be no longer a man, but a God.

* Juvenal.

Sat. 4.

* Sueton.

c. 12. in

Domitiano.

* Brissonius.

q Antonius

ab assentat-

toribus eve-

ctus Li-

beru se pa-

trem appel-

lari iussit,

et pro deo

se vendita-

vit redi-

mitus hede-

ra, et co-

rona vela-

tus aurea,

et thyrsum

tenens, co-

thurnisque

succinctus

curru velut

Liber pater

vestitus est

Alexan-

drie. Pater.

vol. post.

r Minervae

nuptias

ambit, tan-

to furore

percussus, ut

satellites

mitteret ad

videndum

num dea in

thalamis

venisset,

et c.

f. Alian.

lib. 12.

* De mentis

alienat.;

cap. 3.

t Sequitur-

que super-

bia for-

mam.

Livius li.

II Oracu-

lum est,

vivida

sepe inge-

nia, luxa-

riare hac

et evanesce-

re multosq;

sensum peni-

tus ami-

ssisse. Ho-

mines intu-

entur, ac si

ipsi non

essent ho-

mines.

u Galeus

de rubeis,

civis noster

faber ferra-

rius, ob

inventionem

instrumenti

Cocleae olim

Archimedis

dicti, pra

letitia

insanivit.

x Insania

postmodum

corruptus,

ob nimiam

inde ar-

rogantiam.

y Bene ferre

magnam

disce fortunam.

Hor. Fortu-

nam reverenter

habe, quicumque

repente Dives

ab exili progre-

diere loco.

Ausonius.

man, some proud Prince or Potentate, *Si plus aquo laudetur* (saith P. Erasmus) *cristas erigit, exuit hominem, Deum se putat*, he sets up his crest, and will be no longer a man, but a God.

— * *nihil est quod credere de se*

Non audet quum laudatur diis aqua potestas.

How did this work with Alexander, that

would needs be Jupiters son, and go like Her-

cules in a Lions skin? Domitian a God,

(* *Dominus Deus noster sic fieri iubet*) like

the * Persian Kings, whose Image was adored

by all that came into the City of Babylon.

Commodus the Emperour was so gulled by his

flattering parasites, that he must be called

Hercules. q Antonius the Roman would be

crowned with Ivy, carryed in a Chariot, and

adored for Bacchus. Cotys King of Thrace,

was married to ^r Minerva, and sent three se-

veral messengers one after another, to see if

she were come to his bed-chamber. Such a

one was ^f Jupiter Menecrates, Maximinus

Jovianus, Dioclesianus Herculeus, Sapor the

Persian King, brother of the Sun and Moon,

and our modern Turks, that will be Gods on

earth, Kings of Kings, Gods shadow, Com-

manders of all that may be commanded, our

Kings of China and Tartaria in this present

age. Such a one was Xerxes, that would whip

the sea, fetter Neptune, *stultâ jactantiâ*, and

send a challenge to Mount Athos: and such

are many sottish Prinres, brought into a fools

Paradise by their parasites, 'tis a common hu-

mour, incident to all men, when they are in

great places, or come to the solstice of ho-

nour, have done, or deserv'd well, to applaud

and flatter themselves. *Stultitiam suam pro-*

dunt, &c. (saith * Platerus) your very

Tradesmen if they be excellent, will crack and

brag, and shew their folly in excess. They

have good parts, and they know it, you need

not tell them of it; out of a conceit of their

worth, they go smiling to themselves, a per-

petual meditation of their Trophies and plau-

diters, they run at the last quite mad, and lose

their wits. Petrarch. lib. 1. *de contemptu mun-*

di, confessed as much of himself, and Cardan

in his fifth book of wisdom, gives an instance

in a Smith of Milan, a fellow Citizen of his,

u one Galeus de Rubeis, that being commend-

ed for refinding of an instrument of Archi-

medes, for joy ran mad. Plutarch in the life

of Artaxeres, hath such a like story of one

Chamus a souldier, that wounded King Cyrus

in battel, and grew thereupon so ^x arrogant,

that in a short space after he lost his wits.

So many men, if any new honour, office, pre-

ferment, booty, treasure, possession, or patri-

mony, *ex insperato* fall unto them, for im-

moderate joy, and continual meditation of it,

cannot sleep y or tell what they say or do, they

are so ravished on a sudden; and with vain

conceits transported, there is no rule with

them. Epaminondas therefore, the next day

after his Leuctrian victory, ^z came abroad all

squalid and submiss, and gave no other reason

to his friends of so doing, than that he per-

ceived himself the day before, by reason of

his good fortune, to be too insolent, over-

much joyed. That wise and vertuous Lady,

a Queen Katharin, Dowager of England, in

private talk, upon like occasion, said, that

b she would not willingly endure the extremity

of either fortune; but if it were so, that of

necessity she must undergo the one, she would

be in adversity, because comfort was never

wanting in it, but still counsel and govern-

ment were defective in the other: They could

not moderate themselves.

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ment were defective in the other: They could

not moderate themselves.

subinde imponeretur, optare se difficilem & adversam: quod in hac

nulli unquam defuit solatium, in altera multis consilium, &c.

Lod. Vives.

SUBJECT. 15.

Love of Learning, or overmuch study. With

a Digression of the misery of Scholars, and

why the Muses are Melancholy.

L Eonartus Fuchsius Instit. lib. 3. sect. 1.

cap. 1. Felix Plater. lib. 3. *de mentis*

alienat. Herc. de Saxonia Tract. post. *de me-*

lanch. cap. 3. speak of a ^c peculiar Fury,

which comes by over-much study. Fernelius

lib. 1. cap. 18. ^d puts Study, contemplation,

and continual meditation, as an especial cause

of madness: and in his 86. consul. cites the

same words. Jo. Arculanus in lib. Rhasis ad

Alnansorem cap. 16. amongst other causes

reckons up *studium vehemens*: so doth Le-

vinus Lemnius, lib. *de occul. nat. mirac.* l. 1.

cap. 16. ^e Many men (saith he) come to

this malady by continual * Study, and night-

waking, and of all other men, Scholars are

most subject to it: and such Rhasis adds, ^f that

have commonly the finest wits. Cont. lib. 1.

tract. 9. Marsilius Ficinus *de sanit. tuenda.*

l. 1. cap. 7. puts Melancholy amongst one of

those five principal plagues of Students, 'tis

a common Maul unto them all, and almost

in some measure an inseparable companion.

Varro belike for that cause calls *Tristes Philo-*

sophos & severos. Severe, sad, dry, tetrick are

common Epithetes to Scholars: And ^g Patri-

tius therefore in the institution of Princes,

would not have them to be great Students.

For (as Machiavel holds) Study weakens

their bodies, dulls the spirits, abates their

strength and courage; and good Scholars are

never good Souldiers, which a certain Goth well

perceived, for when his Countrey-men came

into Greece, and would have burned all their

books, he cryed out against it, by all means

they should not do it, ^b leave them that plague,

liam. ^g Ob studiorum sollicitudinem l. 5. Tit. 5. ^h Gaspar Ens

Theaur. Polit. Apoteles. 31. Græcis hanc pestem relinquire, que dubium

non est quin brevi omnem iis vigorem ereptura Martiosque

haustura sit; ut ad arma tractanda plane inhabiles futuri sint.

which

which in time will consume all their vigour, and martial spirits. The ⁱ Turks abdicated ^{Turk. Hist.} Cornutus the next heir, from the Empire, because he was so much given to his book: and ^{k Acts 26.} 'tis the common Tenent of the world, that ^{24.} Learning dulls and diminisheth the spirits, and ^{i Nimiis} so per consequens produceth melancholy.

Two main reasons may be given of it, why ^{lancholicus} Students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, ^{evast, di-} *sibi & musis*, free from ^{cens se Bib-} bodily exercise, and those ordinary disports ^{lium in ca-} which other men use: and many times if dis- ^{pite habere.} content and idleness concur with it, which is ^{m Cur me-} too frequen-; they are precipitated into this ^{lancholia} gulf on a sudden: but the common cause is ^{assidua,} overmuch study; too much learning (as ^{crebrisque} *Festus* told *Paul*) hath made thee mad; 'tis that ^{deliramen-} other extreame which effects it. So did ^{ris vixen-} *Trincavellius*, lib. 1. consil. 12. & 13. find by his ^{tur eorum} experience, in two of his Patients, a young ^{animi ut} Baron, and another that contracted this ma- ^{desipere co-} lady by too vehement study. So *Forestius* ob- ^{gantur.} serves. l. 10. observ. 13. in a young Divine in ^{n Solers} *Lovain*, that was mad, and said ^{quilibet} he had a ^{artifex in-} Bible in his head: *Marsilius Ficinus* de sanit. ^{strumenta} tuend. lib. 2. cap. 1. 3, 4. & lib. 2. cap. 16. ^{sua dili-} gives many reasons, ^{gentissime} why Students dote more ^{curat, peni-} often than others: The first is their negli- ^{cellos pi-} gence: ^{etor; mal-} other men look to their Tools, a Painter ^{leos incu-} will wash his Pensils, a Smith will look to his ^{desq; faber} Hammer, Anvil, Forge: an Husbandman will ^{ferrarius,} mend his Plough-Irons, and grind his Hatchet ^{miles equos} if it be dull: a Faulkner or Huntsman will ^{arma vena-} have an especial care of his Hawks, Hounds, ^{tor, auceps} Horses, Dogs, &c. A Musitian will string, ^{aves, &} and unstring his Lute, &c. only Scholars neg- ^{canes, Cy-} lect that Instrument, their brain and spirits ^{tharam} (I mean) which they daily use, and by which ^{Cytharae-} they range over all the world, which by much ^{dus, &c.} study is consumed. Vide (saith *Lucian*) *ne* ^{soli musa-} *funiculum nimis intendendo*; aliquando ab- ^{rum myste-} rumpas: See thou twist not the rope so hard, ^{tam negli-} till at length it break. *Ficinus* in his fourth ^{gentes sunt,} Chapter gives some other reasons; *Saturn* ^{ut instru-} and *Mercury*, the Patrons of Learning, are ^{mentum il-} both dry Planets: and *Origanus* assigns the ^{lud quo} same cause, why *Mercurialists* are so poor, ^{mundum} and most part beggars: for that their President ^{universum} *Mercury* had no better fortune himself. The ^{metiri so-} Destinies of old, put poverty upon him as a ^{lent, spiri-} punishment; since when, Poetry and Beggery, ^{tum scili-} are *Gemelli*, twin-born Brats, inseparable com- ^{cet, penitus} panions: ^{negligere}

* And to this day is every Scholar poor, ^{o Arcus &} Gross gold from them runs headlong to the ^{arma tibi} Boor: ^{non sunt}

Mercury, can help them to knowledge, but ^{imitanda} not to money. The second is contemplation, ^{Diana si} which dries the brain, and extinguisheth na- ^{nunquam} tural heat; for whilst the spirits are intent ^{cesses ten-} to meditation above in the head, the stomach ^{dere mollis}

to meditation above in the head, the stomach ^{erit. Ovid.} is dried up, and the spirits are consumed. ^{p Ephemer.} *Accedit ad hoc, quod natura in* ^{q Contem-} contemplatione; cerebro prorsus cordique intenta, stomachum hepar- ^{platio cere-} que destituit; unde ex alimentis male coctis, sanguis crassus & ^{brum exsic-} niger efficitur; dum nimio otio membrorum superflui vapores non ^{cat & ex-} exhalant.

and liver are left destitute; and thence come ⁷⁷ black blood and crudities by defect of conco- ^{Jo. Voschius lib. 2. cap. 5. de peste:} ction, and for want of exercise, the super- ^{and} fluous vapours cannot exhale, &c. The same ^{something more they add, that hard Students} reasons are repeated by *Gomesius*, lib. 4.

cap. 1. de sale ^{r Nymannus orat. de Imag. r cerebrum} *Jo. Voschius* lib. 2. cap. 5. de peste: and ^{exsiccat r} something more they add, that hard Students ^{corporasem-} are commonly troubled with Gowts, Ca- ^{sim graci-} tarrhes, Rheums, *Cacexia*, *Bradiopepsia*, bad ^{lesant.} Eyes, Stone and Collick, ^{i Studiosi} Crudities, *Oppilati-* ^{sunt cace-} ons, *Vertigo*, Winds, Consumptions, and all such ^{llosi &} diseases as come by over-much sitting; they ^{nunquam} are most part lean, dry, ill coloured, spend ^{bene colora-} their fortunes, lose their wits, and many times ^{ti, propter} their lives, and all through immoderate pains, ^{debilitatem} and extraordinary studies. If you will not ^{digestive} believe the truth of this, look upon great ^{facultatis;} *Tostatus* and *Thomas Aquinas* Works, and tell ^{multipli-} me whether those men took pains? peruse ^{cantur in} *Austin*, *Hicrom*, &c. and many thousands ^{is super-} besides. ^{fluitates.}

Qui cupit optatam cursu contingere metam, ^{Jo. Voschius} *Multa tulit, fecitque puer, sudavit & alsit.* ^{us part. 2.}

He that desires this wished goal to gain, ^{cap. 5. de} Must sweat and freeze before he can attain, ^{peste.}

and labour hard for it. So did *Seneca*, by his ^{Nullus} own confession, ep. 8. ^{mibi per} Not a day that I ^{otium dies} spend idle, part of the night I keep mine eyes ^{exilis par-} open, tired with waking, and now slumbring ^{tem noctis} to their continual task. Hear *Tully* pro *Ar-* ^{studii de-} *chia Poeta*: whilst others loytered, and took ^{dico, non} their pleasures, he was continually at his book, ^{verosomno;} so they do that will be Scholars, and that to ^{sed oculos} the hazard (I say) of their healths, fortunes, ^{vigilia fa-} wits and lives. How much did *Aristotle* and ^{tigatos} *Ptolomy* spend? ^{cadentesq;} *unius regni precium*, they ^{in operam} say, more than a Kings ransom; how many ^{detineo.} crowns per annum, to perfect arts, the one ^{u Johannes} about his History of Creatures, the other on ^{Hunfchius} his *Almagest*? How much time did *Thebet* ^{Bohemus.} *Benchorat* employ, to find out the motion of ^{nat. 1516.} the eighth sphear? forty years and more, some ^{eruditus} write: how many poor Scholars have lost ^{vir, nimis} their wits, or become Dizards, neglecting all ^{studii in-} worldly affairs and their own health, wealth, ^{Phrenesin} esse and bene esse, to gain knowledge? for ^{incidit.} which, after all their pains in the worlds ^{Montanus} esteem they are accounted ridiculous and silly ^{infanceth} Fools, Ideots, Asses, and (as oft they are) ^{in a} rejected, contemned, derided, doting and mad. ^{Frenchman} Look for examples in *Hildisheim* ^{of Tolosa.} *spiceel.* 2. ^{x Cardina-} *de mania & delirio*: read *Trincavellius* l. 3. ^{la Cacus;} *consil.* 36. & c. 17. *Montanus* ^{ob la'ore,} *consil.* 23. ^{vigiliam,} ^{& diutur-} *Garcens* de *Judic.* *genit.* cap. 33. *Mercuri-* ^{na studia} *alis* *consil.* 86. cap. 25. *Trosper*. ^{salus M-} *Calenius* in ^{lancholi-} his Book *de atrâ bile*: Go to *Bedlam* and ask. ^{cus. Paf.} Or if they keep their wits, yet they are ^{Sit. 3.} esteemed scrubs and fools by reason of their ^{They can-} carriage: after seven years study ^{not fiddl-}

—statuâ taciturnus exit, ^{but as} *Plerumque & risum populi quatit.* — ^{Themito-} Because they cannot ride an horse, which eve- ^{cles said,} ry Clown can do; salute and court a Gentle- ^{he could} woman, carve at Table, cringe, and make ^{make a} congies, which every common Swasher can ^{small} do, ^{Town} *hos populus ridet*, they are laughed to great ^{become a} City ^{do,} scorn,

78

a Pers. Sat.

b Ingenium
sibi quod
vanas de-
sumpsitAthenas Et
septem stu-
diis annos
dedit, in-
fenuitque.Libris &
curis statua
taciturnius
exit, Ple-
runque &
& visu po-
pulum qua-
tit Hor. ep.i. lib. 2.
c Transla-
ted by
M. B. Ho-
liday.d Thomas
rubore con-
fusus dixit
se de argu-
mento cogi-
tasse.e Plutarch.
vita Mar-
celli, Nec
sensit ur-
bem cap-
tam, nec
milites in
domum ir-
ruentes,
adeo inten-
tus studiis,
&c.f Lib. 2.
cap. 18.g Sub Fu-
ris larva
circumivit
urbem, di-
stans se
explorato-
rem ab in-
feris ve-
nisse, de-
laturum
demonibus.
mortalium
peccata.* Petroni-
us. Ego
arbitror in
scholis stul-
tissimos
fieri, quia
nihil eorum
que in usu
habent
aut audi-
unt aut vi-
dent.

scorn, and accounted silly fools by our Gal-
lants. Yea many times, such is their misery,
the y deserve it: a a meer Scholar, a meer
Ass.

b *Obstipo capite, & figentes lumine terram,
Murmura cum secum, & rabiosa silentia ro-
unt,
Atque exporrecto trutinantur verba labello,
Aegroti veteris meditantur somnia, gigni
De nihilo nihilum; in nihilum nil posse re-
verti.*

— who do lean awry

c Their heads piercing the earth with a fixt
eye:

When by themselves they gnaw their mur-
muring,

And furious silence, as 'twere ballancing
Each word upon their out-stretcht lip, and
when

They meditate the dreams of old sick men,
As, out of nothing; nothing can be brought,
And that which is, can ne're be turn'd to
nought.

Thus they go commonly meditating unto
themselves, thus they sit, such is their action
and gesture. *Fulgosus l. 8. c. 7.* makes men-
tion how *Th. Aquinas* supping with King *Lewis*
of France, upon a sudden knocked his fist upon
the table, and cryed, *conclusum est contra Ma-
nichaeos*, his wits are a woolgathering as they
say, and his head busied about other matters,
when he perceived his error, he was much
d abashed. Such a story there is of *Archime-
des* in *Vitruvius*, that having found out the
means to know how much gold was mingled
with the silver in King *Hierons* Crown, ran
naked forth of the bath and cryed *eugenae*. I have
found: e and was commonly so intent to his
studies, that he never perceived what was
done about him: when the City was taken,
and the souldiers now ready to rifle his house,
he took no notice of it. *St. Bernard* rode all
day long by the *Lemnian* lake, and asked at
last where he was, *Marullus lib. 2. cap. 4.* It
was *Democritus* carriage alone that made the
Abderites suppose him to have been mad,
and send for *Hippocrates* to cure him: if he
had been in any solemn company, he would
upon all occasions fall a laughing. *Theophras-
tus* saith as much of *Heraclitus*, for that he
continually wept, and *Laertius* of *Menedemus*
Lampsacus, because he ran like a mad man,
s saying, he came from Hell as a Spie, to tell
the Devils what mortal men did. Your great-
est Students are commonly no better, silly, soft
fellows in their outward behaviour, absurd, ri-
dulous to others, and no whit experienced
in worldly business; they can measure the
heavens, range over the world, teach others
wisdom, and yet in bargains and contracts
they are circumvented by every base Trade-
man. Are not these men fools? and how
should they be otherwise, but as so many
Sots in Schools, when (as * he well observed)
they neither hear nor see such things as are
commonly practised abroad? how should they

get experience, by what means? h I knew in h *Novi*
my time many Scholars, saith *Aeneas Sylvius* meis die-
(in an Epistle of his to *Gasper Scitick* Chan- bus, plerosq;
cellor to the Emperour) excellent well learned, studiis li-
but so rude, so silly, that they had no common- terarum de-
civility, nor knew how to manage their dome- ditos, qui
stick or publick affairs. *Paglaris* was des-iplinis
amazed, and said his Farmer had surely co- admodum
sened him, when he heard him tell that his abunda-
Sow had eleven Pigs, and his Ass had but bant, sed si
one Foal. To say the best of this Profession, nihil civi-
I can give no other testimony of them in ge- litatis ha-
neral, than that of i *Pliny* of *Isaus*; He is yet bent, nec
a Scholar, than which kind of men there is no rempubl. nec
thing so simple, so sincere, none better, they domesticam
are most part harmless, honest, upright, inno- regere no-
cent, plain dealing men. rant. Stupu-
it *Pagla-*

Now because they are commonly subject to savit, qui
such hazards, and inconveniencies, as do- suem se-
tage, madness, simplicity, &c. *Jo. Voschius* tam unde-
would have good Scholars to be highly cim porcel-
rewarded, and had in some extraordinary re- los, asinam
spect above other men, to have greater k pri- unum dun-
viledges than the rest, that adventure them- taxat pul-
selves and abbreviate their lives for the pub- lum enix-
lick good. But our Patrons of Learning am retule-
so far now a dayes, from respecting the *Muses*, i Lib. 1.
and giving that honour to Scholars, or reward Epist. 3.
which they deserve, and are allowed by those Adhuc
indulgent priviledges of many noble Princes, scholasticus
that after all their pains taken in the *Universi- tantum est:*
ties, cost and charge, expences, irksom hours, quo genere
laborious tasks, wearisome dayes, dangers, hominum,
hazards, (barred interim from all pleasures nihil aut
which other men have, mewed up like Hawks est simpli-
all their lives) if they chance to wade through cius, aut
them, they shall in the end be rejected, sincerius
condemned, and which is their greatest misery, aut melius.
driven to their shifts, exposed to want, k Jure pri-
poverty, and beggery. Their familiar attend- vilegiandi
ents are, qui ob
commune
bonum
abbreviant
sibi vitam.

* *Pallentes morbi, luctus, curaque laborque* * *Virg.*
Et metus, & malesuada fames, & turpis 6. *An-*
egeestas,

Terribiles visu formae—

Grief, labour, care, pale sickness, miseries,
Fear, filthy poverty, hunger that cries,
Terrible Monsters to be seen with eyes.

If there were nothing else to trouble them,
the conceit of this alone were enough to make
them all melancholy. Most other Trades and
Professions after some seven years Prentiship,
are enabled by their Craft to live of them-
selves. A Merchant adventures his goods at
sea, and though his hazard be great, yet if
one Ship return of four, he likely makes a
saving Voyage. An Husbandmans gains are
almost certain; quibus ipse Jupiter nocere
non potest ('tis * *Cato's* Hyperbole, a great
husband himself;) only Scholars methinks are
most uncertain, unrespected, subject to all ca-
sualties, and hazards. For first, not one of
a many proves to be a Scholar, all are not ca-
pable and docile, l ex omni ligno non fit Mer-
curius: we can make Majors and Officers
every year, but not Scholars: Kings can in-
vest Knights and Barons, as *Sigismond* the
Em-

Em-

Emperour confessed; Universities can give degrees; and *Tu quodes, è populo quilibet esse potest*; but he, nor they, nor all the world can give Learning, make Philosophers. Artists, Oratours, Poets; we can soon say, as *Seneca* well notes, *O virum bonum, ô divitem*, point at a rich man, a good, an happy man, a proper man, *sumptuose vestitum, Calamistratum, bene olentem, magno temporis impendio constat hac laudatio, ô virum literarum!* but 'tis not so easily performed to find out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed, and liberally maintained by their Patrons and Parents, yet few can compass it. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take pains; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends grief and their own undoings. Or put case they be studious, industrious of ripe wits, and perhaps good capacities, then how many diseases of body and mind mult they encounter? No labour in the world like unto study. It may be, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *areis intestinis*, with a body of brags, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he have it? he is as far to seek it as he was (after twenty years standing) at the first day of his coming to the University. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are imployed, is to teach a School, turn Lecturer or Curat, and for that he shall have Faulkners wages, ten pound *per annum*, and his diet, or some small stipend, so long as he can please his Patron or the Parish; if they approve him not (for usually they do but a year or two) as instant, as * they that cryed *Hofanna* one day, and *Crucifixe* him the other; Servingman like, he must go look a new Master: if they do, what is his reward?

Mat. 21.

I Hor. ep.
20. l. 1.

¹ *Hoc quoque te manet ut pueros elementa docentem*

Occupet extremis in vicis alba senectus.

* Lib. I. de
contem.
amor.m Satyri-
con.

Like an Ass, he wears out his time for provender, and can shew a stum rod, *togam tritam & laceram*, saith * *Hædus*, an old torn gown, an ensign of his infelicity, he hath his labour for his pain, a *modicum* to keep him till he be decrepit, and that is all. *Grammaticus non est fœlix, &c.* If he be a trencher Chaplain in a Gentlemans house, as it befel ^m *Euphormio*; after some seven years service, he may perchance have a Living to the halves, as some small Rectory with the mother of the maids at length, a poor Kinswoman, or a crackt Chamber-maid, to have and to hold during the time of his life. But if he offend his good Patron,

or displease his Lady Mistres in the mean time,

ⁿ *Ducetur Plantâ velut ietus ab Hercule Cacus,*

Poneturque foras, si quid tentaverit unquam Hiscere —

as *Hercules* did by *Cacus*, he shall be dragged forth of doors by the heels, away with him. If he bend his forces to some other studies; with an intent to be *à secretis* to some Noble man, or in such a place with an Embassadour, he shall find that these persons rise like Prentises one under another, and so in many Tradesmens shops, when the master is dead, the Foreman of the shop commonly steps in his place. Now for Poets, Rhetoricians, Historians, Philosophers, ° Mathematicians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will believe that pleasant Tale of *Socrates*, which he told fair *Phædrus* under a Plane-tree, at the banks of the river *Isesus*; about noon when it was hot, and the Grasshoppers made a noise, he took that sweet occasion to tell him a Tale; how Grasshoppers were once Scholars, Musicians; Poets, &c. before the *Muses* were born, and lived without meat and drink, and for that cause were turned by *Jupiter* into Grasshoppers. And may be turned again, *In Tjthoni Cicadas, aut Lyciorum ranas*, for any reward I see they are like to have: or else in the mean time, I would they could live, as they did, without any viaticum, like so many *P Manucodiata* those Indian Birds of *Paradise*, as we commonly call them, those I mean that live with the Air, and dew of Heaven, and need other food: for being as they are, their * *Rhetorick* only serves them, to curse their bad fortunes, and many of them for want of means are driven to hard shifts; from Grasshoppers they turn Humble-Bees and Wasps, plain Parasites, and make the *Muses*, Mules, to satisfy their hunger-starved panches, and get a meals meat; To say truth, 'tis the common fortune of most Scholars, to be servile and poor, to complain piteously, and lay open their wants to their respectless Patrons, as † *Cardan* doth, as * *Xilander*, and many others: And which is too common in those Dedicatory Epistles, for hope of gain, to lye, flatter, and with hyperbolical eulogiums and commendations, to magnifie and extol an illiterate unworthy Idiot, for his excellent virtues, whom they should rather, as † *Machiavel* observes, vilifie, and rail at down right for his most notorious villanies and vices. So they prostitute themselves as Fiddlers, or mercenary Tradesmen; to serve great mens turns for a small reward. They are like * *Indians*, they have store of gold but know not the worth of it: for I am of *Synesius* opinion, * *King Hieron* got more by *Simonides* acquaintance, than *Simonides* did by his:

know not their strength they consider not their own worth: † *Plura ex Simonidis familiaritate Hieron consequutus est, quam ex Hieronis Simonides*

79

n Juv.

Sat. 5.

° Ars colit
astra.p Aldrov.
vandus de
Avibus.
l. 12. Ges-
ner, &c.
* Literas
habent
queis sibi
& fortune
sue male-
dicant.
Sat. Manip.† Lib. de
libris Pro-
priis fol.
24.
* Prefat.
translat.
Plutarch.
q Polit.
disput. lau-
dibus ex-
tollunt eos
ac si virtu-
tibus pol-
lerent, quos
ob infinita
scelera po-
tius vi-
tuperare
oporteret.
* Or as
horses

80

they have their best education, good institution, sole qualification from us, and when they have done well, their honour and immortality from us; we are the living tombs, registers, and as so many trumpetours of their fames: what was *Achilles* without *Homer*? *Alexander* without *Arian* and *Curtius*? who had known the *Cæsars*, but for *Suetonius* and *Dion*?

* Hor. lib.
4. od. 9.

* *Vixerunt fortes ante Agamemnona
Multi: sed omnes illachrymabiles
Urgentur, ignotique longâ
Nocte, carent quia vate sacro.*

* Inter in-
ertes &
Plebeios
fere jacet,
ultimum
locum ha-
bens, nisi
tot artis
virtutisque
insignia,
turpiter,
obnoxio,
supparifi-
cando
fascibus
subiecit
proterve
insolentis-
que poten-
tie, Lib. 1.
de con-
templ. re-
rum fortui-
tarum.
* Bucha-
nan. eleg.
lib.

they are more beholden to Scholars, than Scholars to them; but they under-value themselves, and so by those great men are kept down. Let them have that *Encyclopedian*, all the learning in the world; they must keep it to themselves, * live in base esteem, and starve, except they will submit, as *Budens* well hath it, so many good parts, so many ensigns of Arts, vertues, be slavishly obnoxious to some illiterate Potentate, and live under his insolent Worship, or Honour, like *Parasites*, *Qui tanquam mures alienum panem comedunt*. For to say truth, *artes hæ non sunt Lucrativæ*, as *Guido Bonat* that great Astrologer could foresee, they be not gainful Arts these, *sed esurientes & famelicæ*, but poor and hungry.

* *Dat Galenus opes, dat Jutinianns honores,*

Sed genus & species cogitur ire pedes:

The rich Physitian, honour'd Lawyers ride, Whil'st the poor Scholar foots it by their side. Poverty is the *Muses* Patrimony, and as that Poetical divinity teacheth us, when *Jupiter's* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all Suters, and I believe it was, because they had no portion.

Calliope longum cælebs cur vixit in ævum?

Nempe nihil dotis, quod numeraret, erat.

Why did *Calliope* live so long a maid?

Because she had no dowry to be paid.

Ever since all their followers are poor, forsaken and left unto themselves. In so much, that as *Petronius* argues, you shall likely know them by their cloaths. There came, saith he, by chance into my company, a fellow not very spruce to look on, that I could perceive by that note alone he was a Scholar, whom commonly rich men hate: I asked him what he was he answered; a Poet; I demanded again why he was so ragged, he told me this kind of learning never made any man rich.

* In Saty-
ricon. in-
trat sene-
sed cultu
non ita
speciosus,
ut facile
appareret
eum hac
nota lite-
raturæ esse
quos divi-
tes odisse
solent. Ego
inquit Po-
eta sum:
Quare ergo
tam male
vestitus
es? Prop-
ter hoc ip-
sum; amor
ingenii ne-
minem un-
quam divi-
tem fecit.
Petronius
Arbiter.

* *Qui Pelago credit, magno se fœnore tollit,
Qui pugnas & rostra petit, præcingitur auro:*

Vilis adulator picto jacet ebrinus ostro,

Sola pruinosus horret facundia pannis.

A Merchants gain is great that goes to Sea,

A Souldier embossed all in gold:

A Flatterer lyes fox'd in brave array,

A Scholar only ragged to behold.

All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poetical, Mathematical, and Philosophical Studies are, how little respected, how

few Patrons; apply themselves in all haste to those three commodious Professions of Law, Physick, and Divinity, sharing themselves between them, "rejecting these Arts in the mean time, History, Philosophy, Philology, or lightly passing them over, as pleasant toys fitting only table talk, and to furnish them with discourse. They are not so behoveful: he that can tell his money hath Arithmetick enough: He is a true Geometritian, can measure out a good fortune to himself; A perfect Astrologer, that can cast the rise and fall of others, and mark their Errant motions to his own use. The best Opticks are, to reflect the beams of some great mens favour and grace to shine upon him. He is a good Engineer that alone can make an instrument to get preferment. This was the common Tenent and practice of Poland, as *Cromerus* observed not long since, in the first Book of his History; their Universities were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but every man betook himself to Divinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aim. This was the practice of some of our neer neighbours, as * *Lipsius* inveighs, they thrust their children to the study of Law and Divinity, before they be informed aright, or capable of such studies. *Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latinique delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsumt consiliis regum, ô pater, ô patria?* so he complained, and so may others. For even so we find, to serve a great man, to get an Office in some Bishops Court (to practice in some good Town) or compass a Benefice, is the mark we shoot at, as being so advantageous, the high way to preferment.

Although many times, for ought I can see, these men fail as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practice and expatiate? Their fields are so scant, the Civil Law with us so contracted with Prohibitions, so few Causes, by reason of those all-devouring municipal Laws, *quibus nihil illiteratius*, saith * *Erasmus*, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Scholars, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to be compassed at such dear rates, that I know not how an ingenious man should thrive amongst them. Now for Physitians, there are in every Village so many Mountebanks, Empericks, Quack-salvers, Paracelsians, as they call themselves, *Causifici & sanicidæ*, so * *Clenard* terms them, Wisards, Alcumists, poor Vicars, cast Apothecaries, Physitians men, Barbers, and Good wives,

u Oppressus
paupertate
animus ni-
hil eximi-
um, aut
sublime co-
gitare po-
test, amœ-
nitates li-
terarum,
aut elegan-
tiam, quo-
niam nihil
præsidii in
his ad vitæ
commodum
videt, pri-
mo negli-
gere, mox
odisse inci-
pit. Hens.

* Epistol.
quæst. lib.
4. Ep. 21.

* Ciceron.
dial.

* Epist.
lib. 2.

wives, professing great skill, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as he said, litigious Idiots,

Quibus loquacis assatim arrogantia est,

Peritix parum aut nihil,

Nec ulla mica literarii salis,

Crumenimulgatio:

Loquuteleia turba, litium strophe,

Maligna litigantium cohors, togati vul-

Laverne alumni, Agyrtæ, &c. (tures,

Which have no skill but prating arrogance,

No learning, such a purse-milking nation:

Gown'd vultures, thieves, and a litigious rout

Of coufeners, that haunt this occupation, that they cannot well tell how to live one by another, but as he jested in the Comedy of clocks, they were so many, ² *major pars populi aridâ reptant fame*, they are almost starved a great part of them, and ready to devour their fellows, ^{*} *Et noxiâ calliditate se corrumpere*, such a multitude of pettifoggers and Empericks; such impostors, that an honest man knows not in what sort to compose and behave himself in their society, to carry himself with credit in so vile a rout, *scientiæ nomen, tot sumptibus partum & vigiliis, profiteri dispudeat, postquam, &c.*

Last of all to come to our Divines, the most noble profession and worthy of double honour, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as it was not many years since publickly preached at Pauls cross, ^a by a grave Minister then, and now a reverend Bishop of this Land, *We that are bred up in learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer school, which Austin calls magnam tyrannidem, & grave malum, and compares it to the torments of martyrdom; when we come to the University, if we live of the Colledge allowance, as Phalaris objected to the Leontines παρτὸν ἐνδεῖς πλὴν λιμῆς καὶ φόβου, needy of all things but hunger and fear, or if we be maintained but partly by our Parents cost, do expend in unnecessary maintenance, books and degrees, before we come to any perfection, five hundred pounds, or a thousand marks. If by this price of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poor Personage, or a Vicaridge of 50 l. per annum, but we must pay to the Patron for the lease of a life (a spent and out-worn life) either in annual pension, or above the rate of a copyhold, and that with the hazard and loss of our souls, by Simony and perjury, and the forfeiture of all our spiritual preferments, in esse and posse, both present and to come. What father after a while will be so improvident, to bring up his son to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his son in that course*

of life, which by all probability and necessity, cogit ad turpia, enforcing to sin, will entangle him in simony and perjury, when as the Poet saith, *Invitatus ad hæc aliquis de ponte negabit: a beggars brat taken from the bridge where he sits a begging, if he knew the inconvenience, had cause to refuse it.* This being thus, have not we fished fair all this while, that are initiate Divines, to find no better fruits of our labours, ^b *hoc est cur palles*, ^b *Perf. Sat.* *cur quis non prandeat hoc est?* do we mace-³ rate our selves for this? Is it for this we rise so early all the year long? ^{*} *Leaping* (as he ^{*} *Electo* saith) *out of our beds, when we hear the bell* ^{exsiliantes,} *ring, as if we had heard a thunderclap.* If ^{ad subitum} this be all the respect, reward and honour ^{tintinnabuli plan-} we shall have, ^{sum quasi} *frange leves calamos, & fulmine* ^{terribili. 1:} *scinde Thalia libellos:* let us give over our ^c *Mart.* books, and betake our selves to some other ^d *Mart.* course of life? to what end should we study?

^d *Quid me litterulas stulti docuere parentes,* what did our parents mean to make us Scholars, to be as far to seek of preferment after twenty years study, as we were at first: why do we take such pains? *Quid tantum insanis juvat impallescere chartis?* If there be no more hope of reward, no better encouragement. I say again; *Frangite leves calamos, & scinde Thalia libellos;* lets turn souldiers, sell our books, and buy Swords, Guns, and Pikes, or stop bottles with them, turn our Philosophers gowns, as *Cleantes* once did, unto millers coats, leave all and rather betake our selves to any other course of life, than to continue longer in this misery. ^{*} *Præstat dentis calpiaradere, quam literariis monumentis magnatum favorem emendicare.* ^{*} *Sat. Mea*

Yea, but me thinks I hear some man except at these words, that though this be true which I have said of the estate of Scholars, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwrack of her goods, and that they have just cause to complain; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon our selves, if we were cited at that Tribunal of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confess, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more than manifestly appear, that the fountain of these miseries proceeds from these griping Patrons. In accusing them, I do not altogether excuse us; both are faulty, they and we: yet in my judgement, theirs is the greater fault, more apparent causes and much to be condemned. For my part, if it be not with me as I would, ^e *Lib. 3:* or as it should, I do ascribe the cause, as ^{de cons.} *Car-* ^{*} *I had no* *dan* did in the like case; *meo infortunio potius quam illorum sceleris,* to ^{*} *mine own in-* ^{wanted} *felicity, rather than their naughtiness:* Al- ^{impu-} ^{dence, I}

could not scramble, temporize, dissemble: *non pranderet olus, &c. vis dicam, ad palpiandum & adulandum penitus insulsus, recudi non possum, jam senior ut sim talis, & fingi nolo, utcumque male cedat in rem meam & obscurus inde delitecam.*

though

y *Ja. Dou-*
sa Epodon.
lib. 2. car. 2.

z *Plautus.*

* *Barc. Ar-*
genis lib. 3.

a *Joh.*
Howson
4 Novem-
bris 1597.
The Ser-
mon was
Printed
by Arnold
Hartfield.

* Vit.
Crassi. nec
facile judi-
care patet
potest u-
trum pau-
perior cum
primo ad
Crassum,
&c.

Deum ha-
bent ira-
tum, sibi que
mortem æ-
ternam ac-
quirunt,
aliis mis-
erabilem ru-
inam. Ser-
vatus in
Josuam 7.
Euripides.
g Nicopho-
rus lib. 10.
cap. 5.
h Lord
Cook in
his Re-
ports, se-
cond part,
fol. 44.

though I have been baffled in my time by some of them, and have as just cause to complain as another: or rather indeed to mine own negligence; for I was ever like that *Alexander* in * *Plutarch*, *Crassus* his tutor in Philosophy, who though he lived many years familiarly with rich *Crassus*, was even as poor when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing; when he travelled with *Crassus* he borrowed an hat of him, at his return restored it again. I have had some such noble friends, acquaintance and Scholars, but most part, (common courtesies and ordinary respects excepted) they and I parted as we met, they gave me as much as I requested, and that was — And as *Alexander* ab *Alexandro Genial. dier. l. 6. c. 16.* made answer to *Hieronimus Massianus*, that wondred, *quum plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidie videret*, when other men rose, still he was in the same state, *codem tenore & fortunâ, cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserve as well as the rest. He made answer, that he was content with his present estate, was not ambitious, and although *objurgabundus suam segnitiam accusaret, cum obscuræ sortis homines ad sacerdotia & pontificatus evectos, &c.* he chid him for his backwardness, yet he was still the same: and for my part (though I be not worthy perhaps to carry *Alexander's* books) yet by some overweening and wellwishing friends, the like speeches have been used to me; but I replied still with *Alexander*, that I had enough, and more peradventure than I deserved; and with *Libanius Sophista*, that rather chose (when honours and offices by the Emperour were offered unto him) to be *talis Sophista, quam talis Magistratus*. I had as live be still *Democritus junior*, and *privus privatus, si mihi jam daretur optio, quam talis fortasse Doctor, talis Dominus*. — *Sed quorsum hæc?* For the rest 'tis on both sides *facinus detestandum*, to buy and sell livings, to detain from the Church, that which Gods and mens Laws have bestowed on it; but in them most, and that from the covetousness and ignorance of such as are interested in this business; I name covetousness in the first place, as the root of all these mischiefs, which *Achan* like, compels them to commit sacrilege, and to make Simoniackal compacts, (and what not?) to their own ends, ^f that kindles Gods wrath, brings a plague, vengeance, and an heavy visitation upon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it *per fas & nefas*, hook or crook, so they have it. And others when they have with riot and prodigality, imbezelled their estates, to recover themselves, make a prey of the Church, robbing it, as ^g *Julian* the Apostate did, spoile Parsons of their revenues (in keeping half back, ^h as a great man amongst us observes:) and that main-

tenance on which they should live: by means whereof, Barbarism is increased, and a great decay of Christian Professours: for who will apply himself to these divine studies, his son, or friend, when after great pains taken, they shall have nothing whereupon to live? But with what event do they these things?

* *Opeſque totis viribus venamini,
At inde meſſis accidit miſerrima.*

* *Euripi-
des.*

They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accursed in their progeny, and as common experience evinceth, accursed themselves in all their proceedings. With what face (as ⁱ he quotes out of *Auſtin*) can they expect a blessing or inheritance from Christ in Heaven, that defraud Christ of his inheritance here on earth? I would all our Symoniackal Patrons, and such as detain Tithes, would read those judicious Tracts of *Sr Henry Spelman*, and *Sr James Sempill* Knights; those late elaborate and learned Treatises of *D^r Tillye*, and *Mr Montague*, which they have written of that subject. But though they should read, it would be to small purpose, *clames licet & mare cælo Confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not believe it; denounce and terrifie, they have ^k *cauterized* ^{k 1} *Tim.* consciences, they do not attend, as the in-⁴² chanted Adder, they stop their ears. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optimè*, they cry and applaud themselves with that Miser, ^l *ſimulac nummos contemplor in* ^l *Hor.* *arcâ*: say what you will, *quocunque modo rem*: as a dog barks at the Moon, to no purpose are your sayings: Take your Heaven, let them have money. A base prophane Epicurean, Hypocritical rout; for my part, let them pretend what zeal they will, counterfeit Religion, blear the worlds eyes, bumbast themselves, and stufte out their greatness with Church spoils; shine like so many Peacocks; so cold is my charity, so defective in this behalf, that I shall never think better of them, than that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheistical marrow, they are worse than Heathens. For as *Dionysius Halicarnassensis* observes *antiq. Rom. lib. 7.* ^m *Primum locum &c.* *Greeks and Barbarians observe all religious rites, and dare not break them for fear of offending their Gods*; but our Simoniackal Contractors, our senseless *Achans*, our stupified Patrons, fear neither God nor Devil, they have evasions for it, it is no sin, or not due *jure divino*, or if a sin, no great sin, &c. And though they be daily punished for it, and they do manifestly perceive, that as he said, Frost and Fraud come to foul ends; yet as ⁿ *Chrysostome* follows it *Nulla ex pænâ fit correctio, & quasi adversis malitia hominum provocetur, crescit quotidie quod puniatur*: they are rather worse than better, — *iram atque animos à crimine sumunt,* and

ⁱ *Sir Hen-
ry Spel-
man, de
non teme-
randis
clausis.*

^{k 1} *Tim.*
⁴²

^l *Hor.*

^m *Primum
locum apud
omnes gen-
tes habet
patritius
deorum cul-
tus, & ge-
niorum,
nam hunc
diutissime
custodiunt,
tam Græci
quam Bar-
bary, &c.*
ⁿ *Tom. 1.
de ſteril-
trium an-
norum ſub
Elia ſer-
mone.*

and the more they are corrected, the more they offend: but let them take their course, *o Rode caper vites*, go on still as they begin, 'tis no sin, let them rejoyce secure, Gods vengeance will overtake them in the end, and these ill gotten goods as an Eagles feathers, will consume the rest of their substance: It is *aurum Tholosanum*, and will produce no better effects. Let them lay it up safe, and make their conveyances never so close, lock and shut door, saith Chrysostome, yet fraud and Covetousness, two most violent thieves, are still included, and a little gain evil gotten, will subvert the rest of their goods. The Eagle in *Aesop* seeing a piece of flesh, now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coal stuck to it by chance, which unawares consumed her, young ones, nest and all together. Let our Symoniacal Church-chopping Patrons, and sacrilegious Harpies, look for no better success.

A second cause is Ignorance, and from thence contempt, *successit odium in literas ab ignorantia vulgi*; which *Junius* well perceived: this hatred and contempt of learning, proceeds out of Ignorance, as they are themselves, barbarous, idiots, dull, illiterate and proud, so they esteem of others.

Sint Mecænes non deerunt Flacce Marones: Let there be bountiful Patrons, and there will be painful Scholars in all Sciences. But when they contemn Learning, and think themselves sufficiently qualified, if they can write and read, scramble at a piece of Evidence, or have so much Latin as that Emperour had, *qui nescit dissimulare, nescit vivere*, they are unfit to do their Countrey service, to perform or undertake any action or imployment, which may tend to the good of a Commonwealth, except it be to fight, or to do Countrey Justice, with common sense; which every Yeoman can likewise do. And so they bring up their children, rude as they are themselves, unqualified, untaught, uncivil most part.

** Quis e nostrâ juventute legitime instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? precipitant parentes vota sua, &c.* 'twas *Lipsius* complaint to his illiterate countrey-men, it may be ours. Now shall these men judge of a Scholars worth, that have no worth, that know not what belongs to a Students labours, that cannot distinguish between a true Scholar and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivially *Polyanthean* helps, steals and gleans a few notes from other mens Harvests, and so makes a fairer shew, than he that is truly learned indeed: that thinks it no more to preach, than to speak, ** or to run away with an empty Cart*; as a grave man said; and thereupon vilifie us, and our pains; scorn us, and all learning. *y* Because they are rich, and have other means to live, they think it

o Ovid. Fast.
p De male questis vix gaudet tertius heres.
q Strabo l. 4. Geog.
r Nihil ficitilins opes evertet, quam avaritia & fraude par-ta. Etsi enim seram addas tali arce & exteriore janua & vecte eam communias, intus ta-men frau-dem & avariti-am, &c. in 5. Co-rinth. f Acad. cap. 7. t Ars ne-minem ha-bet inimi-cum præter ignoran-tem.
u He that cannot dissemble cannot live.
* Epist. quest. lib. 4. epist. 21. Lipsius.
x Dr. King in his last Lecture on Jonah some-times right reve-rend Lord Bishop of London.
y Quibus opes & otium, hi barbaro fas-tu literas contem-nunt.

concerns them not to know, or to trouble themselves with it; a fitter task for younger brothers, or poor mens sons, to be Pen and Inkhorn men, pedantical slaves, and no whit befitting the calling of a Gentleman, as *Frenchmen* and *Germans* commonly do, neglecting therefore all humane learning, what have they to do with it? Let Marriners learn Astronomy; Merchants Factors study Arithmetick; Surveyors get them Geometry; Spectacle-makers Opticks. Landleapers Geography; Town-Clarks Rhetorick, what should he do with a spade, that hath no ground to dig; or they with Learning, that have no use of it? thus they reason, and are not ashamed to let Marriners, Prentises, and the basest servants be better qualified than themselves. In former times, Kings, Princes, and Emperours were the only Scholars, excellent in all faculties.

Julius Caesar mended the year, and writ his own Commentaries,

—* *media inter pralia semper, Stellarum coelique plagis, superisque vacavit.*

z Antonius, Adrian, Nero, Seve. Jul. &c. *z Spartian.*
a Michael the Emperour, and *Isacius*, were so much given to their studies, that no base fellow would take so much pains: *Orion, Perseus, Alphonsus, Ptolomeus*, famous Astronomers: *Sabor, Mithridates, Lysimachus*, admired Physicians: *Plato's* Kings all: *Evax* that *Arabian* Prince, a most expert Jueller, and an exquisite Philosopher; the Kings of *Egypt* were Priests of old, chosen and from thence, — *Idem rex hominum, Phœbique sacerdos*: but those heroical times are past; the *Muses* are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons, and confined alone almost to Universities. In those dayes, Scholars were highly beloved, *b* honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Augustus*; *Horace* by *Mecænas*: Princes companions; dear to them, as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander* sent *Xenocrates* the Philosopher fifty talents, because he was poor, *visu rerum, aut eruditione præstantes viri, mensis olim regum adhibiti*, as *Philostratus* relates of *Adrian* and *Lampridius* of *Alexander Severus*: famous Clarks came to these Princes Courts, *velut in Lycæum*, as to an University, and were admitted to their tables, *quasi divum epulis accumbentes*; *Archilaus* that *Macedonian* King would not willingly sup without *Euripides*, (amongst the rest he drank to him at supper one night, and gave him a cup of gold for his pains) *delectatus poetæ suavi sermone*; and it was fit it should be so: Because as ** Plato* in his *Protagoras* well saith, a good Philosopher as much excels other men, as a great King doth the Commons of his Countrey; and again, *c quoniam illis nihil deest, & minimè egere solent, & disciplinas quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they

83
* Lucan. lib. 8.
z Spartian. Solliciti de rebus nimis.
a Nicet. 1. Anal. Fumis lubricationum sordabant.
b Grammaticis olim & dialecticis jurisque Professoribus, qui specimen eruditionis dedissent eadem dignitatis insignia decreverunt Imperatoribus, quibus ornabant heroas.
Erasm. ep. Jo. Fabio epis. Vienne.
* Probus vir & Philosophus magis præstat inter aios homines, quam rex inclitus inter plebeios.
c Hænsius præfat. Poëmatum.

84

d *Servile*
nomen
Scholaris.
jam.

e *Seneca.*

f *Haud fa-*
cile emer-
gunt, &c.
g *Media*
quod noctis
ab hora Se-
disti qua
nemo faber,
qua nemo
sedebat, qui
docet obli-
quo lanam
deducere
ferro: Ra-
ta tamen
merces.

fuv. Sat. 7.

* *Chil. 4.*

cint. 1.

adag. 1.

* Had I

done as

others

did, put

my self

forward,

I might

have hap-

pily been

as great

a man as

many of

my equals.

they compell d Scholars in our times to com-plain of poverty; or crouch to a rich Chuff for a meals meat, but could vindicate themselves, and those Arts which they professed. Now they would and cannot: for it is held by some of them, as an axiom, that to keep them poor, will make them study; they must be dieted, as horses to a race, not pampered, e *Alendos volunt, non saginandos, ne melioris mentis flammula extinguatur*; a fat bird will not sing, a fat dog cannot hunt, and so by this depression of theirs, f some want means, others will, all want g incouragement, as being forsaken almost; and generally contemned. 'Tis an old saying, *Sint Mecœnates non deerunt Flacce Marones*, and 'tis a true saying still. Yet oftentimes I may not deny it, the main fault is in our selves. Our Academicks too frequently offend in neglecting Patrons, as * *Erasmus* well taxeth, or making ill choice of them; *negligimus oblato aut amplectimur parum aptos*, or if we get a good one, non *studemus mutuis officiis favorem ejus alere*, we do not plye and follow him as we should. Idem mihi accidit Adolescenti (saith *Erasmus*) acknowledging his fault, & gravissime peccavi, and so may * I say my self, I have offended in this, and so peradventure have many others. We did not *spondere magnatum favoribus, qui ceperunt nos amplecti*, apply our selves with that readines we should: idleness, love of liberty, immodicus amor libertatis effecit ut diu cum perfidis amicis, as he confesseth, & pertinaci pauperate colluctarer, bashfulness, melancholy, timorousness cause many of us to be too backward and remiss. So some offend in one extreame, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; We commonly complain deesse *Mecœnates*, want of encouragement; want of means, when as the true defect is our want of worth, our insufficiency: did *Mecœnas* take notice of *Horace* or *Virgil*, till they had shewed themselves first? or had *Bavins* and *Mevius* any Patrons? *Egregium specimen dedit*, saith *Erasmus*, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men, as too many do, with such base flattery, parasitical colloquing, such hyperbolical elogies they do usually insinuate, that it is a shame to hear and see. *Immodica laudes conciliant invidiam, potius quam laudem*, and vain commendations derogate from truth, and we think in conclusion, non melius de laudato, pejus de laudante, ill of both, the commender and commended. So we offend, but the main fault is in their harshness, defect of Patrons. How beloved of old, and how much respected was *Plato* to *Dionysius*? How dear to *Alexander* was *Aristotle*, *Demetrius* to *Philip*, *Solon* to *Craesus*, *Anexarcus* and *Trebatius*, to *Augustus*, *Cassius* to *Vespasian*, *Plutarch* to *Trajan*, *Seneca* to *Nero*, *Simonides* to *Hieron*? how honoured?

h *Sed hac prius fuere, nunc recondita*

Senent quiete,

those dayes are gone:

Et spes, & ratio studiorum in Casare tantum:

As he said of old, we may truly say now, he is our Amulet, our Sun, our sole comfort and refuge; our *Ptolomy*, our common *Mecœnas*, *Jacobus munificus*, *Jacobus pacificus*, *mystra Musarum*, *Rex Platonius*: Grande decus, columenque nostrum: A famous Scholar himself, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well known, that as *Paterculus* of *Cato*, Jam ipsum laudare nefas sit: and which * *Pliny* to *Trajan*. *Seria te carmina, honor-que æternus annalium, non hæc brevis & pudenda prædicatio colet*. But he is now gone, the Sun of ours set, and yet no night follows.

— Sol occubuit, nox nulla sequuta est.

We have such another in his room:

* aureus alter

Avulsus, simili fronde scit virga metallo, and long may he reign and flourish amongst us.

Let me not be malicious, and lye against my *Genius*, I may not deny, but that we have a sprinkling of our Gentry, here, and there one, excellently well learned, like those *Fuggeri* in *Germany*, *Dubartius*, *Du Plessis*, *Sadaël* in *France*, *Picus Mirandula*, *Schottus*, *Barotius* in *Italy*;

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude, the major part (and some again excepted, that are indifferent) are wholly bent for Hawks and Hounds, and carried away many times with intemperate lust, gaming and drinking. If they read a book at any time, (si quod est interm otii à venatu, poculis, alea, scortis) 'tis an English Chronicle, *St. Huon* of *Bordeaux*, *Amadis de Gaul*, &c. a play-book, or some pamphlet of News, and that at such seasons only, when they cannot stir abroad, to drive away time, k their sole discourse is dogs, hawks, horses, and what News? If some one have been a traveller in *Italy*, or as far as the Emperours Court, wintered in *Orleanse*, and can court his Mistress in broken *French*, wear his clothes neatly in the newest fashion, sing some choice Out-landish Tunes, discourse of Lords, Ladies, Towns, Palaces, and Cities, he is compleat and to be admired: l Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipful titles: wink and choose betwixt him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our Governours too sometimes, Statesmen, Magistrates, Noble, Great and Wise by inheritance.

Mistake me not (I say again) Vos ô Patrius sanguis, you that are worthy Senators, Gentlemen, I honour your names and persons, and with all submissness, prostrate my self

h *Catullus*,
Juv.i *Nemo est*
quem non
Phœbus hic
nostris, solo
intuitu
lubentior
reddat.* *Penegy.** *Virgil.*k *Rarus*
enim ferme
me sensus
communis
in illa

Fortuna,

Juv. Sat. 8.

l *Quis*
enim gene-
rosus di-
xerit hinc
qui indignus
genere,
& præcla-
ro nomine
tantum
Insignis.

Juv. Sat. 8.

self to your censure and service: There are amongst you, I do ingeniously confess, many well deserving Patrons, and true Patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our Common-wealth, ^m whose worth, bounty, learning, forwardness, true zeal in Religion, and good esteem of all Scholars, ought to be consecrated to all posterity, but of your rank, there are a deboshed, corrupt, covetous, illiterate crew again, no better than stocks, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous Thracians, & *quis ille Thrax qui hoc neget?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what Epithets to give them, enemies to learning, confounders of the Church, and the ruine of a Common-wealth: Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but (hard task-masters they prove) they take away their straw, and compel them to make their number of brick: they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, ^o no *Pater Noster*, as the saying is. *Nisi preces auro fulcias, amplius irritas: ut Ceberus offa*, their attendants and officers must be bribed, fed, and made, as *Cerberus* is by a sop by him that goes to Hell. It was an old saying, *Omnia Roma venalia*, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without money. A Clark may offer himself, approve his ^P worth, learning, honesty, religion, zeal, they will commend him for it; but

——* *probitas laudatur & alget.*

If he be a man of extraordinary parts, they will flock afar off to hear him, as they did in *Apuleius*, to see *Psyche*: *multi mortales consuebant ad videndum seculi decus, speculum gloriosum, laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus ejus nuptiarum petitor accedit; mirantur quidem divinam formam omnes, sed ut simulacrum fabre politum mirantur*; many mortal men came to see fair *Psyche* the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze upon her; but as on a picture; none would marry her, *quod indotata*, fair *Psyche* had no money. ^q So they do by learning;

——^r *didicit jam dives avarus*

Tantum admirari, tantum laudare disertos.

Ut pueri Junonis avem——

Your rich men have now learn'd of latter dayes

T'admire, commend, and come together

To hear and see a worthy Scholar speak,

As children do a Peacocks feather.

He shall have all the good words that may be given, ⁱ a proper man, and 'tis pity he hath no preferment, all good wishes, but inexora-

ble, indurate as he is, he will not prefer him, though it be in his power, because he is *indotatus*, he hath no money. Or if he do give him entertainment, let him be never so well qualified, plead affinity, consanguinity, sufficiency, he shall serve seven years, as *Jacob* did for *Rachel*, before he shall have it. ^t If he will enter at first, he must get in at that *Simoniaca* gate, come off soundly, and put in good security to perform all covenants, else he will not deal with, or admit him. But if some poor Scholar, some Parson chaff, will offer himself, some Trencher Chaplain, that will take it to the halves, thirds, or accept of what he will give, he is welcom; be conformable, preach as he will have him, he likes him before a million of others; for the best is alwayes best cheap: and then as *Hierom* said to *Cromatius*, *patella dignum operculum*, such a Patron, such a Clark; the cure is well supplied, and all parties pleased. So that is still verified in our age, which ^u *Chrysostome* complained of in his time, *Qui opulentiores sunt, in ordinem parasitarum cogunt eos, & ipsos tanquam canes ad mensas suas enutrient, eorumque impudentes Ventres iniquarum coenarum reliquiis differtunt, iisdem pro arbitrio abutentes*: Rich men keep these Lecturers, and fawning Parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their meat, they abuse them at their pleasure, and make them say what they propose. ^x As children do by a Bird or a Butterflye in a string, pull in and let him out as they list, do they by their trencher Chaplains, prescribe, command their wits, let in and out as to them it seems best. If the Patron be precise, ^{so} must his Chaplain be, if he be Papistical, his Clark must be so too, or else be turned out. These are those Clarks which serve the turn, whom they commonly entertain, and present to Church-livings, whilst in the mean time we that are University-men, like so many hide-bound Calves in a Pasture, tarry out our time, wither away as a flower ungathered in a garden, and are never used: or as too many candles, illuminate our selves alone, obscuring one anothers light, and are not discerned here at all, the least of which, translated to a dark room, or to some Countrey Benefice, where it might shine apart, would give a fair light, and be seen over all. Whilst we lye waiting here as those sick men did at the pool of ^{*} *Bethesda*, till the Angel stirred the water, expecting a good hour, they step between, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travel, earnest suit of our selves and friends, we obtain a small Benefice at last: our misery begins afresh, we are suddenly encountred with the Flesh, World and Devil, with a new onset; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and, scarce yet settled, we

Quatuor ad portas Ecclesiarum ad omnes; sanguinis aut Simonis, presulis atque Del. Holcot.

u Lib. contra Gentiles de Babila martyre.

x Prescribunt, impetrant, in ordinem cogunt, ingenium nostrum prout ipsis videbitur, astringunt & relaxant ut papilionem pueri aut bruchum filo demittunt, aut attrahunt, nos a libidine sua pendere equum centes. *Heinsius.*

** John 5.*

* Epist. 1. 2.
Jam suffe-
tus in lo-
cum demor-
tui, protin-
us exortus
est adver-
sarius, &c.
post multos
labores,
sumptus
&c.

are called upon for our Predecessors arrerages; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, we light upon a crackt title, as it befell *Clenard* of *Brabant*, for his rectory and charge of his *Begina*; he was no sooner inducted, but instantly sued, *cepimusque* (*saith he) *strenuè litigare, & implacabili bello confligere*: at length after ten years suit, as long as *Treyes* siege, when he had tired himself, and spent his money, he was fain to leave all for quietness sake, and give it up to his adversary: Or else we are insulted over, and trampled on by domineering officers, fleeced by those greedy *Harpyes* to get more fees; we stand in fear of some precedent Lapse; we fall amongst refractory, seditious *Sectaries*, peevish *Puritans*, perverse *Papists*, a lascivious rout of *Atheistical Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiom, all they think well gotten that is had from the Church, and by such uncivil harsh dealings, they make their poor Minister weary of his place, if not his life: and put case they be quiet honest men, make the best of it, as often it falls out, from a polite and terse *Academick*, he must turn rustick, rude, melancholise alone, learn to forget, or else, as many do, become *Maulsters*, *Grasiers*, *Chapmen*, &c. (now banished from the Academy, all commerce of the *Muses*, and confined to a Countrey Village, as *Ovid* was from *Rome* to *Pontus*) and daily converse with a company of *Idiots* and *Clowns*.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò gravius, crimen obijci potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, fœdæque fiant in Ecclesiâ nundinationes, (templum est vœnale, deusque) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum *Euripus*, & turbarum æstuarium, nostro inquam, omnium (*Academicorum imprimis*) vitio fit. Quod tot *Resp.* malis afficiatur, à nobis seminarium; ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indies sine delectu pauperes alumni, terræ filii, & cujuscunque ordinis homunciones a gradus certatim admittantur? qui si definitionem, distinctionemque unam aut alteram memoriter edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, *Idiotæ*, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administri,

Sponsi *Penelopes*, *nebulones*, *Alcinioque*, modò tot annos in *Academia* insumpserint, & se pro togatis vendidârint; *lucris causâ*, & amicorum intercessu præsentantur: Adde eti-

am & magnificis nonnunquam *elogiis* morum & scientiæ; & jam valedicturi testimonialibus hisce litteris, amplissimè conscriptis in eorum gratiam honorantur, ab iis, qui fidei sue & existimationis jacturam proculdubio faciunt. Doctores enim & Professores (quod ait & ille) id unum curant, ut ex professione y Jun. Acad. cap. 6. bus frequentibus, & tumultuariis potius quam legitimis, commoda sua promoveant, & ex dispendio publico suum faciant incrementum. Id solum in votis habent annui plerumque magistratus, ut ab incipientium numero ² pe- z Accipias emungant, nec multum interest qui in us pecuniam, de- mittamus sint, literatores an literati, modò pingues, nitidi; ad aspectum speciosi, & quòd verbo dicam, pecuniosi sint. ^a Philosophastri licenti- apud Pa- antur in artibus, artem qui non habent, tavinos, Italos. ^a Eosque sapientes esse jubent, qui nulla præ- a Hos non diti sunt sapientia, Et nihil ad gradum præ- ita pridem terquam velle adferunt. Theologastri (sol- perstrinxi, vant modo) satis superque docti, per omnes in Philoso- honorum gradus evehuntur & ascendunt. At- phraastro que hinc fit quòd tam viles *scurræ*, tot passim latina in *Idiotæ*, *literarum crepusculo* posui, *larvæ* pa- Ede Chri- storum, *circumforanei*, *vagi*, *bardi*, *fungi*, li Oxon. crassi, *asini*, merum pecus in sacrosantos theo- publice ha- logiæ aditus, *illotis pedibus irrumpant*, præter bita, Anno 1617. inverecundam frontem adferentes nihil, vul- Feb. 16. gares quasdam *quisquilias*, & *scholarium qua- * Sat. Me- dam nugamenta, indigna quæ vel recipian- nip. tur in triviis. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius quam ad aras, quod divinas hæc literas turpiter prostituit; hi sunt qui pulpita complent, in ades nobilium irrepunt, & quum reliquis vite destituantur subsidiis, ob corporis & animi egestatem, aliarum in *Repub.* partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes, non ex sinceritate, quod ^b Paulus ait, sed cauponantes ver- b 1 Cor. 7. bum Dei. Ne quis interim viris bonis de- 17. tractum quid putet, quos habet *Ecclesia Anglicana* quamplurimos, egregiè doctos, illustres, intactæ famæ homines, & plures forsan quàm quævis *Europæ* provincia; ne quis à florentissimis *Academiis*, quæ viros undiquaque doctissimos, omni virtutum genere suspiciendos, abunde producant. Et multò plures utraq; habitura, multo splendidior futura, si non hæc sordes splendidum lumen ejus obfuscarent, obstaret corruptio, & cauponantes quædam *Harpyæ*, prolitariique bonum hoc nobis non inviderent. Nemo enim tam cecâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat: tam pertinaci judicio, qui non agnoscat, ab his ideotis *circumforaneis*, sacram pollui *Theologiam*, ac cœlestes *Musas* quasi prophanum quiddam prostitui. Viles animæ & effrontes sic enim *Lutherus* ^c alicubi vocat) c Comment. in Gal. lucelli causa, ut muscæ ad mulctra, ad nobilium & heroum mensas advolant, in spem sacerdotii, cujuscunque honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.*

Ut nervis alienis mobile lignum

Ducitur

d Heinſius. d offam ſequentes, pſittacorum more, in prædæ ſpem quidvis effutiunt : obſecundantes Paraſiti (* Erasmus ait) quidvis docent, dicunt, ſcribunt, ſuadent, & contra conſcientiam probant, non ut ſalutarem reddant gregem, ſed ut magnificam ſibi parent fortunam. f Opi- niones qualvis & decreta contra verbum Dei aſtruunt, ne non offendant patronum, ſed ut retineant favorem procerum, & populi plauſum, ſibiſque ipsis opes accumulent. Eo ete- nim plerumque animo ad Theologiam a cedunt, non ut rem divinam, ſed ut ſuam faciant ; non ad Eccleſiæ bonum promovendum, ſed ex- pilandum ; quærentes, quod Paulus ait, Non quæ Jeſu Chriſti, ſed quæ ſua, non domini theſaurum, ſed ut ſibi, ſuiſque theſaurizent. Nec tantum iis, qui vilioris fortunæ, & ab- jeſta ſortis ſunt, hoc in uſu eſt : ſed & me- dios, ſummos, elatos, ne dicam Episcopos, hoc malum invaſit.

g Perſ. h ſummos sæpe viros tranſverſos agit avaritia, & qui reliquis morum probitate prælu- cerent ; hi faciem præferunt ad Simoniam, & in cor- ruptionis hunc ſcopulum impingentes, non ton- dent pecus, ſed deglubunt, & quocunque ſe conferunt, expilant, exhauriunt, abradunt, magnum fama ſue, ſi non animæ naufragium facientes : ut non ab infimis ad ſummos, ſed à ſummis ad infimos malum promanâſſe videat- ur, & illud verum ſit, quod ille olim luſit, Emerat ille prius, vendere jure poteſt. Simo- niacus enim (quod cum Leone dicam) gratiam non accepit, ſi non accipit, non habet, & ſi non habet nec gratus poteſt eſſe ; Tantum enim abſunt iſtorum nonnulli, qui ad clavum ſedent à promovendo reliquos, ut penitus impedi- ant, probè ſibi conſcii, quibus artibus illic pervene- rint. * Nam qui ob literas emerſiſſe illos credat, deſipit : qui vero ingenii, eruditionis, experi- entiæ, probitatis, pietatis, & Muſarum id eſſe pretium putat (quod olim revera fuit, hodiè promittitur) planiſſime inſanit. Ut- cunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his promordiis cœ- pit vitiorum colluvies, omnis calamitas, omne miſeriarum agmen in Eccleſiam invehitur. Hinc tam frequens ſimonia, hinc orta querelæ, fraudes, impoſturæ, ab hoc fonte ſe derivârunt omnes nequitia. Ne quid obiter dicam de ambitione, Adulatione pluſquam aulicâ, ne triſti domicanio laborent, de luxu, de ſædo nonnunquam vitæ exemplo, quo nonnullos of- fendunt, de comipatione Sybaritica, &c. Hinc ille ſqualor Academicus, triſtes hac tempeſtate Camenæ, quum quivus homunculus artium ignarus, his artibus aſſurgat, hunc in modum promoveatur & diteſcat, ambitioſis ap- pellationibus inſignis, & multis dignitatibus auguſtus vulgi oculos perſtringat, benè ſe ha- beat, & grandia gradiens majeſtatem quan- dam ac amplitudinem præ ſe ferens, miramque ſollicitudinem, barbâ reverendus, togâ nitidus, purpura coruſcus, ſupelleſtilis ſplendore, & famulorum numero maximè conſpicuus. Qua-

les ſtatue (quod ait ille) quæ ſacris in ædi- bus columnis imponuntur, velut oneri ceden- tes videntur, ac ſi inſudarent, quum revera i ſenſu ſint carentes, & nihil ſaxeam adjuvent firmitatem : Atlantes videri volunt, quum ſint ſtatue lapideæ, umbratiles revera homuncio- nes, fungi forſan & bardî, nihil à ſaxo diſfe- rentes. Quum interim docti viri, & vitæ ſanctioris ornamentis præditi, qui æſtum diei ſuſtinent, his iniquâ ſorte ſerviant, minimo forſan ſalarîo contenti, puris nominibus nun- cupati, humiles, obſcure, multoque digniores licet, egentes, inhonorati vitam privam pri- vatam agant, tenuique ſepulti ſacerdotio, vel in collegiis ſuis in æternum incarcerati, inglo- riè deliteſcant. Sed nolo diutius hanc movere ſentinam, hinc ille lachrymæ, lugubris muſa- rum habitus, * hinc ipſa religio (quod cum Secellio dicam) in ludibrium & contemptum adducitur, abjectum ſacerdotium (atque hæc ubi ſunt, auſum dicere, & putidum k putidi k campian- dicterium de clero uſurpare) Putium vulgus, inops, rude, ſordidum, melancholicum, miſe- rum, deſpicabile, contemnendum.

MEMB. 4. SUBSECT. 1.

Non-neceſſary, remote, outward, adventitious, or accidental cauſes : as firſt from the Nurse.

OF thoſe remote, outward, ambient, Ne- ceſſary cauſes, I have ſufficiently diſcour- ſed in the precedent member, the Non-neceſſary follow ; of which, ſaith l Fuchſius, no art 1 Proem. can be made, by reaſon of their uncertainty, lib. 2. Nil- la ars con- ſtitui po- teſt. cauſality, and multitude ; ſo called not neceſ- ſary becauſe according to m Ferneliuſ, they may be avoided, and uſed without neceſſity. m Lib. 1. c. 19. de morborum cauſis. Quas de- clinare li- cet aut nulla ne- ceſſitate utimur.

From a child's Nativity, the firſt ill accident that can likely befall him, in this kind is a bad Nurse, by whoſe means alone he may be taint- ed with this n malady from his cradle. Aulus n Quoſe- Gellius l. 12. c. 1. brings in Phavorinus that mel eſt im- buta recens ſervabit odorem Teſta diu. Hor. in a Kid and Lamb, if either of them ſuck o Sicut va- let ad ſin- of the others milk, the Lamb of the Goats, or gendas cor- the Kid of the Ewes, the wooll of the one will poris atque animi ſimi- litudines viſ & natura ſeminis, ſic quoque lactis proprietates. Neque id in hominibus ſolum, ſed in pecudibus animadvertum. Nam ſi ori- um lacte hœdi, aut caprarum agni alerentur, conſtat fieri in his lanam duriorẽ, in illis capillum gigni ſeveriorẽ.

be hard, and the hair of the other soft, *Giraldus Cambrensis Itinerar. Cambria l. 1. c. 2.* confirms this by a notable example which happened in his time. A sow-pig by chance sucked a Brach, and when she was grown, *p Adulta in ferarum persequuti- one ad mi- raculum usq; sagax.* *p* would miraculously hunt all manner of Dear, and that as well, or rather better than any ordinary hound. His conclusion is, *q* that men and beasts participate of her nature and conditions, by whose milk they are fed. *Phavorinus* urgeth it farther, and demonstrates it more evidently, that if a Nurse be *r* mis-shapen, unchaste, dishonest, impudent, drunk, *r* cruel or the like, the child that sucks upon her breast will be so too; all other affections of the mind and diseases, are almost ingrafted, as it were, and imprinted in the temperature of the Infant, by the Nurses milk; as Pox, Leprosie, Melancholy, &c. *Cato* for some such reason would make his servants children suck upon his wives breast, because by that means they would love him and his the better, and in all likelihood agree with them. A more evident example that the minds are altered by milk, cannot be given, than that of *t Dion*, which he relates of *Caligula's* cruelty; it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with blood still when he sucked, which made him such a murderer, and to express her cruelty to an hair: and that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit,* *u* one observes) *infantum delirum faciet,* if she be a fool or dolt, the child she nurseth will take after her, or otherwise be mis-affected; which *Franciscus Barbarus l. 2. ult. de re uxori* proves at full, *Ant. Guivarra lib. 2. de Marco Aurelio:* the child will surely participate. For bodily sickness there is no doubt to be made. *Titus Vespasians* son was therefore sickly, because the Nurse was so, *Lampri- dius.* And if we may believe Physicians, many times children catch the pox from a bad Nurse, *Botaldus cap. 61. de lue vener.* Besides evil attendance, negligence, and many gross inconveniences, which are incident to Nurses, much danger may so come to the child. ** For these causes Aristotle Polit. lib. 7. c. 17. Phavorinus and Marcus Aurelius* would not have a child put to Nurse at all, but every mother to bring up her own, of what condition soever she be; for a sound and able mother to put out her child to nurse, is *natura* *x Ne insi- tivo lactis alimento degeneret corpus, & animus cor- rumpatur.* ** Lib. 3. de civ. cor- vers.* *y* *Stepha- nus.* *intemperies,* so ** Gnatso* calls it, 'tis fit there- fore she should be nurse her self; the mother will be more careful, loving and attendant, than any servile woman, or such hired crea- tures; this all the world acknowledgeth, *con- venientissimum est (as Rod. à Castro de nat. mulierum lib. 4. c. 12. in many words con- fesseth) matrem ipsam lactare infantem,* who denies that it should be so? and which some women most curiously observe; amongst the rest, *y* that Queen of France, a Spaniard by birth, that was so precise and zealous in this behalf, that when in her absence a strange

nurse had suckled her child, she was never quiet till she had made the infant vomit it up again. But she was too jealous. If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as *2 Plutarch 2 To. 2.* doth in his book *de liberis educandis,* and *a S. Hierome lib. 2. epist. 27. Leta de insti- tut. fil. Magninus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the mind, as sorrow, fear, grief, *b* folly, melancholy. *Hier. b Prohi- bendum ne solida lactet. c Pers.* For such passions corrupt the milk, and alter the temperature of the child, which now being *c Udum & molle lutum,* is easily seasoned and perverted. And if such a nurse may be found out, that will be diligent and careful withall, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some cases than the mother her self, and which *Bonacialis* the Physician, *Nic. Biesius* the politician, *lib. 4. de repub. cap. 8.* approves, ** Some nurses are much to be preferred to some mothers.* For why may not the mother be naught, a peevish drunken flurt, a waspish cholerick slut, a crazed piece, a fool, (as many mothers are) unsound as soon as the nurse? There is more choice of nurses than mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would have all children in such cases committed to discreet strangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amiss in the mother, as *Ludovicus Mercatus* contends, *Tom. 2. lib. de morb. hared.* to prevent diseases and future maladies, to correct and qualifie the childs ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

SUBSECT. 2.

Education a Cause of Melancholy.

Education, of these accidental causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evil bringing up. *d Ja- son Pratensis,* puts this of Education for a principal cause; bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remiss or indulgent on the other side, are often fountains and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too stern, alway threatening, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartned and cowed, that they never after have any courage, a merry hour in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of

d Lib. de morbis capitis, cap. de mania; Haud potestrema causa supputatur educatio, inter has mentis abalienationis causas. Injusta no-verca.

of so great moment, to the making or marring of a child. Some fright their children with beggars, bugbears, and hobgoblins, if they cry, or be otherways unruly : but they are much too blame in it, many times, saith *Lavater de Spectris*, part. 1. cap. 5. *ex metu in morbos graves incidunt & noctu dormientes clamant*, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives : these things ought not at all, or to be sparingly done, and upon just occasion. Tyrannical, impatient, hair-brain'd School-masters, *aridi magistri*, so * *Fabius* terms them, *Ajaces flagelliferi*, are in this kind as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at school, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and mind : still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their lives, * *nimia severitate deficiunt & desperant*, and think no slavery in the world (as once I did my self) like to that of a Grammar scholar. *Præceptorum ineptis discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, coming in. *S. Austin* in the first book of his confess. & 4. ca. calls this schooling *meticulosam necessitatem*, and elsewhere a martyrdom, and confesseth of himself, how cruelly he was tortured in mind for learning Greek, *nulla verba noveram, & sevis terroribus & pœnis, ut nossem, instabatur mihi vehementer*, I knew nothing, and with cruel terrours and punishment I was daily compel'd. * *Beza* complains in like case of a rigorous schoolmaster in *Paris*, that made him by his continual thunder and threats, once in a mind to drown himself, had he not met by the way with an uncle of his that vindicated him from that misery for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a Patient nineteen years of age, extreemly melancholy, *ob nimium studium, Tarvitii & præceptoris minas*, by reason of overmuch study, and his

* *Plus mentis pædagogico supercilio abstulit, quam unquam præceptis suis sapientia instillavit.*

Others again in that opposite extream, do as great harm by their too much remifness, they give them no bringing up, no calling to busie themselves about, or to live in, teach them no trade, or set them in any good course ; by means of which their servants, children, Scholars, are carried away with that stream of drunkenness, idleness, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischieve themselves. Too much indulgence causeth the like, * *inepta patris lenitas & facilitas prava*, when as *Matio*-like, with too much liberty and too great allowance, they feed their

childrens humours, let them revel, wench, riot, swagger, and do what they will themselves, and then punish them with a noise of Musicians ;

* *Obsonet, potet, oleat unguenta de meo ; Amat ? dabitur à me argentum ubi erit com- modum.*

Fores effregit ? restituentur : descidit Vestem ? resarciatur. — faciat quod lubet ; Sumat, consumat, perdat, decretum est pati.

But as *Demeo* told him, *tu illum corrumpi sinis*, your lenity will be his undoing, *prævidere videor jam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine. So parents often err, many fond mothers especially, dote so much upon their children, like * *Æsops* Ape, till in the end they crush them to death, *Corporum nutrices animarum noverca*, pampering up their bodies to the undoing of their souls : they will not let them be corrected or controled, but still soothed up in every thing they do, that in conclusion, they bring sorrow, shame, heaviness to their parents (*Ecclus. cap. 30. 8, 9.*) become wanton, stubborn, wilful, and disobedient ; rude, untaught, head-strong, incorrigible, and graceless ; They love them so foolishly, saith * *Cardan*, that they rather seem to hate them, bringing them not up to vertue but injury, not to learning but to riot, not to sober life and conversation, but to all pleasure and licentious behaviour. Who is he of so little experience that knows not this of *Fabius* to be true ? ^b *Education is another nature altering the mind and will, and I would to God (saith he) we our selves did not spoile our childrens manners, by our overmuch cockering and nice education, and weaken the strength of their bodies and minds, that causeth custom, custom nature, &c.* For these causes *Plutarch* in his book *de lib. educ.* and *Hierom. epist. lib. 1. epist. 17.* to *Lata de institut. filia*, gives a most especial charge to all parents, and many good cautions about bringing up of children, that they be not committed to undiscreet, passionate, Bedlam Tutors, light, giddy headed, or covetous persons, and spare for no cost, that they may be well nurtured and taught, it being a matter of so great consequence. For such parents as do otherwise, *Plutarch* esteems of them, ⁱ *that are more careful of their shooes than of their feet*, that rate their wealth above their children. And he, saith * *Cardan*, that leaves his son to a covetous Schoolmaster to be informed, or to a close Abby to fast and learn wisdom together, doth no other, than that he be a learned fool, or a sickly wise man.

vocamus, nervos omnes, & mentis & corporis frangit ; fit ex his consuetudo, inde natura. ⁱ *Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curet.* *Juven.* Nil patri minus est quam filius. ^k *Lib. 3. de sapient : qui avaris pædagogis pueros alendos dant, vel clausos in cœnobis jejunare simul & sapere, nihil aliud agunt, nisi ut sint vel non sine stultitia eruditi, vel non integrâ vitâ sapientes.*

* *Idem. Ac. 1. sc. 2.*

* *Camera- rius em. 77. cent. 2. hath elegantly expressed it in an Embleme perdit amando, &c. f Prov. 13. 24.*

He that spareth the rod hates his son.

^g *Lib. 2. de consol. Tam Stulte pueros diligimus ut odisse potius videamus, illos non ad virtutem sed ad injuriam, non ad eruditionem sed ad luxum, non voluptatem educantes.*

^h *Lib. 1. c. 3. Educatio altera natura, alterat animos & voluntatem, atque utinam (inquit Libero- rum nostro- rum mores non ipsi perderemus, quum infantiam statim delictis solvimus : mollior ista educatio, quam indulgentiam*

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SUBJECT. 3.

Terrorours and Affrights, Causes of Melancholy.

I Terror & metus maxime ex improviso accidentes ita animum commovent, ut spiritus nunquam recuperent, gravioremque melancholiam terror facit, quam que ab interna causa fit. Impressio tam fortis in spiritibus humoribusque cerebri, ut extracta tota sanguinea massa, egre exprimitur, & hæc horrenda species melancholice frequenter oblata mihi, omnes exercens, viros juvenes, senes.

* Tract. de melan. cap. 7. & 8. non ab intemperie, sed agitatione, dilatatione, contractione, motu spirituum.

m Lib. de fort. & virtut.

Alex. præ-

Tully in the fourth of his Tusculans, distinguisheth these terrorours which arise from the apprehension of some terrible object heard or seen, from other fears, and so doth *Patrius lib. 5. Tit 4. de regis institut.* Of all fears they are most pernicious and violent, and so suddainly alter the whole temperature of the body, move the soul, and spirits, strike such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as *Felix Plater, c. 3. de mentis alienat.* speaks out of his experience, than any inward cause whatsoever: and imprints it self so forcibly in the spirits, brain, humours, that if all the mass of blood were let out of the body, it could hardly be extracted. This horrible kind of Melancholy (for so he terms it) had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts. * *Hercules de Saxonia*, calls this kind of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humours, and produceth strong effects. This terror is most usually caused, as *m Plutarch* will have, from some imminent danger, when a terrible object is at hand, heard, seen, or conceived, *n* truly appearing, or in a *o* dream: and many times the more sudden the accident, it is the more violent.

* Stat terror animis, & cor attonitum salit, Pavidumque trepidis palpitat venis jecur.

Their souls affright, their heart amazed quakes, The trembling Liver pants ith' veins, and akes.

Arthemedorus the Grammarian lost his wits by the unexpected sight of a Crocodile, *Laurentius 7. de melan.* *p* The Massacre at *Lions 1572.* in the reign of *Charles the ninth*, was so terrible and fearful, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many lose their wits *q* by the sudden sight of some spectrum or devil, a thing very common in all ages, saith *Lavater part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in black (as * *Pausanias* records) The Greeks call them *μορμολύχαι*, which so terrifie their souls, or if they be but affrighted by some counterfeit devils in jest,

— † ut pueri trepidant, atque omnia cæcis Intenebris metuunt —

*Fit à visione horrenda, revera apparente, vel per insomnia, Platerus. o A painters wife in Basil, 1600. Somniavit filium bello mortuum, inde Melancholica consolari noluit. * Senec. Herc. Oet. p Quarta pars comment. de Statu religionis in Gallia sub Carolo. 9. 1572. q Ex occursu demonum aliqui furore corripiuntur, & experientia notum est. * Lib. 8. in Arcad. † Lucret.*

as children in the dark conceive Hobgoblins, and are sore afraid, they are the worse for it all their lives. Some by sudden fires, earthquakes, inundations, or any such dismal objects: *Themison* the Physician fell into an *Hydrophobia*, by seeing one sick of that disease: (*Dioscorides l. 6. c. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the room where a carcase hath been, for a world would not be alone with a dead man, or lye in that bed many years after, in which a man hath died. At *r Basil* a many little children in the spring time, went to gather flowers in a meadow at the towns end, where a malefactor hung in gibbets, all gazing at it, one by chance flung a stone, and made it stir, by which accident, the children affrighted ran away; one slower than the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after, and was so terribly affrighted, that for many dayes she could not rest, eat or sleep, she could not be pacified, but melancholy died. *†* In the same town another child beyond the *Rhine*, saw a grave opened, and upon the sight of a carcase, was so troubled in mind, that she could not be comforted, but a little after departed, and was buried by it. *Platerus observat. l. 1.* A Gentlewoman of the same City saw a fat hog cut up, when the intrals were opened, and a noysome savour offended her nose, she much disliked, and would not longer abide: a Physician in presence, told her, as that hog, so was she, full of filthy excrements, and aggravated the matter by some other loathsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so mightily distempered in mind and body, that with all his art and persuasions, for some months after, he could not restore her to herself again, she could not forget it, or remove the object out of her sight. *Idem*, Many cannot endure to see a wound opened, but they are offended; a man executed, or labour of any fearful disease, as possession, Appoplexies, one bewitched: *†* or if they read by chance of some terrible thing, the symptoms alone of such a disease, or that which they dislike, they are instantly troubled in mind, agast, ready to apply it to themselves, they are as much disquieted, as if they had seen it: or were so affected themselves. *Hecatas sibi videntur somniare*, they dream and continually think of it. As lamentable effects are caused by such terrible objects heard, read, or seen, *auditus maximos motus in corpore facit*, as *u Plutarch u Lib. de* holds, no sense makes greater alteration of body and mind: sudden speech sometimes, unexpected news, be they good or bad, *prævisa minus oratio*, will move as much, *animum obruere, & de sede suâ deicere*, as a * *Phi-*

r Puellæ extra urbem in præto concurrentes, &c. mæsta & melancholica domum rediit per dies aliquot vexata, dum mortua est. Platerus. † Altera trans-Rhenana ingressa sepulchrum recens apertum, vidit cadaver, & domum subito reversa putavit eam vocare, post paucos dies obiit, proximo sepulchro collocato. Altera patibulum sero præteriens, metuebat ne urbe exclusa illic pernoctaret, unde melancholica facta, per multos annos laboravit. Platerus. † Subitus occursus, inopinata lectio.

* *Theod. Prodromus lib. 7. Amorum.*

dead

dead of the night by irruption of enemies and accidental fires, &c. those * panick fears, which often drive men out of their wits, be-leave them of sense, understanding and all, some for a time, some for their whole lives, they never recover it. The ^y Midianites were so affrighted by Gideons souldiers, they breaking but every one a pitcher; and ^z Hannibals army by such a panick fear was discomfited at the walls of Rome. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil, Tu Marcelluseris, &c.* fell down dead in swoon. *Edinus* King of Denmark, by a sudden sound which he heard, ^a was turned into fury, with all his men, *Cranzius* l. 5. *Dan. hist. & Alexander ab Alexandro* l. 3. c. 5. *Amalus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *cen.* 2. *cura* 90. *Cardan. subtil.* l. 18. saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the mind, what may we think when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne in Italy Anno 1504.* there was such a fearful earthquake about eleven a clock in the night (as ^{*} *Beroaldus* in his book *de terra motu*, hath commended to posterity) that all the City trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearful noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & annalibus memorandam* (mine Author adds) hear a strange story, and worthy to be chronicled, I had a servant at the same time called *Fulco Argelanus*, a bold and proper man, so grievously terrified with it, that he ^{*} was first melancholy, after doted, at last mad, and made away himself. At ^b *Fuscium in Japona* there was such an earthquake, and darkness on a sudden that many men were offended with head-ach, many overwhelmed with sorrow and melancholy. At *Meacum* whole streets and goodly palaces were overturned at the same time, and there was such an hideous noise withal, like thunder, and filthy smell, that their hair stared for fear, and their hearts quaked, men and beasts were incredibly terrified. In *Sacai* another City, the same earthquake was so terrible unto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did. *Blasius* a Christian, the reporter of the news, was so affrighted for his part, that though it were two moneths after, he was scarce his own man, neither could he drive the remembrance of it out of his mind. Many times, some years following they will tremble afresh at the ^c remembrance, or conceit of such a terrible object, even all their lives long; if mention be made of it. *Cornelius Agrippa* relates out of *Guilielmus Parisiensis*, a story of one, that after a distasteful purge which a Physician had prescribed unto him, was so much moved, ^d that at the very sight of physick he would be distempered, though he never so much as smelled to it, the box of Physick long after would give him a purge; nay the very remembrance of it did effect it; ^e like Travellers and Seamen, saith *Plutarch*, that when they have been stranded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever.

ista moto quæ offendunt, sed & similia horrent perpetuo & tremunt.

SUBJECT. 4.

Scoffs, Calumnies, bitter Jests, how they cause melancholy.

IT is an old saying, ^f *A blow with a word* ^f *Leviter* strikes deeper than a blow with a sword: and many men are as much gauled with a calumny, ^{*} a scurril and bitter jest, a libel, a pasquil, Satyre, Apologe, Epigram, Stage-plays, or the like, as with any misfortune whatsoever. Princes and Potentates, that are otherwise happy, and have all at command, secure and free, quibus potentia sceleris impunitatem fecit, are grievously vexed with these pasquelling libells, and Satyrs: they fear a railing ^{*} *Aretine*, more than an enemy in the field, which made most Princes of his time (as some relate) allow him a liberal pension, that he should not tax them in his Satyrs. The Gods had their *Momus*, *Homer* his *Zoilus*, *Achilles* his *Thirsites*, *Philip* his *Demades*: The *Cæsars* themselves in *Rome* were commonly taunted. There was never wanting a *Petronius*, a *Lucian* in those times, nor will be a *Rablais*, an *Euphormio*, a *Boccalinus* in ours. *Adrian* the sixth Pope, ^g was so highly offended, and grievously vexed with Pasquils at *Rome*, he gave command that his statue should be demolished and burned, the ashes flung into the river *Tiber*, and had done it forthwith, had not *Ludovicus Sueffanus*, a facetie companion, dissuaded him to the contrary, by telling him, that Pasquils ashes would turn to frogs in the bottom of the river, and croak worse and lower than before.—genus irritabile vatum, and therefore ^{*} *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of ^h *Poets*, for they are terrible fellows, can praise and dispraise as they see cause. *Hinc* quam sit calamus savior ense patet. The Prophet *David* complains, *Psal.* 123. 4. that his soul was full of the mocking of the wealthy, and of the despitefulness of the proud, and *Psal.* 55. 4. for the voice of the wicked, &c. and their hate; his heart trembled within him, and the terrors of death came upon him: Fear nem curant, poetas vereantur, quia magnam vim habent ad laudandum & vituperandum.

and

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h Petulan-
ti splene
cachinno.
i Curial.
lib. 2. Ea
quorundam
est inscitia,
ut quoties
loqui, to-
ties morde-
re licere
sibi putent.

k Ter. En-
nuch.

* Hor. ser.
l. 2. Sat. 4.

l Lib. 2.

* De orat.

m Laudan-
do, & mira-
tis persua-
dendo.

n Et una
inflatus
opinione,
incredibili
ac
ridenda
quedam
Musices
præcepta
commenta-
retur, &c.
out voces
radis pa-
rietibus il-
lise, sua-
tius ac
acutius re-
siliunt.

p Immor-
talitati &
glorie sue
proptus in-
videntes.

and horrible fear, &c. and *Psal. 65. 20.* *Rebuke hath broken my heart, and I am full of heaviness.* Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men? for many are of so^h petulant a spleen; and have that figure *Sarcasmus* so often in their mouths, so bitter, so foolish, as ⁱ *Baltasar Castilio* notes of them, that they cannot speak, but they must bite; they had rather lose a friend than a jest: and what company soever they come in, they will be scoffing, insulting over their inferiours, especially, over such as any way depend upon them, humoring, misusing or putting gulleries on some or other, till they have made by their humoring or gulling ^k *ex stulto insanum*: a mope or a noddy, and all to make themselves merry:

— * *dummodo risum*

Excusiat sibi; non hic cuiquam parcat amico,

Friends, neuters, enemies, all are as one, to make a fool a mad-man, is their sport, and they have no greater felicity than to scoff and deride others; they must sacrifice to the god of laughter, with them in ^l *Apuleius*, once a day, or else they shall be melancholy themselves, they care not how they grinde and misuse others, so they may exhilarate their own persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as ^{*} *Tully* holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavy, here lyes their *Genius*, in this they alone excell, please themselves and others. *Leo Decimus*, that scoffing Pope, as *Jovius* hath registred in the fourth book of his life, took an extraordinary delight in humoring of silly fellows, and to put gulleries upon them, ^m by commending some, perswading others to this or that; he made *ex stolidis stultissimos, & maxime ridiculos, ex stultis insanos*; soft fellows, stark noddies; and such as were foolish, quite mad before he left them. One memorable example he recites there, of *Tarascomus* of *Parma* a Musician that was so humored by *Leo Decimus*, and *Bibiena* his second

in this business, that he thought himself to be a man of most excellent skill, (who was indeed a ninny) they ⁿ made him set foolish songs, and invent new ridiculous precepts, which they did highly commend, as to tye his arm that played on the Lute, to make him strike a sweeter stroke, ^o and to pull down the *Arras hangings*, because the voice would be clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Baraballius* of *Caieta*, that he was as good a Poet as *Petrarch*; would have him to be made a Laureat Poet, and invite all his friends to his instalment; and had so possessed the poor man with a conceit of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said ^p they envied his ho-

nour and prosperity: It was strange (saith *Jovius*) to see an old man of sixty years, a venerable and grave old man so gulled. But what cannot such scoffers do, especially if they find a soft creature, on whom they may work? nay to say truth, who is so wise, or so discreet, that may not be humored in this kind, especially if some excellent wits shall set upon him; he that mads others, if he were so humoured, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedy, *Proh Jupiter, tu homo me adigas ad insanum*. For all is in these things as they are taken; if he be a silly soul, and do not perceive it, 'tis well, he may happily make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse than any lash. A bitter jest, a slander, a calumny pierceth deeper than any loss, danger, bodily pain; or injury whatsoever; *leviter enim volat*, as *Bernard* of an arrow, *sed graviter vulnerat*, especially if it shall proceed from a virulent tongue, it cuts (saith *David*) like a two edged sword. They shoot bitter words as arrows, *Psal. 64. 3.* And they smote with their tongues, *Jer. 18. 18.* and that so hard, that they leave an incurable wound behind them. Many men are undone by this means, moped, and so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspicious, cholerick, apt to mistake) and impatient of an injury in that kind: they aggravate, and so meditate continually of it, that it is a perpetual corrosive, not to be removed, till time wear it out. Although they peradventure that so scoff, do it alone in mirth and merriment, and hold it *optimum alienâ frui insaniâ*, an excellent thing to enjoy another mans madness; yet they must know, that it is a mortal sin (as ^q *Thomas* holds) and as the Prophet ^r *David* denounceth, they that use it, shall never dwell in Gods tabernacle.

Such scurrile jests, flouts, and sarcasms therefore, ought not at all to be used; especially to our betters, to those that are in misery, or any way distressed: for to such, *arumnarum incrementa sunt*, they multiply grief, and as ^t he perceived, *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixth book of his history, hath a pretty story to this purpose, of *Vladislaus* the second King of Poland, and *Peter Dunnius*, Earl of Shrine; they had been hunting late, and were enforced to lodge in a poor Cottage. When they went to bed, *Vladislaus* told the Earl in jest, that his wife lay softer with the Abbot of Shrine; he not able to contain, replied, *Et tua cum Dabesso*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queen loved. *Tetigit id dictum Principis animum,* these

q 2. 2de
quest. 756
irrisio mor-
tale pecca-
tum.

r *Psal. 15.*
3.

t *Baltasar Castilio*
lib. 2. de
aulico.

these words of his so galled the Prince, that he was long after *tristis & cogitabundus*; very sad and melancholy for many moneths: but they were the Earls utter undoing: for when *Christina* heard of it, she persecuted him to death. *Sophia* the Empress, *Iustinians* wife, broke a bitter jest upon *Narsetes* the Eunuch, a famous Captain then disquieted for an overthrow which he lately had: that he was fitter for a distaff and keep women company, than to wield a sword, or to be General of an Army: but it cost her dear, for he so far distasted it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the *Lombards* to rebell, and thence procured many miseries to the Common-wealth. *Tiberius* the Emperour withheld a Legacy from the people of *Rome*, which his Predecessor *Augustus* had lately given, and perceiving a fellow round a dead corpse in the ear, would needs know wherefore he did so; the fellow replied, that he wished the departed Soul to signifie to *Augustus*, the commons of *Rome* were yet unpaid; for this bitter jest the Emperour caused him forthwith to be slain, and carry the news himself. For this reason, all those that otherwise approve of jests in some cases, and facetie Companions, (as who doth not?) let them laugh and be merry, *rumpantur & ilia Codro*, 'tis laudable and fit, those yet will by no means admit them in their companies, that are any way inclined to this malady; *non jocandum cum iis qui miseri sunt, & arumnosi*, no jesting with a discontented person. 'Tis *Castilio's* caveat, * *Jo. Pontanus*, and *Galateus*, and every good mans.

De sermone lib. 4. cap. 3. u Fol. 55. Galateus.

Play with me, but hurt me not:
Jest with me, but shame me not.

Comitas is a vertue betwixt *Rusticity* and *Scurri- lity*, two extreame, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed; but he still accompanied with that * *ἀβλαβεια* or innocency, *que nemini nocet, omnem inju- ria oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquy, have been over- seen, or committed a foul fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoff at such a one; 'tis an old axiom, *turpis in reum omnis exprobratio*. I speak not of such as generally tax vice, *Barclay*, *Gentilis*, *Erasmus*, *Agrippa*, *Fishcartus*, &c. the *Var- ronists* and *Lucians* of our time, *Satyrists*, *Epigrammatists*, *Comoedians*, *Apologists*, &c. but such as personate, rail, scoff, calumniate, perstringe by name; or in presence offend;

* *Ludit qui stolidâ procacitate,*
Non est Sestius ille sed caballus;
'Tis horse-play this; and those jests (as he * *smith*) are no better than injuries, biting jests, *mordentes & aculeati*, they are poysoned jests, leave a sting behind them, and ought not to be used.

* *Set not thy foot to make the blind to fall,*
Nor wilfully offend thy weaker brother:

* Mart. lib. 1. epig. 35. x Tales joci ab in- juriis non possint discerni. Galateus fo. 55. y Pybrac in his Quadraint 37.

Nor wound the dead with thy tongues bit-
ter gall,
Neither rejoyce thou in the fall of other.

If these rules could be kept, we should have much more ease and quietness than we have, less melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaul, like two fighting boars, bending all our force and wit, friends, fortunes, to crucifie * one anothers souls; by means of which, there is little content and charity, much virulency, hatred, malice, and disquietness among us.

* *ergo hu- jus miseria fatuitate & demen- tia consti- flor. Tull. ad Attic. lib. 11.*

SUBSECT. 5.

Loss of liberty, servitude, imprisonment, how they cause Melancholy.

TO this Catalogue of causes, I may well an- nex loss of liberty, servitude, or imprison- ment, which to some persons is as great a tor- ture as any of the rest. Though they have all things convenient; sumptuous houses to their use, fair walks and gardens; delicious bowers, galleries, good fare and dyet, and all things correspondent: yet they are not con- tent, because they are confined, may not come and go at their pleasure; have, and do what they will, but live *alienâ quadrâ*, at another mans table and command. As it is *z* in meats, so is it in all other things; places, societies, sports; let them be never so pleasant, com- modious, wholesom, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of *Israel* were tired with *Manna*, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennel, they are weary of it. They are hap- py, it is true, and have all things, to another mans judgement, that heart can wish, or that they themselves can desire, *bona si sua nôrint*, yet they lothe it, and are tired with the present: *Est natura hominum novitatis avi- da*; mens nature is still desirous of news, va- riety, delights; and our wandring affections are so irregular in this kind, that they must change, though it be to the worst. Batche- lers must be married, and married men would be Batchelors; they do not love their own wives, though otherwise fair, wise, ver- tuous and well qualified, because they are theirs; our present estate is still the worst, we cannot endure one course of life long, *& quod modò voverat, odit*, one calling long, *esse in honore juvat, mox displicet*; one place long, *a Roma Tybur amo, ventosus Tybure Romam*, a Hor. that which we earnestly fought, we now con- temn. *Hoc quosdam agit ad mortem saith b Seneca) quòd proposita saepe mutando in ea- dem revolvuntur, & non relinquunt novitati locum: Fastidio coepit esse vita, & ipse mun- dus, & subit illud rapidissimarum deliciarum, Quousque eadem?* this alone kills many a man, that they are tyed to the same still, as a horse in a mill, a dog in a wheel, they run round, without alteration or news, their life groweth odious, the world loathsome, and

y *Miserum est aliena vivere qua- dra. Juv. z Crambe bis coctæ. Vite me redde pri- ori.*
b *De tran- quil. ani- mæ.*

u that

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that which crosseth their furious delights, *What? still the same? Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselves; what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of mind.

e Lib. 8.

* Tullius

Lepido

Fam. 10.

27.

d Boterus

l. 1. polit.

cap. 4.

* Iact. de-
scrip. Ame-
ricæ.e If there
be any in-
habitants.

f In Toxar.

Interdix

quidem

collum vin-

ctum est, &

minus con-

stricta, no-

ctu ve d

totum cor-

pus vinci-

tur, ad has

miserias

accidit

corporis

factor, stre-

pitus equi-

lantium,

somnia bre-

vitas, hæc

omnia pla-

ne molesta

& intole-

rabilia.

g In 9 Rha-

jus.

Now if it be death it self, another Hell, to be glutted with one kind of sport, dieted with one dish, tyed to one place; though they have all things otherwise as they can desire, and are in Heaven to another mans opinion, what misery and discontent shall they have, that live in slavery, or in prison it self? *Quod tristius morte, in servitute vivendum*, as *Hermolaus* told *Alexander* in *Curtius*, worse than death is bondage: * *hoc animo scito omnes fortes, ut mortem servituti anteponan*, All brave men at arms (*Tully* holds) are so affected.

d Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror: I am he (*saith Boterus*) that account servitude, the extremity of misery. And what calamity do they endure, that live with those hard task-masters, in gold-mines, (like those thirty thousand * *Indian* slaves at *Potosa* in *Peru*) tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under ground, condemned to the gallies, to perpetual drudgery, hunger, thirst and stripes, without all hope of delivery? How are those women in *Turkie* affected, that most part of the year come not abroad; those *Italian* and *Spanish* Dames, that are mew'd up like *Hawks*, and lockt up by their jealous husbands? how tedious is it to them that live in *Stoves* and *Caves* half a year together? as in *Island*, *Moscovy*, or under the Pole it self, where they have six moneths perpetual night. Nay, what misery and discontent do they endure, that are in prison? They want all those six non-natural things at once, good air, good dyet, exercise, company, sleep, rest, ease, &c. that are bound in chains all day long, suffer hunger, and (as *f Lucian* describes it) must abide that filthy stink, and rattling of chains, howlings, pitiful out-cryes, & that prisoners usually make: these things are not only troublesome, but intolerable. They lye nastily among *Toads* and *Frogs* in a dark dungeon, in their own dung, in pain of body, in pain of soul, as *Joseph* did, *Psal. 105. 18.* They hurt his feet in the stocks, the iron entred his soul. They live solitarily, alone, sequestred from all company but heart-eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might *3 Arculanus* put long imprisonment for a cause, especially to such as having lived jovially in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were *Hunniades*, *Edward*, and *Richard* the second, *Valerian* the Emperour, *Bajazet* the Turk. If it be irksome to miss our ordinary companions and repast for once a day, or an hour, what shall it be to lose them for ever? If it be so great

a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heaven to Hell, to be cubbed up upon a sudden, how shall he be perplexed, what shall become of him? *h Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die in insolabili dolore in carcere contabuit*, saith *Matthew Paris*: from that day forward pined away with grief. * *Jugurth* that generous Captain, brought to *Rome* in triumph, and after imprisoned, through anguish of his soul, and melancholy, dyed. *i Roger*, Bishop of *Salisbury*, the second man from King *Stephen*, (he that built that famous Castle of *k Devices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere noluerit, mori nescierit*, he would not live, and could not dye, betwixt fear of death, and torments of life. *Francis* King of *France* was taken Prisoner by *Charles* the fifth, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as clear as the Sun, and needs no further illustration.

h William

the Con-

querors

eldest son.

* Salust.

Romam

triumpho

ductus tan-

demque in

carcerem

conjectus,

animi do-

lore perit.

i Camden

in Wiltsh.

miserum

senem ita

fame &

calamita-

tibus in

carcere fre-

git, inter

ad mortis me-

tum, & vi-

te tormen-

ta, &c.

k Vies bo-

die.

l Seneca.

SUBJECT. 6.

Poverty and want, causes of Melancholy.

POverty and want, are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speak of them apart. Poverty, although (if considered aright, to a wise, understanding, truly regenerate, and contented man) it be *donum Dei*, a blessed estate, they way to Heaven, as *m Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall be shewed in his place) yet as it is esteemed in the worlds censure, it is a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; we o shun it all, *cane peritus & angue*, we abhor the name of it, * *Pau-pertas fugitur, totoque arcessitur orbe*, as being the fountain of all other miseries, cares, woes, labours and grievances whatsoever. To avoid which, we will take any pains, *extremos currit mercator ad Indos*, we will leave no haven, no coast, no creek of the world unsearched, though it be to the hazard of our lives, we will dive to the bottom of the sea, to the bowels of the earth, * five, six, seven, eight, nine hundred fathom deep, through all five Zones, and both extremes of heat and cold: we will turn parasites and slaves, prostitute our selves, swear and lye, damn our bodies and souls, forsake God, abjure Religion, steal, rob, murder, rather than endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depress us.

For look into the world, and you shall see men

m Com. ad
Hebr. eos.

n Part. 2.

Sect. 3.

Memb. 3.

o Quem ut

difficilem

morbum pu-

eris tradere

formida-

mus. Plut.

* Lucan.

l. 1.

* As in

the silver

mines in

Friburgh

in Germa-

ny. Fines

Morison.

* Euripi-
des.

† Tom. 4.

dial. mi-
nore peri-
culo Solem
quam hunc
defixis ocu-
lis licet
intueri.p Omnis
enim res,
virtus, fa-
ma, decus,
divina,
humanaque
pulchris
Divitiis
parent.

Hor. Ser.

l. 2. Sat. 3.

Clarus

erit, fortis,

justus, sa-
piens, eti-
am rex.Et quic-
quid volet.

Hor.

q Et genus,
& formam,
regina pe-
cunia do-
nat.

Money

adds spi-
rits, cou-
rage, &c.

r Epist. ult.

ad Atti-
cum.

f Our

young Ma-
ster, a fine

towardly

gentle-
man, God

bless him,

and hope-
ful; why?

he is heir

apparent

to the

right wor-
shipful,

to the

right ho-
nourable,

&c.

t O nummi,

nummi :

vobis hunc
præstat
honorem.

u Exinde

sapere eum

omnes di-
cimus, ac

quisque fortunam habet. Plaut. Pseud.

principum cubiculis reponi solita. Julius Capitolinus vita Anto-

tonini.

y Petronius.

* Toxicologi opulentis adherent,

Jurisperiti pecuniosos, literati nummosos, liberalibus artifices.

z Multi illum juvenes, multæ petiere puellæ. a Dummodo sit

dives barbarus, ille placet.

men most part esteemed according to their means, and happy as they are rich : * *Ubique tanti quisque, quantum habuit fuit*. If he be likely to thrive, and in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how virtuously endowed, or villainously inclined; let him be a bawd, a gripe, an usurer, a villain, a Pagan, a Barbarian, a wretch, † *Lucians tyrant, on whom you may look with less security, than on the Sun*: so that he be rich (and liberal withall) he shall be honoured, admired, adored, revered, and highly magnified. The rich is had in reputation because of his goods, *Eccles. 10. 31*. He shall be befriended : for, riches gather many friends, *Prov. 19. 4*. — *multos numerabit amicos*, all happiness ebbs and flows with his money. He shall be accounted a gracious Lord, a *Meccenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Jovis, & gallina filius alba*, a hopeful, a good man, a virtuous, honest man. *Quando ego te Junonium puerum, & matris partum verè aureum*, as † *Tully* said of *Octavianus*, while he was adopted *Cæsar*, and an heir apparent of so great a Monarchy, he was a golden child. All honour, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all mens eyes are upon him, God bless his good worship, his honour; every man speaks well of him, every man presents him, seeks and sues to him for his love, favour and protection, to serve him, belong unto him, every man riseth to him, as to *Themistocles* in the *Olympicks*, if he speak, as of *Herod, Vox Dei, non hominis*, the voice of God, not of man. All the graces, Veneres, pleasures, elegances attend him, * golden Fortune accompanies and lodgeth with him; and as to those *Roman Emperours*, is placed in his chamber.

— *Securâ naviget aurâ,**Fortunamque suo temperet arbitrio :*

he may sail as he will himself, and temper his estate at his pleasure, Jovial dayes, splendor and magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of Artificers are his slaves to drudge for him, run, ride, and post for him : * Divines (for *Pythia Philippisat*) Lawyers, Physicians, Philosophers, Scholars are his, wholly devote to his service. Every man seeks his acquaintance, his kindred, to match with him, though he be an ause, a ninny, a monster, a goof-cap, uxorem ducat *Danaen*, when, and whom he will, hunc optant generum *Rex & Regina* — he is an excellent match

for my son, my daughter, my niece, &c.

Quicquid calcaverit hic, Rosa fiet, let him go

whither he will, Trumpets sound, Bells ring,

&c. all happiness attends him; every man is

willing to entertain him, he sups in *b Apollo*

wheresoever he comes; what preparation is

made for his entertainment? fish and fowl,

spices and perfumes, all that sea and land affords:

What cookery, masking, mirth to exhilarate

his person?

d *Da Trebio, pone ad Trebium, vis frater ab*

illis

Ilibus?

What dish will your good worship eat of?

† *dulcia poma**Et quoscunque feret cultus tibi fundus ho-*

nores,

Ante Larem, gustet venerabilior Lare dives.

Sweet Apples, and what ere thy fields af-

ford,

Before the Gods be serv'd, let serve thy

Lord.

What sport will your honour have? hawk-

ing, hunting, fishing, fowling, bulls, bears,

cards, dice, cocks, players, tumblers, fidlers;

jesters, &c. they are at your good worships

command. Fair houses, gardens, orchards,

tarrasses, galleries, cabinets, pleasant walks,

delightful places, they are at hand; e *in au-**reis lac, vinum in argenteis, adolescentula ad**nutum speciosa*, wine, wenches, &c. a *Turkie*

Paradise, an Heaven upon earth. Though he

be a silly soft fellow, and scarce have common

sense, yet if he be born to fortunes (as I

have said) f *jure hereditario sapere jubetur*,

he must have honour and office in his course:

g *Nemo nisi dives honore dignus* (*Ambros.**offic. 21.*) none so worthy as himself: Heshall have it, *atque esto quicquid Servius aut**Labeo*. Get money enough, and command

† Kingdoms, Provinces, Armies, Hearts,

Hands, and Affections; thou shalt have Popes,

Patriarchs to be thy Chaplains and Parasites;

thou shalt have (*Tamberlain-like*) Kings to

draw thy Coach, Queens to be thy Landresses,

Emperours thy foot-stools, build more

Towns and Cities than great *Alexander*,*Babel Towers, Pyramids and Mausolean*

Tombs, &c. command heaven and earth, and

tell the world it is thy vassal, *auro emitur dia-**dema, argento cælum panditur, denarius Philo-**sophum conducit, nummus jus cogit, obulus li-**terarum pascit, metallum sanitatem conciliat,**as amicos conglutinat*. And therefore notwithout good cause, *John Medices* that rich*Florentine*, when he lay upon his death bed,calling his sons, *Cosmus* and *Laurence* before

him, amongst other sober saying, repeated

this, *Animo quieto digredior, quod vos sanos**& divites post me relinquam*, It doth me good

to think yet, though I be dying, that I shall

leave you my children, *Sound and Rich*: For

wealth sways all. It is not with us, as amongst

those *Lacedemonian Senators* of *Lycurgus* in*Plutarch*, He preferred that deserved best,

was most virtuous and worthy of the place, h not

swiftness, or strength, or wealth; or friends

U 2 carryed

95.

b Plut. in

Lucullo,

a rich

Chamber

so called.

c Paris

pane me-

lior.

d Juv.

Sat. 5.

† Hor. Sat

5. lib. 2.

c Bohemus

d Turcis

& Ereden-

bach.

f Euphr-

mio.

g Qui pe-

cuniam ha-

bent, elati

sunt ani-

mis, lofty

spirits,

brave men

at arms,

all rich

men are

generous,

couragi-

ous, &c.

† Nummus

ait pro me

nubat Cor-

nubia Ro-

me.

h Non fuit

apud mor-

tales ullum

excellenti-

us certa-

men, non

inter cele-

res celerri-

mo, non in-

ter robustos

robustissi-

mo, &c.

26

carried it in those dayes; but inter optimos optimus, inter temperantes temperantissimus, the most temperate and best. We have no Aristocracies but in contemplation; all Oligarchies, wherein a few rich men domineer, do what they list and are privileged by their greatness. They may freely trespass, and do as they please, no man dare accuse them; no not so much as mutter against them, there is no notice taken of it, they may securely do it, live after their own laws, and for their money get pardons, indulgences, redeem their souls from Purgatory and Hell it self, — *clausum possidet arca Jovem*. Let them be Epicures, or Atheists, Libertines, Machiavilians, (as often they are)

* Hor. Sat. 5. lib. 2. * Et quamvis perjurus erit, sine gente, cruentus, they may go to Heaven through the eye of a needle, if they will themselves, they may be canonized for saints, they shall be^k honourably interred in Mausolean tombs, commended by Poets, registred in histories, have temples and statues erected to their names, — *è manibus illis — nascentur viola*. — If he be bountiful in his life, and liberal at his death, he shall have one to swear, as he did by Claudius Emperour in Tacitus, he saw his soul go to the Heaven, and be miserably lamented at his funeral. *An bubaiarum collegia, &c. Trimalcionis Topanta* in Petronius rectè in cælum abiit, went right to Heaven: a base quean,

1 Et modo quid fuit ignoscat mihi genius tuus, noluisse de manu ejus nummos accipere. m He that wears silk, fartin, velvet, and gold lace, must needs be a gentleman. † Est sanguis atque spiritus pecunia mortalius. 1 thou wouldst have scorned once in thy misery to have a penny from her; and why? modio nummo metuit, she measured her money by the bushel. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good^m outside, he carries it, and shall be adored for a God, as † Cyrus was amongst the Persians, ob splendidum apparatus, for his gay tyres; now most men are esteemed according to their cloaths. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipful man, believe it, if you shall examine his estate, he will likely be proved a serving man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a Fastidious Brisk, Sir Petronell Flash, a meer out-side. Only this respect is given him, that wheresoever he comes, he may call for what he will, and take place by reason of his outward habit.

But on the contrary, if he be poor, Prov. 15. 15. all his dayes are miserable, he is under hatches, dejected, rejected and forsaken, poor in purse, poor in spirit; * prout res nobis fluit, ita & animus se habet; † Money gives life and soul. Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poor, unlikely to rise, come to honour, office or good means, he is contemned, neglected, Frustra sapit, inter literas esurit, amicus molestus. n If he speak, what babler is this? Ecclus. his nobility without wealth is o projecta vilior algâ, and he not esteemed: Nos viles

pulli nati infelicibus ovis, if once poor, we are metamorphosed in an instant, base slaves, villains and vile drudges; † for to be poor, is to be a knave, a fool, a wretch, a wicked, an odious fellow, a common eye-fore, say poor and say all: they are born to labour, to misery, to carry burdens like juments, pistum stercus comedere with Ulysses companions, and as Chremilus objected in Aristophanes, † salem lingere, lick salt, to empty jakes, say channels, P carry out dirt and dunghills, sweep chimnies, rub horse heels, &c. I say nothing of Turks Gally-slaves, which are brought* and sold like juments, or those African Negroes, or poor † Indian drudges, Qui indies hinc inde deferendis oneribus occumbunt, nam quod apud nos boves & asini vehunt, trahunt, &c. id omne misellis Indis, &c. they are ugly to behold, and though earst spruce, now rusty and squalid, because poor, * immundas fortunas equum est squalorem sequi, is is ordinarily so. q Others eat to live, but they live to drudge, † servilis & misera gens nihil recusare audit, a servile generation, that dare refuse no task.

ut bene vivant, sed ut fortiter laborent. Heinsius. † rusticis Germaniæ, Cosmog. cap. 27. lib. 3.

— * Hæstu Dromo, cape hoc flabellum, ventulum hinc facito, dum lavamus, Sirrah blow wind upon us while we wash, and bid your fellow get him up betimes in the morning, be it fair or foul, he shall run fifty miles a foot to morrow, to carry me a Letter to my mistress, Socia ad pristinam, Socia shall tarry at home and grind mault all day long, Tristan thresh. Thus are they commanded, being indeed some of them as so many footstools for rich men to tread on, blocks for them to get on horse back, or as r walls for them to piss on. They are commonly such people, rude, silly, superstitious Ideots, nasty, unclean, lowlie, poor, dejected, slavishly humble: and as f Lib. 1. Leo Afer observes of the commonalty of Africk, natura viliores sunt, nec apud suos duces majore in precio quàm si canes essent: base by nature, and no more esteemed than dogs, miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem, rudiores asinis, ut è brutis planè natos dicas: no learning, no knowledge, no civility, scarce common sense, nought but barbarism amongst them, belluino more vivunt, neque calceos gestant, neque vestes, like rogues and vagabonds, they go bare-footed and bare-legged, the soles of their feet being as hard as horse hoofs, as * Radzivilius observed at Damietta in Egypt, leading a laborious, miserable, wretched, unhappy life, n like beasts and juments, if not worse: (for a † Spaniard in Incatan sold three Indian boyes for a Cheese, and an hundred Negro slaves for an horse) their discourse is scurrility, their summum bonum a pot of Ale. There is not any slavery which these villains will not undergo, Inter illos ple-rique latrinas evacuant, alii culinariam curant,

i Quicquid libet licet.

k cum moritur dives concurrunt undique civis: Pauperis ad funus vix est ex milibus unus.

l Et modo quid fuit ignoscat mihi genius tuus, noluisse de manu ejus nummos accipere.

† Est sanguis atque spiritus pecunia mortalius.

* Emipides. † Xenophon Cyropæd. l. 8.

n In tenui rara est fecundia panno. Juv. o Hor.

† Egere est offendere, & indigere selestum esse, sit. Anip.

† Plaut. act. 4.

p Nullum tan barbarum, tam vile munus est, quod non lubentissime obire velit gens vilissima.

* Lausus orat. in Hispaniam. † Laet. de scrip. Americæ.

* Plautius. q Leo Afer. ca. ult. l. 1. edunt non

† Münster de

* Ter. Eunuuch.

r Pauper paries facit, quem canicule commingant.

f Lib. 1. cap. ult.

t Deos omnes illis insensos diceres: tam pannis famelicti, tot assidue malis afficiuntur, tanquam pecora quibus splendor rationis emortuus.

* Peregrin. Hieros.

u Nihil omnino meliorem vitam degunt, quam feræ in silvis, jumenta in terris.

Leo Afer. † Bartholomæus à casa.

rant, alii stabularios agunt, urinatores, & id genus similia exercent, &c. like those people that dwell in the * *Alps*, *Chimney-sweepers*, *Fakes-farmers*, *Dirt-daubers*, *Vagrant rogues*, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but * *beggery*, *fulsom nastiness*, *squalor*, *contempt*, *drudgery*, *labour*, *ugliness*, *hunger* and *thirst*: *pediculorum, & pulicum numerum*? as y he well followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem bene magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathedra, ruptæ caput urnæ*, he sits in a broken pitcher, or on a block for a chair, & *malvæ ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hogg, or scraps like a dog, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemque*? as *Chremilus* concludes his speech, as we poor men live now adays, who will not take our life to be ^z *infelicity*, *misery* and *madness*?

poor men, but rather to condole and pity them, by expressing, &c. y *Chremilus* Act. 4. *Plant.* z *Paupertas durum onus miseris mortalibus.*

If they be of little better condition than those base villains, hunger-starved beggars, wandring rogues, those ordinary slaves, and day-labouring drudges? yet they are commonly so preyed upon by ^a *poling officers* for breaking laws, by their tyrannizing *Landlords*, so flead and fleeced by perpetual ^b *exacti-* ons, that though they do drudge, fare hard, and starve their *Genius*, they cannot live in some ^c *Countries*; but what they have is instantly taken from them, the very care they take to live, to be drudges, to maintain their poor families, their trouble and anxiety takes away their sleep, *Sirac.* 31. 1. it makes them weary of their lives: when they have taken all pains, done their utmost and honest endeavours, if they be cast behind by sickness, or over-taken with years, no man pities them, hard-hearted and merciless, uncharitable as they are, they leave them so distressed, to beg, steal, murmur and ^d *rebel*; or else starve. The feeling and fear of this misery compelled those old *Romans*, whom *Menenius Agrippa* pacified, to resist their governours: outlaws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproars, murmurings, seditions, rebellions, thefts, murders, mutinies, jars and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want means to live according to their callings, bring up their children, it breaks their hearts, they cannot do as they would. No greater misery than for a Lord to have a Knights living, a Gentleman a Yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corrosives to all kind of men, especially to such as have been in good

and flourishing estate, are suddenly distressed, ^e *nobly* born, liberally brought up, and by some disaster and casualty, miserably dejected. For the rest, as they have base fortunes, so they have base minds correspondent; like *Beetles* *è stercore orti, è stercore victus, in stercore delictum*, as they were obscurely born and bred, so they delight and live in obscenity; they are not so thoroughly touched with it.

Angustas animas angusto in pectore versant. Yea, that which is no small cause of their torments, if once they come to be in distress, they are forsaken of their fellows, most part neglected, and left unto themselves; as poor * *Terence* in *Rome* was by *Scipio*, *Lælius*, and *Furius*, his great and noble friends.

Nil Publius Scipio profuit, nil ei Lælius, nil Furius,

Tres per idem tempus qui agitabant nobiles facillime,

Horum ille operâ ne domum quidem habuit conductitiam.

'Tis generally so, *Tempora si fuerint nubila, solus eris*, he is left cold and comfortless; *nullus ad amissas ibit amicus opes*, all flee from him as from a rotten wall, now ready to fall on their heads. *Prov.* 19. 4. *Poverty separates them from their* ^f *neighbours*,

* *Dum fortuna favet, vultum servatis amici, Cum cecidit, turpi vertitis ora fugâ.*

Whil'st fortune favour'd, friends, you smil'd on me.

But when she fled, a friend I could not see.

Which is worse yet, if he be poor & every man contemns him insults over him, oppresseth him, scoffs at, aggravates his misery.

^h *Quum cœpit quassata domus subsidere, partes In proclinas omne recumbit onus.*

When once the tottering house begins to shrink,

Thither comes all the weight by an instinct. Nay they are odious to their own brethren, and dearest friends, *Prov.* 19. 7. *His brethren hate him if he be poor,* ⁱ *omnes vicini oderunt,* ^j *his neighbours hate him,* *Prov.* 14. 20. ^k *omnes me noti ac ignoti deserunt*, as he complained in the Comedy, friends and strangers, all forsake me. Which is most grievous, poverty makes men ridiculous, *Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit*, they must endure ^l *jefts*, taunts, flouts, blows of their betters, and take all in good part to get a meals meat: ^m *magnum pauperis opprobrium jubet quidvis & facere & pati.* He must turn Parasite, jester, fool, *cum desipientibus desipere*; saith * *Euripides*, slave, villain, drudge to get a poor living, apply himself to each mans humours, to win and please, &c. and be buffeted, when he hath all done, as *Ulysses* was by *Melanthius*

ⁿ *in Homer*, be reviled, baffled, insulted over, for * *potentiorum stultitia perferenda est*, and may not so much as mutter against it. He must turn rogue, and villain; for as the saying is, *Neccessitas cogit ad turpia*, poverty alone makes men thieves, rebels, murderers,

traitours,

^e *Augustas animas*
^f *animas in pectore versant.*

^f *Prov.* 19. 7. though he be instant, yet they will not.

* *Petronius.*

^g *Non est qui doleat vicem, ut*

Petrus

Christum, jurant se hominem non novisse.

^h *Ovid. in Trist.*

ⁱ *Horat.*

^k *Ter. Eunuchus act. 2.*

^l *Quid quod materiam præbet causamque jocandi: Si toga sordida sit*

^m *Juv. Sat. 2.*

ⁿ *Hor.*

^o *In phanias.*

^p *Nodys. 17.*

^q *Idem.*

o Mantuan.

traitours, affacinates, because of poverty we have sinned, *Ecclus. 27. 1.* swear and forswear, bear false witness, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: *o Culpa scelerisque magistra est*, when a man is driven to his shifts, what will he not do?

—*si miserum fortuna Sinonem*

Finxit, vanum etiam mendacemque improba finget.

p De Africa lib. 1. cap. ult. * 4. de legibus. furacissima paupertas, sacrilega, turpis, flagitiosa, omnium malorum opifex.

he will betray his father, Prince, and countrey, turn Turk, forsake Religion, abjure God and all, *nulla tam horrenda proditio, quam illi lucrifera causa* (saith P Leo Afer) *perpetrare nolit.* * Plato therefore calls poverty, *thievish, sacrilegious, filthy, wicked and mischievous*; and well he might. For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt, to do against his conscience, to sell his tongue, heart, hand, &c. to be churlish, hard, unmerciful, uncivil, to use indirect means to help his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppress, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men thieves, devout affacinates, great men to prostitute their wives, daughters and themselves, middle sort to repine, commons to mutiny, all to grudge, murmur and complain. A great temptation to all mischief, it compels some miserable wretches to counterfeit several diseases, to dismember, make themselves blind, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. *Jodocus Damhoderius* a Lawyer of Bruges, *praxi rerum criminal. c. 112.* hath some notable examples of such counterfeit Cranks, and every village almost will yield abundant testimonies amongst us; we have Dummerers, Abraham men, &c. And that which is the extent of misery, it enforceth them through anguish and wearisomeness of their lives, to make away themselves: They had rather be hanged, drowned, &c. than to live without means.

q Theognis.

In mare cetiferum, ne te premat aspera egestas,

Desili, & a celsis corruce Cerne jugis.

Much better 'tis to break thy neck,

Or drown thy self i'th' Sea,

Then suffer irksome poverty,

Go make thy self away.

A Sybarite of old, as I find it registred in * *Athenens*, supping in *Phiditiis* in Sparta, and observing their hard fare, said it was no marvel if the *Lacedaemonians* were valiant men; for his part he would rather run upon a sword's point (and so would any man in his wits) than live with such base diet, or lead so wretched a life. * In *Japonia* 'tis a common thing to stifle their children if they be poor, or to make an abort, which *Aristotle* commends. In that civil Commonwealth of *China*, the mother strangles her child, if she be not able to bring it up, and had rather lose, than sell it, or have it endure such misery as

poor men do. *Arnobius lib. 7. adversus gentes*, * *Lactantius lib. 5. cap. 9.* objects as much to those ancient Greeks and Romans, they did expose their children to wild beasts, strangle, or knock out their brains against a stone, in such cases. If we may give credit to † *Munster*, amongst us Christians in *Lituania*, they voluntarily mancipate, and sell themselves; their wives and children to rich men, to avoid hunger and beggary; many make away themselves in this extremity. *Apicius* the Roman; when he cast up his accounts, and found but 100000 Crowns left, murdered himself for fear he should be famished to death. *P. Forestus* in his medicinal observations, hath a memorable example, of two brothers of *Lovain*, that being destitute of means, became both melancholy, and in a discontented humour massacred themselves. Another of a merchant, learned, wise otherwise and discreet, but out of a deep apprehension he had of a loss at Seas, would not be perswaded but as *Ventidius* in the Poet, he should die a begger. In a word, thus much I may conclude of poor men, that though they have good * parts, they cannot shew or make use of them: *ab inopia ad virtutem obsepta est via*, 'tis hard for a poor man to rise, *haud facile emergunt, quorum virtutibus obstat Res angusta domi*: the wisdom of the poor is despised, and his words are not heard. *Eccles. 6. 19.* his works are rejected, contemned for the baseness and obscurity of the authour, though laudable and good in themselves, they will not likely take.

Nulla placere diu, neque vivere carmina possunt,

Quae scribuntur aqua potioribus.—

Poor men cannot please, their actions, counsels, consultations, projects, are vilified in the worlds esteem, *amittunt consilium in re*, which *Gnatho* long since observed. * *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cobled shoes; as he said of old, but how do he prove it? I am sure we find it otherwise in our dayes, *a pruinosus horret facundia pannis*. *Homer* himself must beg if he want means, and as by report sometimes he did, *b go from door to door, and sing ballads, with a company of boyes about him.* This common misery of theirs must needs distract, make them discontent and melancholy, as ordinarily they are, wayward, pievish, like a weary traveller, for

* *Fames & mora bilem in nares conciunt,*

still murmuring and repining: *Ob inopiam morosi sunt, quibus est male*, as *Plutarch* quotes out of *Euripides*, and that comical Poet well seconds,

* *Omnes quibus res sunt minus secunda, nescio quomodo*

Suspiciosi, ad contumeliam omnia accipiunt magis,

Propter suam impotentiam se credunt negligi.

If they be in adversity, they are more suspicious and apt to mistake; they think themselves scorned by reason of their misery; And therefore

* *Vos Romani procreatos filios feris & canibus exponitis, nunc stragulat vel in saxum eliditis, &c.*

† *Cosmog. 4. lib. cap. 22. vindunt liberos victu carentes tanquam pecora, interdum & seipos, ut apud divites saturantur cibis.*

† *Vel bonorum desperatione vel malorum perpeffione frangi & fatigati, plures violentas manus sibi inferunt.*

u *Hor.*

x *Ingenio poteram superas volitare per arces: ut me pluma levat, sic grave mergit onus.*

y *Terent.*

z *Hor. Sat. 3. lib. 1.*

* *Paschalius.*

a *Petronius.*

b *Herodotus vita ejus. Scalliger in poet. Potentiorum ades ostiatim adiens, aliquid accipiebat, canens carmina sua, concomitante eum puerorum chora.*

* *Plantus. Ampl.*

c *Ter. Act. 4. Scen. 3. Adelph. Hugro.*

* *Dipnosophist. lib. 12. Millies*

potius moriturum

(si quis sibi mente constaret) quam tam vilis & aerumnosus victus communione habere.

r *Gasper Vilela Fe-*

suita epist. Japon. lib. 1. Mat. Ric-

cus exped. in Sinas lib. 1. c. 3.

fore many generous spirits in such cases, withdraw themselves from all company, as that Comedian * Terence is said to have done; when he perceived himself to be forsaken and poor, he voluntarily banished himself to *Stymphalus* a base Town in *Arcadia*, and there miserably dyed.

—ad summam inopiam redactus;

Itaque è conspectu omnium abiit Græciæ in terram ultimam.

Neither is it without cause, for we see men commonly respected according to their means, (* an dives sit omnes querunt, nemo an bonus) and vilified if they be in bad clothes. ^d *Philostratus* the Orator was set to cut wood, because he was so homely attired. ^e *Terentius* was placed at the lower end of *Cecilius* table, because of his homely outside. ^f *Dantes* that famous Italian Poet by reason his clothes were but mean, could not be admitted to sit down at a feast. *Gnatho* scorned his old familiar

friend, because of his apparel, ^g *Hominem vincto pannis, annisque obsitum; hic ego illum contempsi præ me.* King *Persius* overcome sent a letter to * *Paulus Æmilius* the Roman General; *Persius P. Consul. S.* but he scorned him any answer, *tacite exprobrans fortunam suam* (saith mine Author) upbraiding him with a present fortune. * *Carolus Pugnax*, that great Duke of Burgundy, made *H. Holland*, late Duke of Exeter, exil'd, run after his horse like a lackey, and would take no notice of him: ^h 'tis the common fashion of the world. So that such men as are poor may justly be discontent, melancholy, and complain of their present misery, and all may pray with ⁱ *Solomon*, Give me O Lord neither riches nor poverty, feed me with food convenient for me.

SUBJECT. 7.

An heap of other Accidents causing Melancholy, Death of Friends, Losses, &c.

IN this Labyrinth of accidental causes, the farther I wander, the more intricate I find the passage, *multæ ambages*, and new causes as so many by-paths offer themselves to be discussed: to search out all, were an *Herculean* work, and fitter for *Theseus*: I will follow mine intended thread; and point only at some few of the chiefest. Amongst which, loss and death of friends may challenge a first place, *multi tristantur*, as * *Vives* well observes, *post delicias, convivia, dies festos*, many are melancholy after a feast, holy-day, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see again, weep and howl, and look after them as a Cow lows after her Calf, or a Child takes on that goes to school after holidayes. *Ut me levârat tuus adventus, sic discessus afflixit*, (which

* *Tully* writ to *Atticus*) thy coming was not

so welcome to me, as thy departure was harsh.

Montanus consil. 132. makes mention of a countrey-woman that parting with her friends and native place, became grievously melancholy for many years; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our good wives, if their husband tarry out a day longer than his appointed time, or break his hour, they take on presently with sighs and tears, he is either robbed or dead, some mischance or other is surely befallen him, they cannot eat, drink, sleep, or be quiet in mind, till they see him again. If parting of friends; absence alone can work such violent effects, what shall death do, when they must eternally be separated, never in this world to meet again? This is so grievous a torment for the time, that it takes away their appetite, desire of life, extinguisheth all delights, it causeth deep sighs and groans, tears, exclamations,

(*O dulce germen matris, ô sanguis meus, Eheu repentes, &c.*—ô flos tener)

howling, roaring, many bitter pangs, (* *la-mentis gemitibus & fœmineo ululatu Tecta fremunt*) and by frequent meditation extends so far sometimes, ^k *they think they see their dead friends continually in their eyes*, ^l *observantes* as *Conciliator* confesseth he saw his mothers ghost presenting her self still before him. *Quod nimis miseri volunt, hoc facile credunt*, still, still still, that good father, that good son, that good wife, that dear friend runs in their minds: *Totus animus hac unâ cogitatione defixus est*, all the year long, as * *Pliny* complains to *Romanus*, methinks I see *Virginus*, I hear *Virginus*, I talk with *Virginus*, &c.

* *Te sine, vae misero mihi, lilia nigra videntur,*

Pallentesque rosæ, nec dulce rubens hyacinthus,

Nullus nec myrtus, nec laurus spirat odores.

They that are most staid and patient, are so furiously carryed headlong by the passion of sorrow in this case, that brave discreet men otherwise, oftentimes forget themselves, and weep like children many moneths together, as * *if that they to water would* and will not be comforted. They are gone, they are gone.

Abstulit atra dies & funere mersit acerbo; What shall I do?

Quis dabit in lachrymas fontem mihi? quis satis altos

Accender gemitus, & acerbo verba dolori?

Exhaurit pietas oculos, & hiantia frangit Pectora, nec plenos avido sinit edere questus, Magna adeo jactura premit, &c.

Fountains of tears who gives, who lends me groans,

Deep sighs sufficient to express my moans? Mine eyes are dry, my breast in pieces torn, My loss so great, I cannot enough mourn.

So

* *Donat. vita ejus.*

* *Emipides. d Plutarch. vita ejus. e Vit. Ter.*

f *Gomefius lib. 3. c. 21. de sale.*

g *Ter. Eunuch. Act. 2. Scen. 2.*

* *Liv. dec. 9. l. 2.*

* *Comineus. h He that hath gl. per annum coming in more than others, scoras him that hath less, and is a better man. i Prov. 30. 8.*

Death of friends.

* *De anima cap. de merore.*

* *I ib. 12. epist.*

22

* *Virg. 4. An.*

k *Patres mortuos coram astantes & filios, &c.*

l *Marcellus Donatus.*

* *Epist. 1. 2.*

Virginium video audio, defunctum cogito, allo-

quor.

* *Calpurnius Græcus.*

* *Chaucer.*

100

w

So *Stroza Filius* that elegant Italian Poet in his *Epicedium*, bewails his fathers death, he could moderate his passions in other matters (as he confesseth) but not in this, he yields wholly to sorrow,

Nunc fateor do terga malis, mens illa fatiscit,

Indomitus quondam vigor & constantia mentis.

1 Prefat.
lib. 6.

How doth ¹ *Quintilian* complain for the loss of his son, to despair almost: *Cardan* lament his only child in his book *de libris propriis*, and elsewhere in many other of his tracts,

* 1 lib. de
obitu Satj-
ri fratris.

* *St. Ambrose* his brothers death? *an ego possum non cogitare de te, aut sine lachrymis cogitare? O amari dies, o flebiles noctes, &c.*

Gregory Nazianzen that noble *Pulcheria*? *O decorem, &c. flos recens, pullulans, &c. Alexander*, a man of a most invincible courage, after *Ephestions* death, as *Curtius* relates, *triduum jacuit ad moriendum obstinatus*, lay three dayes together upon the ground, obstinate to dye with him, and would neither eat, drink, nor sleep. The woman that communed with *Esdras* (*lib. 2. cap. 10.*)

when her son fell down dead fled into the field, and would not return into the City, but there resolved to remain, neither to eat nor drink, but mourn and fast until she dyed. *Rachel* wept for her children, and would not be comforted, because they were not, *Matth. 2. 18.* So did *Adrian* the Emperour bewail his *An- tinous*; *Hercules*, *Hylas*; *Orpheus*, *Euridice*; *David*, *Abfalon*; (O my dear son *Abfalon*) *Austin* his mother *Monica*, *Niobe* her chil-

m Ovid.
Met.

dren, insomuch, that the ^m Poets feigned her to be turned into a stone, as being stupified through the extremity of grief. ⁿ *Ageus*,

n Plut. vi-
ta ejus.

signo lugubri filii consternatus, in mare se precipitem dedit, impatient of sorrow for his sons death, drowned himself. Our late Phy-

o Nobilis
matrona
melancho-
lica ob
mortem ma-
riti.

sicians are full of such examples. *Montanus* *consil. 242.* o had a patient troubled with this infirmity, by reason of her husbands death many years together: *Trincavelius* l. 1. c. 14.

p Ex ma-
tris obitu
in despera-
tionem in-
cidit.

hath such another, almost in despair, after his ^p mothers departure, *ut se ferme precipitem daret*; and ready through distraction to make away himself: and in his fifteenth coun- sel, tells a story of one fifty years of age,

that grew desperate upon his mothers death; and cured by *Phalopius*, fell many years after into a relapse, by the sudden death of a daughter which he had, and could never after be recovered. The fury of this passion is so violent sometimes, that it daunts whole King- doms and Cities. *Vespasian's* death was pitti- fully lamented all over the Roman Empire, *to- tus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to be pulled down, Mules and Horses to have their manes shorn off, and many common souldiers to be slain, to accompany his dear *Ephestions* death. Which is now practised

q Mathias
a Michou.
Poter. An-
phibent.

amongst the *Tartars*, when q a great *Cham* dyeth, ten or twelve thousand must be slain, men and horses, all they meet; and among

those ^r Pagan *Indians*, their wives and servants ^r Lo. Ver- voluntarily dye with them. *Leo Decimus* was ^{toman.} so much bewailed in Rome after his departure, ^{M. Polus} that as *Jovius* gives out, ^{Venetis} *communis salus, lib. 1. c. 54.* *publica hilaritas*; the common safety, all good ^{perimunt} fellowship, peace, mirth, and plenty dyed with ^{eos quos} him, *tanquam eodem sepulchro cum Leone con-* ^{in via ob-} *dita lugebantur*; for it was a golden age whilst ^{vios ha-} he lived, * but after his decease an iron season ^{bent, di-} succeeded, *barbara vis & fœda vastitas, &* ^{centes, ite,} *dira malorum omnium incommoda*, wars, ^{& domino} plagues, vastity, discontent. When *Augustus* ^{nostro regi} *Cæsar* dyed, saith *Paterculus*, *orbis ruinam ti-* ^{servite in} *mueramus*, we were all afraid, as if heaven ^{alia vitæ.} had fallen upon our heads. * *Budæus* re- ^{Nec tam in} cords, how that at *Lewis* the twelfth his ^{homines} death, *tam subita mutatio, ut qui prius digi-* ^{insaniunt} *to cælum attingere videbantur, nunc humi* ^{sed in equos} *derepentè serpere, sideratos esse diceret*, they ^{&c.} that were erst in heaven, upon a sudden, as if ^{Vit. ejus.} they had been planet stricken, lay groveling ^{* Lib. 4.} on the ground; ^{vitæ ejus,} *Concussis cecidere animis, seu frondibus* ^{auream} *ingens* ^{etatem} *Sylvæ dolet lapsis* — ^{condiderat} they look't like cropt trees. ^{ad humani}

* At *Nancy* in *Lorain*, when *Claudia* *Valesia*, *Henry* the second French Kings Sister, and the Dukes wife deceased, the Temples for for- ry dayes were all shut up, no Prayers nor

Masses, but in that room where she was. The ^{Lib. 5. de} *Senators* all seen in black, and for a twelve ^{asse.} *months* space throughout the City, they were ^{* Mapb.} *forbid to sing or dance.* ^{* Ortelius}

* *Non ulli pastos illis egere diebus* ^{Itinerario} *Frigida* (*Daphne*) *boves ad flumina, nulla* ^{ob annum} *nec amnem* ^{integrum a} *Libavit quadrupes, nec graminis attigit* ^{cantū, tri-} *herbam.* ^{pudiis, &}

How were we affected here in England for our *Titus*, *deliciæ humani generis*, Prince ^{saltationi-} *Henries* immature death, as if all our dearest ^{bus tota} friends lives had exhaled with his? * *Scander-* ^{civitas ab-} *begs* death was not so much lamented in *Epi-* ^{stinere ju-} *rus*. In a word, as ^{betur.} he saith of *Edward* the ^{* Ving.} first at the news of *Edward* of *Caernarven* ^{* See Bar-} his Sons birth, *immortaliter gavisus*, he was ^{letius de} *immortally* glad, may we say on the contrary ^{vita & ob.} of friends deaths, *immortaliter gementes*, we ^{Scander-} are divers of us as so many turtles, eternally ^{beg. lib. 13.} *dejected* with it. ^{hist.}

There is another sorrow, which ariseth from the loss of temporal goods and fortunes, which equally afflicteth, and may go hand in hand with the precedent; loss of time, loss of

honour, office, of good name, of labour, fru- ^{y Multz} strate hopes will much torment; but in my ^{qui res} judgement, there is no torture like unto it, or ^{amatas per-} that sooner procureth this malady and mis- ^{diderant, ut} chief: ^{filios, opes,}

* *Ploratur lachrymis amissa pecunia veris:* ^{non speran-} it wrings true tears from our eyes, many sighs, ^{tes recupe-} much sorrow from our hearts, and often caus- ^{rare, prop-} eth habitual melancholy it self, *Guianerius* ^{ter assidu-} *tract. 15. 5.* repeats this for an especial cause ^{am talium} *Loss of friends, and loss of goods, make ma-* ^{considera-} *ny men melancholy, as I have often seen by ipse* ^{tionem me-} *vidi.* ^{lanchoici}

ny men melancholy, as I have often seen by ipse ^{vidi.}

ny men melancholy, as I have often seen by ipse ^{vidi.}

ny men melancholy, as I have often seen by ipse ^{vidi.}

ny men melancholy, as I have often seen by ipse ^{vidi.}

ny men melancholy, as I have often seen by ipse ^{vidi.}

ny men melancholy, as I have often seen by ipse ^{vidi.}

continual meditation of such things. The same causes *Arnoldus Villanovanus* inculcates, *Breviar*, l. 1. c. 18. *ex rerum amissione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *Sans argent*, will cause a deep and grievous melancholy. Many persons are affected like ² *Irishmen* in this behalf, who if they have a good scimiter, had rather have a blow on their arm, than their weapon hurt: they will sooner lose their life, than their goods: and the grief that cometh hence, continueth long (saith ^{*} *Plater*) and out of many dispositions, procureth an habit. ^a *Montanus* and *Frisemelica* cured a young man of twenty two years age; that so became melancholy, *ob amissam pecuniam*, for a summ of money which he had unhappily lost. *Sckenkius* hath such another story of one melancholy, because he overshot himself, and spent his stock in unnecessary building. ^b *Roger* that rich Bishop of *Salisbury*, *exutus opibus & castris à Rege Stephano*, spoiled of his goods by King *Stephan*, *vi doloris absorptus*, *atque in amentiam versus*, indecentia fecit, through grief ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through anguish of mind to make away themselves. A poor fellow went to hang himself, (which *Ausonius* hath elegantly expressed in a neat ^{*} *Epigram*) but finding by chance a pot of money, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himself with that rope which the other man had left, in a discontented humour.

At qui condiderat, postquam non reperit aurum,

Aptavit collo, quem reperit laqueum.

Such feral accidents can want and penury produce. Be it by suretship, shipwrack, fire, spoil and pillage of souldiers, or what loss soever, it boots not, it will work the like effect, the same desolation in Provinces and Cities, as well as private persons. The *Romans* were miserably dejected after the battel of *Cannas*, the men amazed for fear, the stupid women tore their hair and cryed. The *Hungarians* when their King *Ladislaus*, and bravest souldiers were slain by the *Turks*, *Luctus publicus*, &c. The *Venetians* when their forces were overcome by the *French* King *Lewis*, the *French* and *Spanish* Kings, Pope, Emperour, all conspired against them, at *Cambray*, the *French* Herald denounced open war in the Senate: *Lauredane Venetorum dux*, &c. and they had lost *Padua*, *Brixia*, *Verona*, *Forum Julii*, their territories in the continent, and had now nothing left but the City of *Venice* it self, & *urbi quoque ipsi* (saith ^{*} *Bembus*) *timendum putarent*, and the loss of that was likewise to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias*, &c. they were pittifully plunged, never before in such lamentable distress. Anno 1527. when *Rome* was sacked by *Burbonius*, the common souldiers made such spoil, that fair

^{*} Churches were turned to stables, old monu-

ments and books, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt. ^{*} Their wives and love-liest daughters constuprated by every base cullion, as *Sejanus* daughter was by the hangman in publick, before their fathers and husbands faces. Noblemens children, and of the wealthiest Citizens; reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines; Senators and Cardinals themselves drag'd along the streets, and put to exquisite torments, to confess where their money was hid; the rest murdered on heaps, lay stinking in the streets; Infants brains dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City so suddenly defaced, rich Citizens sent abegging to *Venice*, *Naples*, *Ancona*, &c. that erst lived in all manner of delights. ^{*} Those proud palaces that even now vaunted their tops up to Heaven, were dejected as low as Hell in an instant. Whom will not such misery make discontent? *Terence* the Poet drowned himself (some say) for the loss of his Comedies, which suffered shipwrack. When a poor man hath made many hungry meals got together a small summ, which he loseth in an instant; a Scholar spent many an hours study to no purpose, his labours lost, &c. how should it otherwise be? I may conclude with *Gregory*, *temporalium amor, quantum afficit, cum heret possessio, tantum quum subtrahitur, urit dolor*; riches do not so much exultate us with their possession, as they torment us with their loss.

Next to Sorrow still I may annex such accidents as procure Fear; for besides those Terrors which I have ^c before touched, and many other fears (which are infinite) there is a superstitious fear, one of the three great causes of fear in *Aristotle*, commonly caused by prodigies and dismal accidents, which much trouble many of us. (*Nescio quid animus mihi presagit mali.*) As if a Hare cross the way at our going forth, or a Mouse gnaw our clothes: If they bleed three drops at the nose, the salt falls towards them, a black spot appear in their nails, &c. with many such, which *Delrio Tom.* 2. l. 3. sect. 4. *Austin Niphus* in his book *de Auguriis*. *Polydore Virg.* l. 3. *de Prodigis*. *Sarisburiensis Polycrat.* l. 1. c. 13. discuss at large. They are so much affected, that with the very strength of Imagination, Fear, and the Devils craft, ^d they pull those misfortunes they suspect upon their own heads, and that which they fear, shall come upon them, as *Solomon* foretelleth, *Prov.* 10. 24. and *Isay* denounceth, 66. 4. which if ^e they could neglect and contemn; would not come to pass, *Eorum vires nostrâ resident opinionione, ut morbi gravitas egrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or less. *N. N.* l. 2. dat *pœnas*, saith ^f *Crato* of such a one, *ut nam non attraheret*: he is punished, and is the cause of it & himself;

^{*} *Inoculis maritorum dilectissimæ conjuges ab Hispanorum lixis constuprate sunt. Filie magnatum thoris destinate, &c.*

^{*} *Ita fastu ante unum mensem tur gida civitas, & c. cum inibus celum pulvere visi, ad inferos usque paucis diebus dejecta.*

^c Sect. 2. Memb. 4. Subf. 3. fear from ominous accidents, destinies fore-told:

^d *Accerunt sibi malum. e* Si non observemus, nihil valent. *Polydor.*

^f *Consl.* 26. l. 2. ^g Harm watch, harm catch

² *Stanislus Lib. Hist.*

^{*} *Cap. 3. Melancholia semper venit ob jacturam pecunie, victorie, repulsam, mortem liberorum, quibus longo post tempore animus torquetur, & à disputatione fit habitus.*
^a *Consl.* 26.
^b *Nubrigensis.*

^{*} *Epig.* 22.

^{*} *Lib. 8.*

Venet. hist.

^{*} *Templa*

ornamentis

nudata,

spoliata, in

stabula

equorum &

asinorum

versa, &c.

Insule hu-

mi concu-

cate, pedi-

te, &c.

* Geor.
Bucha.

h Juvanis
solicitus de
futuris fru-
stra, factus
melanchol-
licus.
* Pausani-
us in A-
chaia l. 7.
ubi omni-
um eventus
diagnoscun-
tur. Spe-
culum tenui
suspensum
funiculo
demittunt.
Et ad Cya-
neas pe-
tras, ad
Ilycie fon-
tes, &c.
i Expedi-
t in Sinas,
lib. 1. c. 3.
k Timendo
preoccupat,
quod vitat,
ultra pro-
vocatque
quod fugit,
gaudetque
maerens &
lubens mi-
ser fuit.
Hinsius
Austriac.

* *Dum fata fugimus, fata stulti incurri-*
mus, the thing that I feared, saith Job, is falln
upon me.

As much we may say of them that are
troubled with their fortunes; or ill destinies
foreseen; *multos angit præscentia malorum*:
The fore-knowledge of what shall comes to
pass, crucifies many men; fore-told by Astro-
logers, or Wizards, *iratum ob cælum*, be it ill
accident, or death it self: which often falls
out by Gods permission; *quia demonem ti-*
ment (saith Chrysostom) *Deus ideo permittit*
accidere. Severus, Adrian, Domitian, can te-
stifie as much, of whoie fear and suspicion,
Sueton, Herodian, and the rest of those Wri-
ters, tell strange stories in this behalf. ^h *Mon-*
tanus consil. 31. hath one example of a young
man, exceeding melancholy upon this occasi-
on. Such fears have still tormented mortal
men in all ages, by reason of those lying
oracles, and juggling Priests, * There was a
fountain in Greece, near Ceres Temple in
Achaia, where the event of such diseases was
to be known; *A glass let down by a thred,*
&c. Amongst those Cyanean rocks at the
springs of Lycia, was the Oracle of *Thrixenus*
Apollo, where all fortunes were foretold, sick-
ness, health, or what they would besides: so
common people have been alwayes deluded
with future events. At this day, *Metus fu-*
turorum maxime torquet Sinas, this foolish
fear, mightily crucifies them in China: as
ⁱ *Matthew Riccius* the Jesuit informeth us,
in his Commentaries of those Countreys, of
all Nations they are most superstitious, and
much tormented in this kind, attributing so
much to the Divinators, *ut ipse metus fidem*
faciat, that fear it self and conceit, caule it
to ^k fall out: If he foretell sickness such a
day, that very time they will be sick, *vi me-*
tus afflicti in aegritudinem cadunt; and ma-
nytimes dye as it is fore-told. A true say-
ing, *Timor mortis, morte peior*, the fear of
death, is worse than death it self, and the me-
mory of that sad hōur, to some fortunate and
rich men, *is as bitter as gaul*, Eccles. 41. 1.
Inquietam nobis vitam facit mortis metus, a
worse plague cannot happen to a man, than to
be so troubled in his mind; 'tis *triste divorti-*
um, an heavy separation, to leave their goods,
with so much labour got, pleasures of the
world, which they have so deliciously enjoy-
ed, friends and companions whom they so
dearly love, all at once. *Axiochus* the
Philosopher was bold and couragious all his
life, and gave good precepts *de contemnenda*
morte, and against the vanity of the world to
others; but being now ready to dye himself,
he was mightily dejected, *hæc luce privabor?*
his orbabor bonis? he lamented like a child,
&c. And though *Socrates* himself was there
to comfort him, *ubi pristina virtutum jacta-*
tio O Axioche? yet he was very timorous
and impatient of death, much troubled in his
mind, *Imbellis pavor & impatientia*, &c. *O*
Clotho, *Megapetus* the Tyrant in *Lucian* ex-
claims, now ready to depart, *let me live a*

while longer. * *I will give thee a thousand*
talents of gold, and two boles besides, which I
took from Cleocritus, worth an hundred ta-
lents a piece: Woe's me, * saith another, *what*
goodly Mannors shall I leave! what fertile
Fields! what a fine House! what pretty
Children! how many servants! Who shall ga-
ther my grapes, my corn? Must I now dye
so well settled? Leave all, so richly and well
provided? Wo's me, what shall I do? * *Ani-*
mula vagula, blandula, quæ nunc abibis in
loca?

To these tortures of Fear and Sorrow,
may well be annexed Curiosity, that irksome,
that tyrannizing care, *nimia sollicitudo*, su-
perfluous industry about unprofitable things,
and their qualities; as *Thomas* defines it: an
itching humour or kind of longing to see that
which is not to be seen, to do that which ought
not to be done: to know that * secret, which
should not be known, to ear of the forbidden
fruit. We commonly molest and tire our
selves about things unfit and unnecessary, as
Martha troubled her self to little purpose.
Be it in Religion, Humanity, Magick, Philo-
phy, policy, any action or study, 'tis a need-
less trouble, a meer torment. For what else
is school-divinity, how many doth it puzzle?
what fruitless questions about the Trinity, Re-
surrection, Election, Predestination, Reproba-
tion, Hell fire, &c. how many shall be saved,
damned? What else is all superstition, but
an endless obseryation of Idle Ceremonies,
Traditions? What is most of our Philosophy,
but a Labyrinth of opinions, idle questions,
propositions, Metaphysical terms? *Socrates*
therefore held all Philosophers, cavillers, and
mad men, *circa subtilia Cavillatores pro insa-*
nis habuit, palam eos arguens, saith * *Eusebi-*
us, because they commonly sought after such
things *quæ nec percipi à nobis neque compre-*
hendi posset, or put case they did understand,
yet they were altogether unprofitable. For
what matter is it for us to know how high the
Pleiades are, how far distant *Perseus* and *Cas-*
siopea from us, how deep the sea, &c. we are
neither wiser, as he follows it, nor modester,
nor better, nor richer, nor stronger for the
knowledge of it. *Quod supra nos nihil ad*
nos, I may say the same of those Genethliacal
studies, what is Astrology, but vain elections,
predictions? all Magick, but a troublesome er-
ror, a pernicious foppery? Physick, but intri-
cate rules and prescriptions? Philology, but
vain Criticisms? Logick, needless Sophisms?
Metaphysicks themselves, but intricate subtil-
ties, and fruitless abstractions? Alcumy, but
a bundle of errors? to what end are such great
Tomes? why do we spend so many years in
their studies? Much better to know nothing
at all, as those barbarous *Indians* are wholly
ignorant, than as some of us, to be so sore
vexed about unprofitable toyes: *stultus labor*
est ineptiarum, to build an house without pins,
make a rope of sand, to what end? *cui bono?*
He studies on, but as the boy told St. *Austin*,
when I have laved the sea dry, thou shalt un-
derstand

* Tom. 4.
dial. 8.
Cataplo.
Ani puri
mille ta-
lenta, me
hodie tibi
daturum
promitto,
&c.
* Ibidem
Hei mei
quæ relin-
quenda
prædia?
quam fer-
tilis agri!
&c.
* Adrian.
* Industria
superflua
circa res
inutiles.
* Flavie
secreta Mi-
nerve ut
viderat
Aglaurus.
Ov. Met. 2.

* Contra.
Philos.
cap. 61.

derstand the myſterie of the Trinity. He makes obſervations, keeps times and ſeaſons; and as * *Conradus* the Emperor would not touch his new Bride, till an Aſtrologer had told him a masculine hour, but with what ſucceſs? He travels into *Europe, Africk, Asia*, ſearcheth every Creek, Sea, City, Mountain, Gulf, to what end? See one promontory (ſaid *Socrates* of old) one Mountain, one Sea, one River, and ſee all. An *Alchymiſt* ſpends his fortunes to find out the philoſophers ſtone forſooth, cure all diſeaſes, make men long-lived, victorious, fortunate, inviſible, and beggars himſelf, miſſed by thoſe ſeducing impoſtors (which he ſhall never attain) to make gold; an Antiquary conſumes his treasure and time to ſcrape up a company of old coyns, ſtatues rolls, edicts, manuſcripts, &c. he muſt know what was done of old in *Athens, Rome*, what lodging, dyet, houſes they had, and have all the preſent news at firſt, though never ſo remote, before all others, what projects, counſels, conſultations, &c. *quid Juno in aurem inſuſurret Jovi*, what's now decreed in *France*, what in *Italy*: who was he, whence comes he, which way, whither goes he, &c. *Aristotle* muſt find out the motion of *Euripus*; *Pliny* muſt needs ſee *Vesuvius*, but how ſped they? One loſeth goods, another his life; *Pyrrhus* will conquer *Africk* firſt, and then *Asia*: He will be a ſole Monarch, a ſecond immortal, a third rich, a fourth commands. * *Turbine magno ſpes ſolite in urbis errant*; we run, ride, take indefatigable pains, all up early, down late, ſtriving to get that, which we had better be without, (*Arde-lion's* buſie-bodies as we are) it were much fitter for us to be quiet, ſit ſtill, and take our eaſe. His ſole ſtudy is for words, that they be

— *Lepida lexeis compoſta ut teſſerula*

omnes,

not a ſyllable miſplaced, to ſet out a ſtramineous ſubject: aſthine is about apparel, to follow the faſhion, to be terſe and polite, 'tis thy ſole buſineſs: both with like profit. His only delight is building, he ſpends himſelf to get curious pictures, intricate models and plots, another is wholly ceremonious about titles, degrees, inſcriptions: A third is over-ſollicitous about his diet, he muſt have ſuch and ſuch exquisite ſauces, meat ſo dressed, ſo far fetched, *peregrini aeris volucres*, ſo cooked, &c. ſomething to provoke thirſt, ſomething anon to quench his thirſt. Thus he redeems his appetite with extraordinary charge to his purſe, is ſeldome pleaſed with any meal, whiſt a trivial ſtomach uſeth all with delight and is never offended. Another muſt have roſes in winter, *alieni temporis flores*, ſnow-water in ſummer, fruits before they can be or are uſually ripe, artificial gardens and fiſh-ponds on the tops of houſes, all things oppoſite to the vulgar ſort, intricate and rare, or elſe they are nothing worth. So buſie, nice, curious wits, make that unſupportable in all vocations, trades, actions, employments,

which to duller apprehenſions is not offensive, earneſtly ſeeking that, which others as ſcornfully neglect. Thus through our fooliſh curioſity do we macerate our ſelves; tire our ſouls, and run headlong through our indiſcretion, perverſe will, and want of government, into many needleſs cares and troubles, vain expences, tedious journeys, painful hours, and when all is done, *quorſum hæc? cui bono?* to what end?

* *Nescire velle quæ Magister maximus Docere non vult, erudita inſcitia eſt.*

Amongſt theſe paſſions and irkſome Accidents, unfortunate marriage may be ranked: a condition of life appointed by God himſelf in *Paradiſe*, an honourable and happy eſtate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and live as *Seneca* lived with his *Paulina*: but if they be unequally matched, or at diſcord, a greater miſery cannot be expected, to have a ſcold, a ſlut, an harlot, a fool, a fury or a fiend, there can be no ſuch plague. *Eccleſ. 26. 14. He that hath her, is as if he held a Scorpion; & 26. 25. a wicked wife makes a ſorry countenance, an heavy heart, and he had rather dwell with a Lyon, than keep houſe with ſuch a wife.* Her Properties *Jovianus Pontanus* hath deſcribed at large, *Ant. dial. Tom. 2.* under the name of *Euphorbia*. Or if they be not equal in years, the like miſchief happens. *Cecilius* in *Agellius lib. 2. cap. 23.* complains much of an old wife, *dum ejus morti inbio, ego met mortuus vivo inter vivos*, whiſt I gape after her death, I live a dead man amongſt the living, or if they diſlike upon any occasion,

* *Judge who that are unfortunately wed, What tis to come into a loathed bed.*

The ſame inconvenience befalls women.

* *At vos ô duri miſeram lugete parentes, Si ferro aut laqueo leva hoc me exſolvere ſorte*

Suſtineo: —

Hard hearted parents both lament my fate, If ſelf I kill or hang, to eaſe my ſtate.

° A young Gentlewoman in *Basil*, was married, ſaith *Felix Plater, obſervat. l. 1.* to an ancient man againſt her will, whom ſhe could not affect; ſhe was continually melancholy, and pined away for grief; and though her husband did all he could poſſibly to give her content, in a diſcontented humour at length ſhe hanged her ſelf. Many other ſtories he relates in this kind. Thus men are plagued with women; they again with men, when they are of divers humours and conditions; he a ſpendthrift, the ſparing; one honeſt, the other diſhoneſt, &c. Parents many times diſquiet their children, and they their parents. ¶ A foolish ſon is an heavineſs to his mother. *Injuſta noverca*: A ſtep-mother often vexeth a whole family, is matter of repentance, exerciſe of patience, fuel of diſſention, which made *Cato's* ſon expoſtulate with his father, why he ſhould offer to marry his Client *Soli-*

* *Jof. Scæ- liger in Gnomit. Unfortunate marriage.*

1 A virtuous woman is the crown of her husband.

Prov. 12. 4. but ſhe, &c.

m Lib. 17. epiſt. 105.

n Titianatur, candelabratw, &c.

* *Daniel in Roſamund.*

* *Chalino-rus lib. 9. de repub. Angl.*

o *Elegans virgo in vita cui-dam è no-ſtratibus nup ſit, &c.*

¶ *q Prov.*

nus daughter, a young wench, *Cujus causâ novercam induceret*; what offence had he done, that he should marry again?

Unkind, unnatural friends, evil neighbours, bad servants, debts and debates, &c. 'twas Chilon's sentence, *comes aris alieni & litis est miseria*, misery and usury do commonly go together; suretyship is the bane of many families, *Sponde, præsto noxa est*: he shall be sore vexed that is surety for a stranger, Prov. 11. 15. and he that hateth suretyship is sure. Contention, brawling, law-suits, falling out of neighbours and friends. ——— *discordia demens* (*Virg. Æn. 6.*) are equal to the first,

r De in-
crem. urb.
lib. 3. c. 3.
tanquam
diro mu-
rone con-
fossi, his
nulla re-
quies, nulla
delectatio,
solicitadi-
ne, gemitu,
furore, de-
spiratione,
timore, tan-
quam ad
perpetuam
crumnam
infelicitate
rapti.

f Humfre-
dus Lloyd
epist. ad
Abraham
mum Orte-
lium. M.
Vaughan
in his gol-
den fleece.
Litibus &
controversi-
is usque ad
omnium bo-
norum con-
sumptionem
contendunt.
t Spret. eque
injuria for-
ma.

u Queque
repulsa
gravis.
x Lib. 36.
c. 5.
y Nihil
eque ama-
rum, quam-
diu pende-
re: quidam
equiore
animo fe-
runt præci-
di spem su-
am quam
trahi. Se-
neca cap. 3.
lib. 2. de
Den. Virg.
Plater ob-
servat. l. 1.

re: quidam
equiore
animo fe-
runt præci-
di spem su-
am quam
trahi. Se-
neca cap. 3.
lib. 2. de
Den. Virg.
Plater ob-
servat. l. 1.

grieve many a man and vex his soul. *Nihil sanè miserabilius corum mentibus* (as *Boter holds*) nothing so miserable as such men, full of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions. Our Welchmen are noted by some of their own Writers, to consume one another in this kind; but whosoever they are that use it, these are that use it, these are their common symptoms, especially if they be convict or overcome, cast in a suit. Arius put out of a Bishoprick by *Eustathius*, turned Heretick, and lived after discontented all his life. "Every repulse is of like nature; *heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much, and that a long time after. *Hipponax* a Satyrical Poet, so vilified and lashed two painters in his lambicks, *ut ambo laqueo se suffocarent*, * *Pliny* saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, y to live in any suspense, are of the same rank: *potes hoc sub casu ducere somnos?* Who can be secure in such cases. All bestowed benefits, ingratitude, unthankful friends much disquiet and molest some. Unkind speeches trouble as many: uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gaul, and not to be digested. A Glas-mans wife in *Basil* became melancholy, because her husband said he would marry again if she dyed. No cut to unkindness, as the saying is, a frown and hard speech, ill respect, a brow-beating, or bad look, especially to Courtiers, or such as attend upon great persons, is present death:

Ingenium vultu statque caditque suo, they ebb and flow with their masters favours. Some persons are at their wits ends, if by chance they overshoot themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed. *Ronsens epist. miscel. 3.* reports of a Gentlewoman twenty five years old; that falling foul with one of her Gossips, was upbraided with a secret infirmity, (no matter what) in publick, and so much grieved with it, that she did thereupon *solitudines querere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere*, forsake all company, quite moped, and

in a melancholy humour pine away. Others are much tortured to see themselves rejected, contemned, scorned, disabled, diffamed, detacted, undervalued, or *left behind their fellows*. *Lucian* brings in *Ætamacles* a Philosopher in his *Lapith. convivio*, much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristinetus* their Host. *Prætextatus* a robed Gentleman in *Plutarch*, would not sit down at a Feast, because he might not sit highest, but went his wayes all in a chafe. We see the common quarrellings that are ordinary with us, for taking of the wall, precedency, and the like, which though toys in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper than a contempt, or disgrace, especially if they be generous spirits, scarce any thing affects them more, than to be despised or vilified. *Croto consil. 16. l. 2.* exemplifies it, and common experience confirms it. Of the same nature is oppression, *Ecclus. 77.* surely oppression makes a man mad, loss of liberty, which made *Brutus* venture his life, *Cato* kill himself, and * *Tully* complain, *Omnem hilaritatem in perpetuum amisi*, mine heart's broken, I shall never look up, or be merry again, * *hec jactura intolerabilis*, to some parties 'tis a most intolerable loss. Banishment a great misery, as *Tyrteus* describes it in an Epigram of his,

Nam miserum est patriâ amissa, laribusque vagari

Mendicum & timidâ voce rogare cibos:
Omnibus invisus, quocunque accesserit exul
Semper erit, semper spretus egenisque jacet, &c.

A miserable thing 'tis so to wander,

And like a beggar for to whine at door,

Contemn'd of all the world, an exile is,

Hated, rejected, needy still and poor.

Polynices in his conference with *Jocasta* in *Euripides*, reckons up five miseries of a banished man, the least of which alone, were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or mind, will rivel us up; as if we be long sick:

O beata sanitas, te presente, amœnum

Ver floret gratiis, absque te nemo beatus:

O blessed health! thou art above all gold and treasure, *Ecclus. 30. 15.* the poor mans riches, the rich mans blifs, without thee there can be no happiness: Or visited with some loathsome disease, offensive to others, or troublesome to our selves; as a stinking breath, deformity of our limbs, crookedness, loss of an eye, leg, hand, paleness, leanness, redness, baldness, loss of hair, &c. *hic ubi fluere cœpit, diros ictus cordi infert*, saith *Synesius*, he himself troubled not a little *ob comæ defectum*, the loss of hair alone, strikes a cruel stroke to the heart. *Acco* and old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times,

z Temp. re-
lingu. 1.
Hor.

b Scimus
enim gene-
rosas natu-
ras, nulla
re citius

moveri, aut

gravius af-
fici quam
contemptu
ac despici-
entia.

* Ad Atti-
cum epist.
lib. 12.

* Epist. ad
Brutum.

c In Phœ-
niss.

d In lau-
dem calvit.

times, as most Gentlewomen do *animi dolore in insaniam delapsa est*, (*C. lius Rhodiginus l. 17. c. 2.* ran mad. ** Brotheus* the son of *Vulcan*, because he was ridiculous for his imperfections, flung himself into the fire. *Lais* of *Corinth* now grown old, gave up her glass to *Venus*, for she could not abide to look upon it. ** Qualis sum nolo, qualis eram nequeo.* Generally to fair nice pieces old age and foul linnen are two most odious things, a torment of torments, they may not abide the thought of it.

* Her. 3.
Car. Ode 3.

* *ô deorum*
Quisquis hac audis, utinam inter errem
Nuda leones,
Antequam turpis macies decentes
Occupet malas, teneraque succus
Defluat præda, speciosa quero
Pascere tygres

To be foul, ugly, and deformed, much better be buried alive. Some are fair but barren, and that gauls them. *Hannah* wept sore, did not eat, and was troubled in spirit, and all for her barrenness, *1 Sam. 1.* and *Gen. 30.* *Rachel* said in the anguish of her soul, give me a child, or I shall dye: another hath too many: one was never married, and that's his hell; another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way injured: *minimè miror eos* (as he said) *qui insaniri occipiunt ex injuriâ*, I marvel not at all if offences make men mad. Seventeen particular causes of anger and offence *Aristotle* reckons them up, which for brevities sake I must omit. No tydings troubles one; ill reports, rumors, bad tydings or news, hard hap, ill success, cast in a sure, vain hopes, or hope deferred, another: expectation, *adeo omnibus in rebus molesta semper est expectatio*, as ** Polibius* observes; one is too too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous business. But what *f* tongue can suffice to speak of all?

* Hist. l. 6.
f Non mihi
si centum
lingue sint,
oræque cen-
tum, Omnia
causarum
percurrere
nomina
possem.
* Celius
l. 17. c. 2.
* Ita mente
exagitati
sunt, ut
in tremen-
te consti-
tutos puta-
rent, mari-
que vada-
bundo tem-
pestate ja-
ctatos, pro-
inde nau-
fragium
veriti, ege-
stis undi-
que rebus
vasa omnia
in viam è
fenestris,
seu in mare
præcipita-
runt: po-
stridie,
&c.

Many men catch this malady by eating certain meats, herbs, roots, at unawares; as henbane, nightshade, cicuta, mandrakes, &c. ** A* company of young men at *Agrigentum* in *Sicily*, came into a Tavern; where after they had freely taken their liquor, whether it were the wine it self, or something mixt with it 'tis not yet known, ** but* upon a sudden they began to be so troubled in their brains, that their phantasie so crazed, that they thought they were in a ship at sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windows into the street, or into the sea, as they supposed; thus they continued mad a pretty season, and being brought before the Magistrate to give an account of this their fact, they told him (not yet recovered of

their madness) that what was done they did for fear of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity, and gazed on them still, whilst one of the antientest of the company, in a grave tone excused himself to the Magistrate upon his knees, *O viri Tritones, ego in imo jacui*, I beseech your deities, &c. for I was in the bottom of the ship all the while: another besought them as so many Sea Gods, to be good unto them, and if ever he and his fellows came to land again; ** he* would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madness, bid them sleep it out, and so went his wayes. Many such accidents frequently happen, upon these unknown occasions. Some are so caused by philters, wandering in the sun, biting of a mad dog, a blow on the head, stinging with that kind of Spider called *Tarantula*, an ordinary thing if we may believe *Skenck. l. 6. de Venenis*, in *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. l. 9. Scaliger exercitat. 185.* Their Symptoms are merrily described by *Jovianus Pontanus Ant. dial.* how they dance altogether, and are cured by Musicke. *g Cardan* speaks, of certain stones, if they be carried about one, which will cause melancholy and madness, he calls them unhappy, as an *Adamant*, *Selenites*, &c. which dry up the body, increase cares, diminish sleep: *Ctesias* in *Persicis*, makes mention of a Well in those parts, of which if any man drink, *he is mad for four and twenty hours.* Some lose their wits by terrible objects (as elsewhere I have more ** copiously* dilated) and life it self many times, as *Hippolitus* affrighted by *Neptune's* Sea-horses, *Athamas* by *Juno's* Furies: but these relations are common in all Writers.

** Hic alias poteram, & plures subnectere causas,*
Sed jumenta vocant, & Sol inclinât, Eun- dum est.

Many such causes, much more could I say, But that for provender my cattle stay: The Sun declines, and I must needs away. These causes if they be considered, and come alone, I do easily yield, can do little of themselves, seldome, or apart (an old Oak is not felled at a blow) though many times they are all sufficient every one: yet if they concurr, as often they do, *vis unita fortior*; & *que non obsunt singula, multa nocent*, they may batter a strong constitution; as *1 Austin* said, *many grains and small sands sink a ship, many small drops make a flood*, &c. often reiterated; many dispositions produce an habit.

* *Aræ do-
bis servato-
ribus diis
erigemus.*

g *Lib. de
gemmis.
h Quæ ge-
stæ infe-
licem &
tristem
reddunt,
curas au-
gent, cor-
pus liccant,
somnia mi-
nuunt*

i *Ad unum
diem mente
alienatus.*

* *Part. 1.
Sect. 2.
Subl. 3.
k Juvén.
Sat. 3.*

l *Intus be-
stie minu-
ta multe
necant.*

*Numquid
minutissi-
ma sunt*

*grana are-
ne? sed si
arena am-
plius in na-
vem mitta-
tur, mergit
illam: quam
minute*

*gutta, plu-
vie? &
tamen im-
plent flu-
mina, do-
mus ejici-
unt, timen-
da ergo ru-
ina multi-
tudinis, si
non magni-
tudinis.*

MEMB,

such infirmities, deserves to be pittied of all men, and to be respected with a more tender compassion, according to *Laurentius*, as coming from a more inevitable cause.

SUBSECT. 2.

Distemperature of particular Parts, causes.

There is almost no part of the Body, which being distempered, doth not cause this malady, as the Brain and his parts, Heart, Liver, Spleen, Stomach, Matrix or Womb, Pylorus, Mirache, Mesentery, Hypochondries, Meseraick veins; and in a word, saith *Ar- culanus*, there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment. *Savanarola Pract. major. rubric. 11. Tract. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part, and *Crato in consil. 17. lib. 2. Gordonius*, who is *instar omnium, lib. med. partic. 2. cap. 19.* confirms as much, putting the *a* matter of Melancholy, sometime in the Stomach, Liver, Heart, Brain, Spleen, Mirach, Hypochondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy blood.

The Brain is a familiar and frequent cause, too hot, or too cold, *b* through adust blood so caused, as *Mercurialis* will have it, within or without the head, the brain it self being distempered. Those are most apt to this disease, *c* that have a hot heart and moist Brain, which *Montaltus cap. 11. de Melanch.* approves out of *Halyabbas*, *Rhasis*, and *Avicenna*, *Mercurialis consil. 11.* assigns the coldness of the brain a cause, and *Salustius Salvianus med. lect. 1. 2. c. 1.* *d* will have it arise from a cold and dry distemperature of the brain. *Piso*, *Benedictus Victorius Faventinus*, will have it proceed from a *e* hot distemperature of the Brain; and *f* *Montaltus cap. 10.* from the Brains heat, scorching the blood. The brain is still distempered by himself, or by consent: by himself or his proper affection, as *Faventinus* calls it, *g* or by vapours which arise from the other parts, and fume up into the head, altering the animal faculties.

Hildesheim spicel. 2. de Mania, thinks it may be caused from a *h* distemperature of the heart; sometimes hot; sometimes cold. A hot Liver, and a cold Stomach, are put for usual causes of Melancholy: *Mercurialis consil. 11. & consil. 6. consil. 86.* assigns a hot Liver,

and cold Stomach for ordinary causes. *i* *Montanus* in an Epistle of his to *Crato* in *Scot- zius*, that Hypochondriacal Melancholy may proceed from a cold Liver the question is there discussed. Most agree that a hot Liver is in fault; *k* The Liver is the shop of humours, and especially causeth melancholy by his hot and dry distemperature. *l* The Stomach, and Meseraick veins do often concurr, by reason of their obstructions, and thence their heat cannot be avoided, and many times the matter is so adust, and inflamed in those parts, that it degenerates into Hypochondriacal melancholy. *Guianerius c. 2. Tract. 15.* holds the Meseraick veins to be a sufficient *m* cause alone. The spleen concurs to this malady, by all their consents, and suppression of Hæmroids, *n* *Montaltus*, if it be too cold and dry, and do not purge the other parts as it ought, *Consil. 23.* *Montanus* puts the *o* spleen stopped for a great cause. *p* *Christopherus à Vega* reports of his knowledge, that he hath known Melancholy caused from putrified blood in those Seed-veins and womb: *q* *Arculanus* from that *r* *menstruous blood* turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion.

quandoque à spermate diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem.

The Mesenterium, or Midriffe, Diaphragma, is a cause which the *r* *Greeks* called *pevras*: because by his inflammation, the mind is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-natural melancholy: for from these are ingendred fuliginous and black spirits. And for that reason *s* *Montaltus cap. 10. de causis melan-* will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the brain, roasting the blood, immoderate heat of the liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as *Galen* holds, all spices inflame the blood, solitariness, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry. But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-natural Melancholy, which produceth madness, but not in that natural, which is more cold, and being immoderate, produceth a gentle dotage. *t* Which opinion *Geraldus de Solo* maintains in his comment upon *Rhasis*:

SUBSECT. 3.

Causes of Head-Melancholy.

After a tedious discourse of the general causes of Melancholy, I am now returned at last to treat in brief of the three particular species, and such causes as properly appertain unto them. Although these causes promiscuously concur to each and every particular kind, and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kind, and seldom found in the rest. As for example, Head-Melancholy is commonly caused by a cold or hot distemperature of the Brain, according to *Laurentius cap. 5. de melan.* but as *Hercules de Saxonia* contends,

† Lib. 3. Tract. posthum. de melan.

u A fatuitate inseparabilis cerebri frigiditas.

x Ab interno calore affatur.

y Intemperies innata exurens flavam bilem ac sanguinem, in melancholiam convertens.

z Si cerebrum sit calidius, fiet spiritus animalis calidior, delirium maniatum; si frigidior, fiet fatuitas.

a Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut percussione in capite, cap. 13. lib. 1.

b Qui bibunt vina potentia, & sepe sunt sub sole.

c Cura valide, largioris vini & aromatum usus.

from that agitation or distemperature of the animal spirits alone. *Salust. Salvianus* before mentioned lib. 2. cap. 3. de re med. will have it proceed from cold: but that I take of natural melancholy, such as are fools and dote; for as *Galen* writes lib. 4. de puls. 8. and *Avicenna*, "a cold and moist Brain is an inseparable companion of folly. But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as **Damascen* the Arabian lib. 3. cap. 22. thinks, and most writers; *Altomarus* and *Piso* call it † an innate burning untemperateness, turning blood and choler into melancholy. Both these opinions may stand good, as *Brue*l maintains, and *Capivaccius*, si cerebrum sit calidius, ‡ if the brain be hot, the animal spirits will be hot, and thence comes madness: if cold, folly. *David Crusius Theat. morb. Hermet. lib. 2. cap. 6. de atra bile*, grants melancholy to be a disease of an inflamed brain, but cold notwithstanding of it self: calida per accidens, frigida per se, hot by accident only; I am of *Capivaccius* mind for my part. Now this humour according to *Salvianus*, is sometime in the substance of the Brain, sometimes contained in the Membranes, and Tunics that cover the Brain, sometimes in the passages of the Ventricles of the brain, or veins of those ventricles. It follows many times a *Phrenesie*, long diseases, agues, long abode in hot places, or under the Sun, a blow on the head, as *Rhasis* informeth us: *Piso* adds solitariness, waking, inflammations of the head, proceeding most part b from much use of spices, hot wines, hot meats; all which *Montanus* reckons up consil. 22. for a Melancholy Jew; and *Heurnius* repeats cap. 12. de Mania: Hot bathes, Garlick, Onions, saich *Guianerius*, bad aire, corrupt, much c waking, &c. retention of seed or abundance, stopping of hemorrhogia, the Midriff misaffected; and according to *Trallianus* l. 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, and in a word, the abuse of all those six non-natural things. *Hercules de Saxonia*, cap. 16. lib. 1. will have it caused

from a d cautery, or boyl dried up, or any issue. *Amatus Lusitanus cent. 2. cura. 67.* gives instance in a fellow that had a hole in his arm, e after that was healed, ran mad, and when the wound was open, he was cured again. *Trincavelius consil. 13. lib. 1.* hath an example of a melancholy man so caused by overmuch continuance in the Sun, frequent use of Venery, and immoderate exercise: And in his consil. 49. lib. 3. from an f headpiece overheated, which caused head-melancholy. *Prosper Calenus* brings in *Cardinal Casius* for a pattern of such as are so melancholy by long study: but examples are infinite.

SUBSECT. 4.

Causes of Hypochondriacal, or windy Melancholy.

IN repeating of these causes, I must cramben bis coctam apponere, say that again which I have formerly said, in applying them to their proper Species. Hypochondriacal or flatuous Melancholy, is that which the Arabians call Myrachial, and is in my judgement the most grievous and frequent, though *Brue*l and *Laurentius* make it least dangerous, and not so hard to be known or cured. His causes are inward or outward. Inward from divers parts or organs, as Midriff, Spleen, Stomach, Liver, Pylorus, Womb, Diaphragma, Meseraick veins, stopping of issues, &c. *Montaltus cap. 15.* out of *Galen* recites g heat and obstruction of those meseraick veins, as an immediate cause, by which means the passage of the Chylus to the Liver is detained, stopped or corrupted, and turned into rumbling and wind. *Montanus consil. 233.* hath an evident demonstration, *Trincavelius* another, lib. 1. cap. 12. and *Plater* a third, observat. lib. 1. for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meseraick veins, and bowels: quoniam inter ventriculum & jecur venae effervescent, the veins are inflamed about the Liver and Stomach. Sometimes those other parts are together misaffected; and concur to the production of this malady: A hot liver or cold stomach or cold belly: look for instances in *Hollerius*, *Victor Trincavelius*, consil. 35. l. 3. *Hil-desheim Spicel. 2. fol. 132.* *Solenander consil. 9. pro cive Lugdunensi*, *Montanus consil. 229.* for the Earl of Monfort in Germany, 1549. and *Frisimelica* in the 233 consultation of the said *Montanus*. I. *Cesar Claudinus* gives instance of a cold stomach and over-hot liver, almost in every consultation, con. 89. for a certain Count: and con. 106. for a Polonian Baron, by reason of heat the blood is inflamed, and gross vapours sent to the heart and brain. *Mercurialis* subscribes to them consil. 89. h the stomach being misaffected, which he calls the King of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by means of which, come crudities, obstru-

d A cauterio & ulcere exsiccato.

e Ab ulcere curato incidit in insaniam, aperto vulnere curatur.

f Agalea nimis calefacta.

g Exurit sanguis & venae obstruuntur, quibus obstructis prohibetur transitus chylus ad jecur, corrumpitur & in rugitus & flatus vertitur.

h Stomacho laeso robur corporis imminuitur, & reliqua membrata alimentum obstru-

obstructions, wind, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will have the weaknes of the liver and his obstruction a cause, *facultatem debilem jecinoris*, which he calls the mineral of melancholy. *Laurentius* assigns this reason, because the liver-overhot draws the meat undigested out of the stomach, and burneth the humours. *Montanus* *consil.* 244. proves that sometimes a cold liver may be a cause. *Laurentius* *c.* 12. *Trincavelius* *Lib.* 12. *consil.* and *Gualter Bruel* seems to lay the greatest fault upon the Spleen; that doth not his duty in purging the Liver as he ought, being too great, or too little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemianthus* in a consultation of his noted, *tumorem lienis*, he names it, and the fountain of melancholy. *Diocles* supposed the ground of this kind of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assign the Mesenterium or Midriffe distempered by heat, the womb misaffected, stopping of Hemrods, with many such. All which *Laurentius* *cap.* 12. reduceth to three, Mesenterij, Liver, and Spleen, from whence he denominates Hepatick, Splenetick, and Miserack Melancholy. Outward causes, are bad diet, care, griefs, discontents, and in a word all those six non-natural things, as *Montanus* found by his experience, *consil.* 244. *Solenander* *consil.* 9. for a Citizen of Lyons in France, gives his reader to understand, that he knew this mischief procured by a medicine of Cantharides, which an unskilful Physician ministred his patient to drink *ad venerem excitandam*. But most commonly fear, grief, and some sudden commotion, or perturbation of the mind begin it, in such bodies especially as are ill disposed. *Melancthon* *tract.* 14. *cap.* 2. *de animi*, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melancthon* himself was much troubled with it, and therefore could speak out of experience. *Montanus* *consil.* 22. *pro delirante Judæo*, confirms it, ^k grievous symptomes of the mind brought him to it. *Randolotius* relates of himself, that being one day very intent to write out a Physicians notes, molested by an occasion, he fell into an hypocondriacal fit, to avoid which he drank the decoction of wormwood, and was freed. ^l *Melancthon* (being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant, and would therefore have all men, in some sort to understand the causes, symptomes, and cures of it.

i Hilde-
sheim.

k Habuit
seva animi
symptomata
que impe-
diunt con-
coctionem,
&c.
l usitatissi-
mus morbus
cum sit,
utile est
huius visce-
ris acci-
dentia con-
siderare,
nec leve pe-
riculum
huius cau-
sas morbi
ignoranti-
bus.

SUBSECT. 5.

109

Causes of Melancholy from the whole Body.

AS before, the cause of this kind of Melancholy is inward or outward. Inward, ⁿ when the liver is apt to ingender such an humour, or the spleen weak by nature, and not able to discharge his office. A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-natural things increase it. But especially ^o bad dyet, as *Piso* thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemns all herbs: *Galen.* *lib.* 3. *de loc. affect.* *cap.* 7. especially *Cabage*. So likewise fear, sorrow, discontents, &c. but of these before. And thus in brief you have had the general and particular causes of Melancholy.

n *Jecur ap-
tum ad ge-
nerandum
talem hu-
morem,
spleen natu-
ra imbecil-
lior. Piso,
Altomarus,
Guianeri-
us.
o Melan-
choliæ,
que fit à
redundan-
tia humoris
in toto cor-
pore, victus
imprimis
generat qui
eum humo-
rem parit.*

Now go and brag of thy present happiness, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many several wayes, by bad diet, bad ayre, a small loss, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happiness thou hast in this life, how weak and silly a creature thou art. Humble thy self therefore under the mighty hand of God, *1 Pet.* 5. 6. know thy self, acknowledge thy present misery, and make right use of it. *Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortune*, goods of body, mind, and fortune, *nescis quid serus securus vesper ferat*, thou knowest not what storms and tempests the late evening may bring with it. Be not secure then, *be sober and watch,* ^p *fortunam reverenter habe,* if fortunate and ^{us.} rich: if sick and poor, moderate thy self. I have said,

p *Anthoni-*

SECT. 3.

MEMB. 1.

SUBSECT. 1.

Symptomes, or signs of Melancholy in the Body.

P^{Arrhasius} a painter of Athens, amongst those Olynthian captives *Philip* of Macedon brought home to sell, ^{*} bought one very old man; and when he had him at Athens, put him to extream torture and torment, the better by his example, to express the pains and passions of his *Promethæus*, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruel for this purpose to torture any poor melancholy man, their symptomes are plain, obvious and familiar, there needs no such accurate observation or far fetcht object, they delineate themselves, they voluntarily bewray

* *Seneca
cont. lib.
10. cont. 5.*

bewray themselves, they are too frequent in all places, I meet them still as I go, they cannot conceal it, their grievances are too well known, I need not seek far to describe them.

q *Quedam universalia, particularia, quedam manifesta, quedam in corpore, quedam in cogitatione & animo, quedam à stellis, quedam ab humoribus, que ut vivum corpus variè disponit, &c. Diversa phantasmata pro varietate cause externe, interne.*
r *Lib. 1. de risu. fol. 17. Ad ejus esum alii sudant, alii vomunt, flent, bibunt, saltant, alii ridet, tremunt, dormiunt, &c.*

Symptomes therefore are either ^q universal or particular, saith *Gordonius, lib. med. cap. 19. part. 2.* to persons, to species; some signs are secret, some manifest, some in the Body, some in the mind, and diversly vary, according to the inward or outward causes, *Cappivaccius*: or from stars according to *Jovianus Pontanus, de reb. cœlest. lib. 10. cap. 13.* and cœlestial influences, or from the humours diversly mixt, *Ficinus li. 1. cap. 4. de sanit. tuenda*: as they are hot, cold, natural, unnatural, intended or remitted, so will *Aetius* have melancholica deliria multiformia, diversity of melancholy signs. *Laurentius* ascribes them to their several temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signs be, almost infinite, *Altomarus cap. 7. art. med.* And as wine produceth divers effects, or that herb *Tortocola* in *Laurentius*, which makes some laugh, some weep, some sleep, some dance, some sing, some howle, some drink, &c. so doth this our melancholy humour, work several signs in several parties.

But to confine them, these general Symptomes may be reduced to those of the Body or the Mind. Those usual signs appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or less adust. From these first qualities arise many other second, as that of colour, black, swarthy, pale, ruddy, &c. some are *impensè rubri*, as *Montaltus cap. 16.* observes out of *Galen. li. 3. de locis affectis*, very red and high coloured. *Hippocrates* in his book *de insania & melan.* reckons up these signs, that they are ^{*} lean, withered, hollow-eyed, look old, wrinkled, harsh, much troubled with wind, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected looks, flaggy beards, ringing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible fearful dreams, ** Anna soror, quæ me suspensam insomnia terrent?* The same Symptomes are repeated by *Melanelius* in his book of Melancholy collected out of *Galen, Ruffus, Aetius*, by *Rhasis, Gordonius*, and all the Juniors, ^y continual, sharp, and stinking belchings, as if their meat in their stomach were putrified, or that they had eaten fish, dry bellies, absurd and inter-

f *T. Bright. cap. 20. r Nigrescit hic humor aliquando supercalefactus aliquando superfrigidus.*
Melanel. è Gal.
u Interprete F. Calvo.
x Oculi hic excavantur, venti gignuntur circum præcordia & acidi ructus, sicci ferè ventres, Vertigo, tintus aurium somni pusilli, somnia terribilia & interrupta.

** Virg. En. y Assidue eeq; acida ructationes quæ cibum virulentum culentumq; nidorem, etsi nil tale ingestum sit, referant ob cruditatem. Ventres hisce aridi, somnus plerumque parvus & interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures & visores ante oculos, ad venerem prodigi.*

rupt dreams, and many phantastical visions about their eyes, vertiginous, apt to tremble, and prone to Venery. ^z Some add palpitation of the heart, cold sweat, as usual Symptomes, and a leaping in many parts of the body, *salutum in multis corporis partibus*, a kind of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. ^a *Montaltus c. 21.* puts fixed eyes and much twinkling of their eyes for a sign, and so doth *Avicenna, oculos habentes palpitantes, trauli vehementer rubicundi, &c. l. 3. Fen. 1. Tract. 4. c. 18.* They shut most part, which he took out of *Hippocrates Aphorisms.* ^b *Rhasis* makes head-ach and a binding heaviness for a principal token, much leaping of wind about the skin, as well as stutting, or tripping in speech, &c. hollow eyes, gross veins, and broad lips. To some too, if they be far gone mimical gestures are too familiar, laughing, grinning, sneering, murmuring, talking to themselves, with strange mouths and faces, inarticulate voices, exclamations, &c. And although they be commonly lean, hirsute, uncheerful in countenance, withered, and not so pleasant to behold, by reason of those continual fears, griefs, and vexations, dull, heavy, lazy, restless, unapt to go about any business; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep, *Ingentes habent & crebras vigilias (Aretius)* Mighty and often watchings, sometimes waking for a moneth, a year together. ^c *Hercules de Saxonia* faithfully averreth, that he hath heard his mother swear, she slept not for seven months together: *Trincavelius Tom 2. conf. 16.* speaks of one that waked fifty days, and *Skenkius* hath examples of two years, and all without offence. In natural actions their appetite is greater than their concoction, *multa appetunt, pauca digerunt*, as *Rhasis* hath it, they covet to eat, but cannot digest. And although they ^d do eat much, yet they are lean, ill liking, saith *Aretius*, withered and hard, much troubled with costiveness, crudities, opilations, spitting, belching, &c. Their pulse is rare and slow, except it be of the ^e *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proved at large, *Spigmatica artis l. 4. c. 13.* To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as ^f *Crato* notes, and so many differences in *Galen*, that he dares say they may not be observed, or understood of any man.

^z *Altomarus, Briel, Pifo, Montaltus.*

^a *Frequentes habent oculorum nistationes, aliqui tamen fixis oculis plerumq; sunt.*
^b *Cent. lib. 1. Tract. 9. Signa hujus morbi sunt plurimus saltus, sonitus aurium, capitis gravedo, lingua titubabat, oculi excavantur, &c.*

^c *In Pantheon cap. de Melancholia.*

^d *Alvus arida nihil dejectionis cibi capaces, nihilominus tamen extenuati sunt.*

^e *Nic. Pifo Inflatio carotidum, &c.*

^f *Andreas Dudith Rahamo. ep. lib. 3. Crat. epist. multa in*

pulsibus superstitio, ausim etiam dicere, tot differentias quæ describuntur à Galeno, neque intelligi à quoquam nec observari posse.

Their urine is most part pale, and low coloured, *urina pauca, acris, biliosa, (Aretius)* Not much in quantity, But this in my judgement, is all out as uncertain as the other, varying so often according to several persons, habits, and other occasions not to be respected in

g T. Bright. in Chronick diseases. & Their Melancholy excrements in some very much, in others little, as the spleen plays his part, and thence proceeds wind, palpitation of the heart, short breath, plenty of humidity in the stomach, heaviness of heart and heartake, and intolerable stupidity and dulness of spirits. Their excrements or stool hard, black to some and little. If the heart, brain, liver, spleen, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as Incubus, h Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreams, i intempestive laughing weeping, sighing, sobbing, bathfulness, blushing, trembling, sweating, swooning, &c. k All their senses are troubled, they thin: they see, hear, smell and touch that which they do not as shall be proved in the following discourse.

h Post. 40. at. an- num. faith Jacchius in 15. 9. Rhafis. Id m ver- curial's con. l. 86. Trinac- lius, Trn. 2. con. 17. i Gordonius. modo vident, modo sent, silent, &c. k Ferne- lius con. l. 43. & 45. Montanus consil. 230. Galen. de locis affectis, lib. 3. cap. 6.

SUBJECT. 2.

Symptoms or Signes in the Mind.

A Reulunus in 9. Rhafis ad Almanfor. cap. 16. will have these Symptomes to be infinite, as indeed they are, varying according to the parties, for scarce is there one of a thousand that dotes alike, i Laurentius c. 16. Some few of greater note I will point at; and amongst the rest, Fear and Sorrow, which as they are frequent causes, so if they persevere long, according to Hippocrates m and Galen's Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present melancholy, and habituated, faith Montaltus c. 11. and common to them all, as the said Hippocrates, Galen, Avicenna, and all Neotericks hold. But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For Diocles of old, (whom Galen confutes) and amongst the Juniors, n Hercules de Saxonia, with Lod. Mercatus cap. 17. i. demelan. take just exceptions at this Aphorism of Hippocrates, 'tis not alwayes true, or so generally to be understood, Fear and Sorrow are no common Symptomes to all melancholy; upon more serious consideration, I find some (faith he) that are not so at all. Some indeed are sad, and not fearful; some fearful and not sad; some neither fearful, nor sad; some both. Four kinds he excepts, fanatical persons, such as were Cassandra, Manto, Nicostrata, Mopsus, Proteus, the Sibylls, whom † Aristotle confesteth to have been deeply melancholy. Baptista Porta seconds him, Physiog. lib. 1. cap. 8. they were atra bile perciti: daemoniacal persons, and such as speak strange languages, are of this rank; some Poets, such as laugh alwayes, and think themselves, Kings, Cardinals, &c. sanguine they are, pleasantly disposed most part, and so

Fear. 1 Aphorism. & lib. de Melan. m Lib. 2. cap. 6. de locis affect. timor & mæstitia, si diutius perseverent, &c. n Tract. posthumo de Melan. edit. Vene- tiis 1620. per Bolzuta- tam Bi- bliop. Mihi dili- gentius hanc r m conside- rant, pa- tet quod- dam esse, qui non la- borant mæ- rore & ti- more. † Prob. lib. 3.

continue. * Baptista Porta confines Fear and sorrow to them that are cold; but Lovers, Sibylls, Enthusiasts, he wholly excludes. So * Physiog. lib. 1. c. 8. that I think I may truly conclude, they are not alwayes sad and fearful, but usually so: Quibus multa si- gida vilitas, (Gordonius:) quæq; momenti non sunt, arc, Roti- although not all alike (faith Altomarus: p yet di & i- all likely fear, & some with an extraordinary and a mighty fear, Aretens. r Many fear death, and yet in a contrary humoir, make away themselves, Galen. lib. 3. de loc. affect. cap. 7. Some are afraid that Heaven will fall on their heads: some they are damned, or shall be: * They are troubled with scruples of conscience, distrusting Gods mercies, think they shall go certainly to Hell, the Devil will have them, and make great lamentation, Jason Pratenfis. Fear of Devils, death, that they shall be so sick, of some such or such disease, ready to tremble at every object, they shall dye themselves forthwith, or that some of their dear friends or near allies are certainly dead; imminent danger, loss, disgrace still torment others, &c. that they are all glass, and there- fore will suffer no man to come near them; that they are all cork, as light as feathers; others as heavy as lead, some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. † Montanus consil. 23. speaks of one that durst not walk alone from home, for fear he should swoon, or die. A second † fears every man he meets will rob him, quarrel with him, or kill him. A third dares not venture to walk alone, for fear he should meet the Devil, a thief, be sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a Devil, every person comes near him is mali- ficiated, every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a pool, rock, steep hill, lye in a chamber where cros beams are, for fear he be tempted to hang, drown or præ- cipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud at unawares, some thing undecent, unfit to be said. If he be locked in a close room, he is afraid of being stifled for want of air, and still carries Bisket, Aquavitæ, or some strong waters about him, for fear of deliquiums, or being sick; or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake any business beforehand, but when it comes to be performed, he dare not adventure, but fears an infinite number of dangers, disasters, &c. Some are † afraid to be burned, or that the ground will sink under them, or * swallow them quick, or that the King will call them in question for some fact they never did (Rhafis cont.) and that they shall surely be executed. The terror of such a death troubles them, and they fear as much, and are equally tormented in mind, & as they that have com- gratia principum putant se aliquid commississe, & ad supplicium requiri- mitted

III
lib. i. c. 8.
Quibus
multa si-
gida vilitas
arc, Roti-
p yet di & i-
medi, at
qui calidi,
ingeniosi,
amejji, di-
vinoj,
spiritu in-
tigati,
&c.
o Omnes
evocent
metus &
tristitia,
& sine
causa.
p Omnes
timent li-
cet non om-
nibus idem
timendi
modus &
tius Te-
trab. lib.
2. scil. c. 9.
q ingenti
pavore tre-
pidant.
r Multi
mortem ti-
ment, &
tamen sub-
ipsis mor-
tem con-
sciscunt,
alii cæli
ruinam
timent.
* Affligit
eos plura
scrupulis
conscientia;
divi & mi-
sericordie
diffidentes;
Orcos de-
stinant fœ-
da lamen-
tatione de-
plorantes.
† Non ausus
egredi do-
mone desi-
ceret:
Multi
dæmones
timent, la-
trones, in-
sidias, A-
vicenna.
† Alii com-
buri, alii
de Rege,
Rhafis.
u Ne terra
absorbeat-
tur.
x Ne terra
dehiscat.
Gordon.
Alii ti-
more mortis
timentur
& mala

mitted a murder, and are pensive without a cause, as if they were now presently to be put to death. *Plater. cap. 3. de mentis alienat.* They are afraid of some loss, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. *Trincavelius consil. 13. lib. 1.* had a patient that would needs make away himself, for fear of being hanged, and could not be perswaded for three years together, but that he had killed a man. *Plater. observat. lib. 1.* hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence hath been done, they presently fear they are suspected, and many times betray themselves without a cause. *Lewis the eleventh*, the French King, suspected every man a traitour that came about him, durst trust no officer. *Alii formidolosi omnium, alii quorundam* (*Fracastorius lib. 2. de Intellect.*) ² some fear all alike, some certain men, and cannot endure their companies, are sick in them, or if they be from home. Some suspect ^a treason still, others are afraid of their ^b dearest and nearest friends. (*Melanelius à Galeno, Ruffo, Aetio,*) and dare not be alone in the dark, for fear of hobgoblins and devils: he suspects every thing he hears or sees to be a Devil, or enchanted, and imagineth a thousand Chimera's and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghosts, goblins, &c.

* *Omnes se terrent auræ, sonus excitat omnis.* Another through bashfulness, suspicion and timorousness will not be seen abroad, ^c loves darkness as life, and cannot endure the light, or to sit in lightsome places, his hat still in his eyes, he will neither see, nor be seen by his good will, *Hippocrates lib. de Insania & Melancholia.* He dare not come in company for fear he should be misused, disgraced, overshoot himself in gesture or speeches, or be sick; he thinks every man observes him, aims at him, derides him, owes him malice. Most part ^d they are afraid they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their nearest friends: he thinks something speaks or talks within him, or to him, and he belcheth of the poyson. *Christopherus à Vega lib. 2. cap. 1.* had a patient so troubled, that by no perswasion or physick, he could be reclaimed. Some are afraid that they shall have every fearful disease they see others have, hear of, or read, and dare not therefore hear or read of any such subject, no not of melancholy it self, lest by applying to themselves that which they hear or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epileptick Paroxysme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place, &c. for many dayes after it runs in their minds, they are afraid they shall be so too, they are in like danger, as *Perk. c. 12. se. 2.* well observes in his *Cases of Conf.* and many times by violence of imagination they produce it. They cannot endure to see any terrible object,

as a Monster, a man executed, a carcase, hear the devil named, or any tragical relation seen, but they quake for fear, *Hecatas somniare sibi videntur* (*Lucian*) they dream of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they hear, see, read, to themselves; as ^e *Felix Plater* notes of some young Physicians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptoms they find related of others, to their own persons. And therefore (*quod iterum moneo, licet nauseam paret lectori, malo decem potius verba, decies repetita licet, abundare, quam unum desiderari*) I would advise him, that is actually melancholy, not to read this tract of Symptoms, lest he disquiet or make himself for a time worse, and more melancholy than he was before. Generally of them all take this, *de inanibus semper conqueruntur, & timent, sicut Aretius*; they complain of toys, and fear ^f without a cause, and still think their melancholy to be most grievous, none so bad as they are, though it be nothing in respect, yet never any man sure was so troubled, or in this sort. As really tormented and perplexed in as great an agony for toys and trifles (such things as they will after laugh at themselves) as if they were most material and essential matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other fear; alwayes afraid of something, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be; troubled in mind upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, and cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forraign fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amiss; now their head akes, heart, stomach, spleen, &c. is misaffected, they shall surely have this or that disease; still troubled in body, mind, or both, and through wind, corrupt phantasie, some accidental distemper, continually molested. Yet for all this as ^g *Jacchinus* notes, *in all other things they are wise, staid, discreet, and do nothing unbeseeming their dignity, person, or place, this foolish, ridiculous, and childish fear excepted*; which so much, so continually tortures and crucifies their souls, like a barking dog that alwayes bawls, but seldom bites, this fear ever molesteth, and so long as melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individual as Saint *Cosmus* and *Damian*, *fidus Achates*, as all writers witness, a common symptome, a continual, and still without any evident cause, ^h *mærent omnes, and si roges eos reddere causam, non possunt*: grieving still, but why they cannot tell: *Agelasti, mæsti, cogitabundi*, they look as if they had newly

^e *Observat. l. 1. Quando iis nil nocet, nisi quod mulieribus melancholicis.*

^f *timeo tam me metusque causæ nescius, causa est metus Heinſius Anſiaco.*

^g *Cap. 15. an. 9. Rhasis, in multis vidi, præter rationem semper aliquid timent, in cæteris tamen optime se gerunt, neq; aliquid præter dignitatem committunt.*

^h *Altomarus cap. 7. Aretius, tristes sunt.*

² *Alius domesticos timet, alius omnes, Alius. a Alii timent insidias Aurel. lib. 1. de morb. Chron. c. 6. b Ille charissimos, hic omnes homines citra discrimen timet. * Virgil. c Hic in lucem prodire timet, tenebrasque querit, contra, ille caliginosa fugit. d Quidam larvas, & malos spiritus ab inimicis veneficiis & incantationibus sibi putant obestari, Hippocrates, potio-nem se veneficam sum-pisse putat. & de hac ructare sibi crebro videtur. Idem Montaltus cap. 21. Aetius lib. 2. & alii. Trallianus l. 1. cap. 16.*

newly come forth of *Trophonius* den. And though they laugh many times, and seem to be extraordinary merry (as they will by fits) yet extream lumpish again in an instant, dull, and heavy, *semel & simul*, merry and sad, but most part sad: *Si qua placent, abeunt; inimica tenacius haerent*: sorrow sticks by them still continually, gnawing as the Vulture did *Titius* bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreams their heavy hearts began to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselves, ¹ disquieted in mind, with restless, unquiet thoughts, discontent, either for their own, other mens, or publick affairs, such as concern them not, things past, present or to come, the remembrance of some disgrace, loss, injury, abuse, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frowns upon them, inasmuch that *Aretus* well calls it, *angorem animi*, a vexation of the mind, a perpetual agony. They can hardly be pleased, or eased, though in other mens opinion most happy, go, tarry, run, ride,

^m Hor. l. 3. — ^m *post equitem sedet atra cura*:

Od. 1.

ⁿ Virg.

they cannot avoid this feral plague, let them come in what company they will, ⁿ *haeret lateri latbalis arundo*, as to a Deer that is struck, whether he run, go, rest, with the herd, or alone, this grief remains: irresolution, inconsistency, vanity of mind, their fear, torture, care, jealousy, suspicion, &c. continues, and they cannot be relieved. So ^o he complained in the Poet,

^o Mened.

Heautont.

Ast. l. 1. sc. 1.

Domum revortor mæstus, atque animo ferè Perturbato, atque incerto præ agitudine, Assido, accurrunt servi: soccos detrahunt, Video alios festinare, lectos, sternere, Cœnam apparare, pro se quisque sedulo Faciebant, quò illam mihi lenirent miseriam.

He came home sorrowful, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his grief, and exhilarate his person, he was profoundly melancholy, he had lost his son, *illud angebat*, that was his *Cordolium*, his pain, his agony which could not be removed. Hence it proceeds many times, that they are weary of their lives, and feral thoughts to offer violence to their own persons, come into their minds, *tedium vitæ* is a common symptom, *tarda fluunt, ingrataque tempora*, they are soon tired with all things; they will now tarry, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then again displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vendi, nunc moriendi cupido*, saith *Aurelianus* lib. 1. cap. 6. but most part ^p *vitam damnant*,

^{Tedium vi-}
^{tae.}

^p *Altoma-*
rus.

discontented, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: ^q *Vivere nolunt, mori nesciunt*: they cannot dye, they will not live: they complain, weep, lament, and think they lead a most miserable life, never was any man so bad, or so before, every poor man they see is most fortunate in respect of them, every beggar that comes to the door is happier than they are, they could be contented to change lives with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased, or provoked: grief, fear, agony, discontent, wearisomeness, laziness, suspicion, or some such passion forcibly seizeth on them. Yet by and by when they come in company again, which they like, or be pleased, *suam sententiam rursus damnant, & vitæ solatio delectantur*, as *Octavius Hotatianus* observes, lib. 2. cap. 5. they condemn their former dislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will dye, and shew rather a necessity to live, than a desire. *Claudius* the Emperour as ^{*} *Sueton* describes him, had a spice of this disease, for when he was tormented with the pain of his stomach, he had a conceit to make away himself. *Jul. Cesar. Claudinus*, consil. 84. had a *Polonian* to his Patient, so affected, that through ^r fear and sorrow, with which he was still disquieted, hated his own life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another that was often minded to dispatch himself, and so continued for many years.

Suspicion, and *Jealousie*, are general Symptoms: they are commonly distrustful, timorous, apt to mistake, and amplify, *facile irascibiles*, ^t testy, pettish, pievish, and ready to snarl upon every ^t small occasion, *cum amicis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsel, &c. or that any respect, small complement, or ceremony be omitted, they think themselves neglected and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in general, he thinks presently they mean him, applies all to himself, *de se putat omnia dici*. Or if they talk with him, he is ready to misconstrue every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hemm, or point, cough, or spit, or make a noise sometimes, &c. ^u He thinks they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him; every man looks at him, he is pale, red, sweats for fear and anger, lest some body should observe him. He works upon it, and long after this, this false conceit of an abuse, troubles him. *Montanus* consil. 22. *Scoltzii* gives

113
Seneca.

^{*} Cap. 31.

Quo Roma-

chi dolore

corruptum

se, etiam

de conscis-

cenda mor-

te cogitasse

dixit.

^r *Luget &*

semper tri-

statur, so-

litudinem

amat, mor-

tem sibi

precatur,

vitam pro-

priam odio

habet.

Suspicion.

Jealousie.

Facile in

iram inci-

dunt. Aret.

Ira sine

causa, velo-

citas ira.

Savanaro-

la. præf.

major. ve-

locitas ira.

signum.

Avicenna.

l. 3. Fen. 1.

Tract. 4.

cap. 18.

Anger sine

causa.

u Suspicio,

diffiden-

tia, sympto-

mata, Crato

Ep. Julio

Alexan-

drino cons.

185.

Scoltzii

gives

114

gives instance in a melancholy Jew, that was *Iracundior Adria*, so waspish and suspicious, *tam facile iratus*, that no man could tell how to carry himself in his company.

Inconstant-
cy.

Inconstant they are in all their actions, vertiginous, restless, unapt to resolve of any business, they will and will not, perswaded to and fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhor, dislike, or distaste, once settled, though to the better by odds, by no counsel or perswasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through fear, *faciunt, & mox facti poenitent* (*Arctus*) *avari, & paulo post prodigi*. Now prodigal, and then covetous, they do, and by-and-by repent them of that which they have done, so that both wayes they are troubled, whether they do or do not, want or have, hit or miss, disquieted of all hands, soon weary, and still seeking change, restless, I say, fickle, fugitive, they may not abide to tarry in one place long.

* Hor.

* *Roma rus optans, absentem rusticus urbem*

Tollit ad astra ———

no company long, or to persevere in any action or business.

* Pers.
Sat. 3.

* *Et similis regum pueris, pappare minutum*

Poscit, & iratus mamma lallare recusat

estfoons pleased, and anon displeased, as a man that's bitten with fleas, or that cannot sleep, turns to and fro in his bed, their restless minds are tossed and vary, they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c. erected and dejected in an instant; animated to undertake, and upon a word spoken again discouraged.

Passionate.

Extream *Passionate*, *Quicquid volunt valde volunt*; and what they desire, they do most furiously seek: anxious ever and very solicitous, distrustful and timorous, envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, and still complaining, grudging, pievish, *injuriarum tenaces*, prone to revenge, soon troubled, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; *c. gitabundi* still, very intent, and as

* In his
Dutch-
work pi-
cture.

* *Albertus Durer* paints melancholy, like a sad woman leaning on her arm with fixed looks, neglected habit, &c. held therefore by some proud, soft, sottish, or half mad, as the *Abderites* esteemed of *Democritus*: and yet of a deep reach, excellent apprehension, judicious, wise and witty: for I am of that * *Noblemans* mind, *Melancholy* *advanceth mens conceits, more than any humour whatsoever*, improves their meditations more than any strong drink or sack. They are of profound judgement in some things, although in others *non recte judicant inquieti*, saith *Fracastronius*; lib. 2. *de Intell.* And as *Arculanus* c. 16. in 9. *Rhasis*, terms it, *Judicium plerumque per- versum, corrupti, cum judicant honesta inho- nestia, & amicitiam habent pro inimicitia*:

* Howard
cap. 7.
differ.

They count honesty dishonesty, friends as ene- mies, they will abuse their best friends, and dare not offend their enemies. Cowards most part, & *ad inferendam injuriam timidissimi*, saith *Cardan*, lib. 8. cap. 4. *de rerum varie- tate*: Loth to offend, and if they chance to overshoot themselves in word, or deed; or any small business or circumstance be omitted, for- gotten, they are miserably tormented, and frame a thousand dangers and inconveniencies to themselves, *ex musca elephantem*, if once they conceit it: overjoyed with every good rumour, tale, or prosperous event, transport- ed beyond themselves: with every small cross again, bad news, misconceived injury, loss, danger, afflicted beyond measure, in great agony, perplexed, dejected, astonished, impa- tient, utterly undone: fearful, suspicious of all. Yet again, many of them desperate hare-brains, rash, careless, fit to be Assassins, as being void of all fear and sorrow, according to * *Hercules de Saxonia*, *Most audacious, and such as dare walk alone in the night, through deserts and dangerous places, fearing none*. They are prone to love, and * easie to be ta- ken: *Propensi ad amorem & exandescuntiam* (*Montaltus* cap. 21.) quickly inamored, and dote upon all, love one dearly, till they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes*, the present moves most, and the last commonly they love best. Yet some again *Anterotes*, cannot endure the sight of a woman, abhor the sex, as that same melancholy Duke of *Muscovy*, that was in- stantly sick, if he came but in sight of them: and that * *Anchorite*, that fell into a cold palfie, when a woman was brought be- fore him.

Humorous they are beyond all measure, *Humo- sometimes profusely laughing, extraordinary merry, and then again weeping without a cause, (which is familiar with many Gentle- women) groaning, sighing, pensive, sad, al- most distracted, multa absurda fingunt, & a ratione aliena* (saith * *Frambesarius*) they feign many absurdities, vain, void of reason: one supposeth himself to be a Dog, Cock, Bear, Horse, Glass, Butter, &c. He is a Gi- ant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he believes it estfoons, and peradventure by force of imagination, will work it out. Many of them are immoveable, and fixed in their conceits, others vary upon every object, heard or seen. If they see a stage-play, they run upon that a week after; if they hear Musick, or see dancing, they have naught but bag-pipes in their brain; if they see a combat, they are all for arms. ^a If abused, an abuse troubles them long after; if crossed, that cross, &c. Restless in their thoughts and actions, continually me- ditating, *Velut agri somnia, vana finguntur species*; More like dreams than men awake, they feign a company of Antick, fantastical conceits, they have most frivolous thoughts, impossible

* *Tract. de mel. cap. 2.*
Noctu am- bulant per sylvas, & loca peri- culosa, ne- minem ti- ment.

* *Facile amant, Al- tom.*

Amorous.

y Eodine.

z Jo. Ma- jor vitis

patrum fol.

202. Pau- lus Abbas

Eremita

tanta soli- tudine per- severat, ut

nec vestem, nec vultum mulieris ferre possit, &c.

* *Consult. lib. 1. 17.*
Cons.

^a *Gene- rally as they are pleased or displeased, so are their con- tinual co- gitations pleasing or dis- pleasing.*

impossible to be effected; and sometimes think verily they hear and see present before their eyes such phantasms or goblins, they fear, suspect, or conceive, they still talk with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant cogitabundi*; Still, saith *Avicenna*, they wake, as others dream, and such for the most part are their imaginations and conceits, ^b absurd, vain, foolish toys, yet they are ^c most curious and solicitous, continual, & *supra modum*, *Rhasis cont. lib. 1. cap. 9. premeditantur de aliqua re.* As serious in a toy, as if it were a most necessary business, of great moment, importance, and still, still, still thinking of it: *se viunt in se*, macerating themselves. Though they do talk with you, and seem to be otherwise employed, and to your thinking very intent and busie, still that toy runs in their mind, that fear, that suspicion, that abuse, that jealousy, that agony, that vexation, that cross, that castle in the air, that crotchet, that whimsie, that fiction, that pleasant waking dream whatsoever it is. *Nec interrogant* (saith ^d *Fracastorius*) *nec interrogatis recte respondent*, They do not much heed what you say, their mind is on another matter; ask what you will, they do not attend, or much intend that business they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himself, a third frowns, calls, his lips go still, he acts with his hand, as he walks, &c. 'Tis proper to all melancholy men, saith ^e *Mercurialis, con. 11.* What conceit they have once entertained, to be most intent, violent, and continually about it: *In vitis occurrit*, do what they may, they cannot be rid of it, against their wills they must think of it a thousand times over, *Perpetuò molestantur, nec oblivisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, ^{*} *non desinunt ea, quæ minime volunt, cogitare*, if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, *Sisyphi saxum volvunt sibi ipsis*, as ^{*} *Brunner* observes, *Perpetua calamitas & miserabile flagellum.*

^f *Crato, g Laurentius, and Fernelius*, put bashfulness for an ordinary Symptome, *sub-rusticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they have been misused, derided, disgraced, chidden, &c. or by any perturbation of mind, misaffected, it so far troubles them, that they become quite moped many times, and so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous and bashful, they can look no man in the face; some are more disquieted in this kind, some less, longer some, others shorter, by fits, &c. though some on the

other side (according to ^h *Fracastorius*) be *invirecundi & pertinaces*, impudent and perversish. But most part they are very shamefaced, and that makes them with *Pet. Blesensis, Christopher Urswick*, and many such, to refuse honours, offices and preferments, which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousness and bashfulness hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, and therefore never likely to rise. For that cause they seldom visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent. ^{*} *Frambesarius* a Frenchman had two such patients, *omnino taciturnos*, their friends could not get them to speak: *Rodericus a Fonseca consult. Tom. 2. 85. consil.* gives instance in a young man, of twenty seven years of age, that was frequently silent, bashful, moped, solitary, that would not eat his meat, or sleep, and yet again by fits apt to be angry, &c. Most part they are, as *Plater* notes, *desides, taciturni, agra impulsu, nec nisi coacti procedunt, &c.* they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of small or no complement, unsociable, hard to be acquainted with, especially of strangers; they had rather write their minds, than speak, and above all things love *Solitariness*. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one asks) or Solitari-
pain? for both: yet I rather think for fear
and sorrow, &c.

ⁱ *Hinc metunt, cupiuntque, dolent, fugiunt-que, nec anras*
Respiciunt clausitenebris, & carcere cæco.
Hence 'tis they grieve and fear, avoiding light, And shut themselves in prison dark from sight. As *Bellerophon* in ^k *Homer*,
Qui miser in sylvis mærens errabat opacis, Ipse suum cor edens, hominum vestigia vitans.

That wandred in the woods sad all alone,
Forsaking mens society, making great moan.
They delight in floods and waters, desert places, to walk alone in orchards, gardens, private walks, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhor all companions at last, even their nearest acquaintance, and most familiar friends, for they have a conceit (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers, *fugiunt homines sine causa* (saith *Rhasis*) & *odio habent, cont. l. 1. c. 9.* they will dyet themselves, feed and live alone. It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopæmenes*, ^m he forsook the City, lived in groves and hollow trees, upon a green bank by a brook side, or confluence of waters all day long, and all
night.

^b Omnes exercent vane intensæque animi cogitationes, (N. Piso. Bruel.) & assidue. ^c Curiosi de rebus minimis. Aretæus.

^d Lib. 2. de Intell.

^e Hoc melancholicis omnibus proprium, ut quas semel imaginationes valde receperint, non facile rejiciant, sed hæc etiam vel invitis semper occurrant. ^{*} Tullius de Sen. ^{*} Consil. med. pro Hypochondriaco. ^f Consil. 43. ^g Cap. 5. Bashfulness.

^{*} Consult. 15. & 16. lib. 1.

ⁱ Virg. An. 6.

^k Iliad. 3.

^l Si malum exasperantur, homines odio habent & solitaria petunt. ^m Democritus solet noctes & dies apud se degere, plerumque autem in speluncis, sub amœnis arborum umbris vel in tenebris, & mollibus herbis, vel ad aquarum crebra & quietas fluentes.

116

u Gaudens
tenebris,
aliturque
dolor.
Ps. 62. Vi-
gilavi &
factus sum
velut ny-
cticorax
in domici-
lio, passer
solitarius,
in templo.

o Et que
vix audit
fabula
monstra
parit.

* In cap.
18. l. 10.
de civ. dei,
Lunam ab
Asino epo-
tam vi-
dens.

night. *Quæ quidem (saith he) plurimum atra-
bile vexatis & melancholicis eveniunt, deserta
frequentant, hominumque congressum aversan-
tur;* which is an ordinary thing with melan-
choly men. The *Egyptians* therefore in their
Hieroglyph. expressed a melancholy man by a
Hare sitting in her form, as being a most ti-
morous and solitary creature, *Pierius Hiero-
glyph. l. 12.* But this and all precedent sym-
ptoms, are more or less apparent, as the hu-
mour is intended or remitted, hardly perceiv-
ed in some, or not at all, most manifest in
others. Childish in some, terrible in others;
to be derided in one, pitied or admired in
another; to him by fits, to a second continu-
ate: and howsoever these symptoms be com-
mon and incident to all persons, yet they are
the more remarkable, frequent, furious and
violent in melancholy men. To speak in a
word, there is nothing so vain, absurd, ridi-
culous, extravagant, impossible, incredible, so
monstrous a Chimæra, so prodigious and
strange, ° such as Painters and Poets durst not
attempt, which they will not really fear, fain,
suspect and imagine unto themselves: And
that which * *Lod. Viv.* said in jest of a silly
countray fellow, that kill'd his As for drink-
ing up the Moon, *ut lunam mundo redderet,*
you may truly say of them in earnest; They
will act, conceive all extreams, contrarieties,
and contradictions, and that in infinite varie-
ties. *Melancholici plane incredibilia sibi
persuadent, ut vix omnibus sæculis duo re-
perti sint, qui idem imaginati sint (Erastus
de Lamiis)* scarce two of two thousand that
concur in the same symptoms. The Tower
of *Babel* never yielded such confusion of
tongues, as this Chaos of melancholy doth va-
riety of symptoms. There is in all melan-
choly *similitudo dissimilis*, like mens faces, a
disagreeing likeness still; And as in a river
we swim in the same place, though not in the
same numerical water; as the same instru-
ment affords several lessons, so the same di-
sease yields diversity of symptoms. Which
howsoever they be diverse, intricate, and hard
to be confined, I will adventure yet in such
a vast confusion and generality, to bring them
into some order; and so descend to par-
ticulars.

SUBSECT. 3.

*Particular Symptoms from the influence of
Stars; parts of the body, and humours.*

SOME men have peculiar Symptoms, ac-
cording to their temperament and *Crisis*,
which they had from the Stars and those cele-
stial influences, variety of wits and dispositi-
ons, as *Anthony Zara* contends, *Anat. in-
gen. sect. 1. memb. 11, 12, 13, 14. plurimum
irritant influentia cœlestes, unde cientur ani-
mi agitudines & morbi corporum.* P One
saith, diverse diseases of the body and mind
proceed from their influences, as I have al-
ready proved out of *Ptolomy, Pontanus, Lem-*

nins, Cardan, and others, as they as principal
significators of manners, diseases, mutually ir-
radiated, or Lords of the geniture, &c. *Pto-
maus* in his centiloquy, *Hermes*, or whosoever
else the author of that tract, attributes all
these symptoms, which are in melancholy
men, to celestial influences: which opinion
Mercurialis de affect. lib. 1. cap. 10. re-
jects; but as I say, *Jovianus Pontanus*, and
others stiffly defend. That some are solitary,
dull, heavy, churlish; some again blith,
buxom, light and merry, they ascribe wholly
to the Stars. As if *Saturn* be predominant in
his nativity, and cause melancholy in his tem-
perature, then he shall be very austere, sul-
len, churlish, black of colour, profound in his
cogitations, full of cares, miseries, and dis-
contents, sad and fearful, alwayes silent, soli-
tary, still delighting in husbandry, in Woods,
Orchards, Gardens, Rivers, Ponds, Pools,
dark Walks and close: *Cogitationes sunt vel-
le adificare, velle arbores plantare, agros co-
lere, &c.* To catch Birds, Fishes, &c. still
contriving and musing of such matters. If
Jupiter domineers, they are more ambitious,
still mediating of Kingdoms, Magistracies,
Offices, Honours, or that they are Princes,
Potentates, and how they would carry them-
selves, &c. If *Mars*, they are all for wars,
brave combats, Monomachies, testy, cholerick,
hare-brain'd, rash, furious, and violent in their
actions. They will fain themselves Victors,
Commanders, are passionate and satyrical in
their speeches, great braggers, ruddy of co-
lour. And though they be poor in shew, vile
and base, yet like *Telephus* and *Peleus* in the
* Poet,

Ampullas jactant & sesquipedia verba,
their mouths are full of Myriades, and te-
trarchs at their tongues end. If the *Sun*, they
will be Lords, Emperours, in conceit at least,
and Monarchs, give Offices, Honours, &c. If
Venus they are still courting of their mi-
stresses, and most apt to love, amorously
given, they seem to hear musick, playes, see
fine pictures, dancers, merriments, and the
like. Ever in love, and dote on all they see.
Mercurialists are solitary, much in contem-
plation, subtle, Poets, Philosophers, and mu-
sing most part about such matters. If the
Moon have a hand, they are all for peregrina-
tions, sea-voyages, much affected with tra-
vels, to discourse, read, meditate of such things;
wandring in their thoughts, divers, much de-
lighting in waters, to fish, fowl, &c.

But the most immediate symptoms proceed
from the Temperature it self, and the Organi-
cal parts, as Head, Liver, Spleen, Meseraick
veins, Heart, Womb, Stomach, &c. and most
especially from distemperature of Spirits
(which as *Hercules de Saxonia* contends, *Tract. 7.
de Melan.* are wholly immaterial) or from the four hu-
mours in those seats, whether they be hot or
cold, natural, unnatural, innate or adventitious,
intended or remitted, simple or mixt, their
diverse mixtures, and several adustions, com-
binations, which may be as diversly varied, as
those

De reb.
cœlest. lib.
10. c. 13.

J. de In-
dagine Go-
clenius.

* Hor. de
art. poet.

P Vcl. 1. 4.
c. 5.
r Sect. 2.
Memb. 1.
Subf. 4.

^u Humidum, calidum, frigidum, siccum. ^x Com. in 1. c. Johannis de Sacrobosco. those ^u four first qualities in ^x *Clavius*, and produce as many several Symptoms and monstrous fictions as wine doth effects, which as *Andreas Bachius* observes, lib. 3. de vino, cap. 20. are infinite. Of greater note be these.

If it be natural Melancholy, as *Lod. Mercatus* lib. 1. cap. 17. de melan. *T. Bright* c. 16. hath largely described, either of the Spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humour, as *Montanus* affirms consil. 26. the parties are sad, timorous and fearful. *Prosper Calenus* in his book de atra bile, will have them to be more stupid than ordinary, cold, heavy, dull, solitary, sluggish, *Simultam atram bilem & frigidam habent. Hercules*

de Saxonia c. 19. l. 7. ^y holds these that are naturally melancholy, to be of a leaden colour or black, and so doth *Guianerius* c. 3. tract. 15. and such as think themselves dead many times, or that they see, talk, with black men, dead men, spirits and goblins frequently, if it be in excess. These Symptoms vary according

to the mixture of those four humours adust, which is unnatural melancholy. For as *Trallianus* hath written, cap. 16. l. 7.

^z Non una melancholie causa est, nec unus humor vitii^z There is not one cause of this melancholy, ^z *There is not one cause of this melancholy, paret, sed nor one humour which begets it, but divers plures, & diversely intermixt, from whence proceeds this variety of Symptoms: And those varying again as they are hot or cold, a Cold melancholy*

^a Humor frigidus delirii ^b with what kind of Melancholy every one is

^a Humor frigidus delirii ^b with what kind of Melancholy every one is troubled, for it much avails to know it; one is enraged by fervent heat, another is possessed by sad and cold; one is fearful, shameful, the other impudent and bold; As *Ajax, Arma rapit superosque furens in prelia poscit: quite mad, or tending to madness: Nunc hos, nunc impetit illos. Bellerophon* on the other side, *solis errat male sanus in agris, wanders alone in the woods; one despairs, weeps and is weary of his life, another laughs, &c. All which variety is produced from the*

several degrees of heat and cold, which ^{*} *Hercules de Saxonia* will have wholly proceed from the distemperature of spirits alone, animal especially, and those immaterial; the next and immediate causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptoms, which he reckons up, in the ^{*} thirteenth chapter of his Tract of Melancholy, and that largely through every part. Others will have them come from the divers adustion of the four humours, which in this unnatural melancholy, by corruption of blood, adust choler, or melancholy natural, ^c by excessive distem-

per of heat turned, in comparison of the natural, into a sharp lye by force of adustion, cause according to the diversity of their matter, diverse and strange Symptoms, which

^c T. Bright. cap. 16. Treat. Mel. ^c T. Bright. cap. 16. Treat. Mel.

^c T. Bright. cap. 16. Treat. Mel. ^c T. Bright. cap. 16. Treat. Mel.

T. Bright reckons up in his following chapter. So doth ^d *Arculanus*, according to the four principal humours adust, and many others. 117
cap. 16.
in 9. Abasis.

For example, if it proceed from flgm, (which is seldom and not so frequent as the rest) ^e it stirs up dull Symptoms, and a kind of stupidity, or impassionate hurt: they are sleepy, faith ^f *Savanarola*, dull, slow, cold, blockish, afs-like, *Asininam melancholiam*, ^g *Me-lanthion* calls it, they are much given to weeping, and delight in waters, ponds, pools, rivers, fishing, fowling, &c. (*Arnoldus brev. viar. 1. c. 18.*) They are ^h pale of colour, slothful, apt to sleep, heavy; ⁱ much troubled with the head-ach, continual meditation, and murthering to themselves; they dream of waters, ^k that they are in danger of drowning, and fear such things, *Rhasis*. They are fatter than others that are melancholy, of a muddy complexion, apter to spit, sleep, more troubled with rheum than the rest, and have their eyes still fixed on the ground. Such a patient had *Hercules de Saxonia*, a widow in Venice, that was fat and very sleepy still, *Christophorus a Vega*, another affected in the same sort. If it be inveterate or violent, the Symptoms are more evident, they plainly dote and are ridiculous to others, in all their gestures, actions, speeches: imagining impossibilities, as he in *Christophorus a Vega*, that thought he was a tun of Wine, ^m and that *Siennois*, that resolved with himself not to piss, for fear he should drown all the Town.

and. c. 16. lib. 7. ^l Semper fere dormit somnolenta c. 16. l. 7. ^m *Laurentius*.

If it proceed from blood adust, or that there be a mixture of blood in it, ⁿ such are commonly ruddy of complexion, and high-coloured, according to *Salust Salvianus*, and *Hercules de Saxonia*. And as *Savanarola, Vitorius Faventinus Emper.* farther add, ^o the veins of their eyes be red, as well as their faces. They are much inclined to laughter, witty and merry, conceited in discourse, pleasant, if they be not far gone, much given to musick, dancing, and to be in womens company. They meditate wholly on such things, and think, ^p they see or hear playes; dancing, and such like sports (free from all fear and sorrow, as *Hercules de Saxonia* supposeth.) If they be more strongly possessed with this kind of melancholy, *Arnoldus* adds, *Breviar. lib. 1. cap. 18.* Like him of *Argos* in the Poet, that sat laughing all day long, as if he had been at a Theatre. Such another is mentioned by ^r *Aristotle*, living at *Abydos* a town of *Asia* minor, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himself; now clap his hands, and laugh, as if he had been well pleased with the sight. *Wolffius* relates of a countrey fellow called

^q *Hor. ep. lib. 2. quidam hand ignobilis Argis, &c.* ^r *Lib. de reb. mir*

118 *Brinsellius*, subject to this humour, ¹ That being by chance at a Sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed, but he for his part, was so much moved, that for three whole daies after he did nothing but laugh, by which means he was much weakned, and worse a long time following. Such a one was old *Sophocles*, and *Democritus* himself had hilare delirium, much in this vein. *Laurentius* cap. 3. de melan. thinks this kind of melancholy, which is a little adust with some mixture of blood, to be that which *Aristotle* meant, when he said Melancholy men of all others are most witty, which causeth many times a divine ravishment, and a kind of *Enthusiasmus*, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. *Merculialis*, consil. 110. gives instance in a young man his patient, sanguine melancholy, ^u of a great wit, and excellently learned.

^u Juvenis & non vulgaris eruditionis.

If it arise from choler adust, they are bold and impudent, and of a more hair-brain disposition, apt to quarrel and think of such things, battels, combats, and their manhood, furious; impatient in discourse, stiff, irrefragable and prodigious in their tenents; and if they be moved most violent, outrageous, ^x ready to disgrace, provoke any, to kill themselves and others; *Arnoldus* adds, stark mad by fits, they sleep little, their urine is subtle and fiery. (*Guianerius*) In their fits you shall hear them speak all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before. *Apponensis* in com. in Pro. sec. 30. speaks of a mad woman that spake excellent good Latine; and *Rhasis* knew another, that could prophesie in her fit, and foretel things truly to come. ^z *Guianerius* had a patient could make Latine verses when the Moon was combust, otherwise illiterate. *Avicenna* and some of his adherents will have these symptoms, when they happen, to proceed from the Devil, and that they are rather *demoniaci*, possessed, than mad or melancholy, or both together, as *Jason Pratensis*, thinks, *immiscet se maligni, &c.* but most ascribe it to the humour, which opinion *Montaltus* cap. 21. stily maintains, confuting *Avicenna* and the rest, referring it wholly to the quality and disposition of the humour and subject. *Cardan de rerum var. lib. 8. cap. 10.* holds these men of all others fit to be assassinated, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choler adust. ^a This humour, saith he, prepares them to endure death it self, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergo such tortures, ut supra naturam res videatur: he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, than properly melancholy: for commonly this humour so adust and hot, degenerates into madness.

^a Ad hec perpetranda furore rapti ducuntur, cruciatus quosvis tolerant, & mortem, & furore exacerbato audient & ad supplicia plus irritantur, mirum est quantam habeant in tormentis patientiam.

If it come from melancholy it self adust,

those men, saith *Avicenna* ^b, are usually sad and solitary, and that continually, and in excess, more than ordinary suspicious, more fearful, and have long, sore, and most corrupt imaginations; cold and black, bashful, and so solitary, that as ^c *Arnoldus* writes, they will endure no company, they dream of graves still, and dead men, and think themselves bewitched or dead: if it be extream, they think they hear hideous noyses, see and talk ^d with black men, and converse familiarly with devils; and such strange *Chimera's* and visions, (*Gordolanius*) or that they are possessed by them, that some body talks to them, or within them. *Tales melancholici plerumque demoniaci*, *Montaltus* consil. 26. ex *Avicenna*. *Valescus de Taranta*, had such a woman in cure, ^e that thought she had to do with the devil: and *Gentilis Fulgosus* quest. 55. writes that he had a melancholy friend, that ^f had a black man in the likeness of a Souldier, still following him wheresoever he was. *Laurentius* cap. 7. hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. ^g *Anno. 1550.* an Advocate of *Paris* fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eat or drink, till a kinsman of his, a Scholar of *Bourges* did eat before him, dressed like a coarfe. The story saith *Serres*, was acted in a Comedy before *Charles* the ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King *Pratus* daughters. ^h *Hil-desheim* spicel. 2. de maniâ, hath an example of a Dutch Baron so affected, and *Trincavelinus* lib. 1. consil. 11. another of a noble man in his countrey, ⁱ that thought he was certainly a beast, and would imitate most of their voices, with many such symptoms which may properly be reduced to this kind.

ⁱ Baro quidam mugitus boum, & rugitus asinorum, & aliorum animalium voces effingit.

If it proceed from the severall combinations of these four humours, or spirits, *Herc. de Saxon.* adds hot, cold, dry, moist, dark, confused, settled, constringed, as it participates of matter, or is without matter, the symptoms are likewise mixt. One thinks himself a giant, another a dwarf; one is heavy as lead, another is as light as a feather. *Marcellus Donatus* l. 2. cap. 41. makes mention out of *Seneca*, of one *Senecio* a rich man, ^k that thought himself and every thing else he had, great: great wife, great horses, could not abide little things, but would have great pots to drink in, great hose, and great shoes bigger than his feet. Like her in ^l *Trallianus*, that supposed she could shake all the world with her finger, and was afraid to clinch her hand together, lest she should crush the world like an apple in pieces: or him in *Galen*, that thought he was ^m *Atlas*, and sustained heaven with his shoulders. Another thinks himself

^b Tales plus ceteris timent, & continuè tristantur, valde suspiciosi, solitudinem diligunt, corruptissimas habent imaginationes, &c. ^c Si à melancholia adusta, tristes, de sepulchris somniant, timent ne fascinentur, putant se mortuos, aspici nolunt. ^d Videntur sibi videre monachos nigros & demones, & suspensos & mortuos. ^e Quavis nocte se cum demone coire putavit. ^f Semper se vidisse militem nigrum presentem. ^g Anthony de Verdeur. ^h Quidam mugitus boum emulantur, & pecora se putant, ut Prati filie. ^k Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, & calceamenta pedibus majora. ^l Lib. 1. cap. 16. putavit se uno digito posse totum mundum conterere. ^m Sustinet humeris cælum cum Atlante. Alii cæli ruinam timeant.

n Cap. 1.
Traët. 15.
alius se
gallum pu-
tat, aliis
lusciniam.
o Trallia-
nas.

* Cap. 7. de
mel.

Anthony de
Verdeur.

q Cap. 7.
de mel.

so little, that he can creep into a mouse-hole: one fears heaven will fall on his head: a second is a cock; and such a one *Guianerius* saith he saw at *Padua*, that would clap his hands together and crow: ° Another thinks he is a Nightingal, and therefore sings all the night long: another he is all glass, a pitcher, and will therefore let no body come near him, and, and such a one * *Laurentius* gives out upon his credit, that he knew in *France*. *Christophorus à Vega* cap. 3. lib. 14. *Skenkius* and *Marcellus Donatus* l. 2. cap. 1. have many such examples, and one amongst the rest of a Baker in *Ferrara*, that thought he was composed of butter, and durst not sit in the Sun, or come near the fire for fear of being melted: of another that thought he was a case of leather, stuffed with wind. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continue, &c. Some have a corrupt ear, they think they hear musick, or some hideous noise as their phantasie conceives, corrupt eyes, some smelling: some one sense, some another. *Lewis* the eleventh had a conceit every thing did stink about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stink. A melancholy French Poet in *Laurentius*, being sick of a fever, and troubled with waking, by his Physicians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many years after, all that came near him he imagined to scent of it, and would let no man talk with him but aloof off, or wear any new clothes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but one legg, affrighted by a wild boar, that by chance stroke him on the legg: he could not be satisfied his legg was sound (in all other things well) until two *Franciscans* by chance coming that way, fully removed him from the conceit. *Sed abundè fabularum audivimus.*

SUBSECT. 4.

Symptoms from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.

Another great occasion of the variety of these symptoms, proceeds from custom, discipline, education; and several inclinations, *This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their several studies and callings.* If an ambitious man become melancholy, he forthwith thinks he is a King, an Emperour, a Monarch, and walks alone, pleasing himself with a vain hope of some future preferment, or present as he supposeth, and withal acts a

r Laurenti-
us cap. 6.

Lords part, takes upon him to be some Statesman, or Magnifico, makes congies, gives entertainment, looks big, &c. *Francisco San- sovino* records of a melancholy man in *Cremona*, that would not be induced to believe, but that he was *Pope*, gave pardons, made Cardinals, &c. *Christopherus à Vega* makes mention of another of his acquaintance, that thought he was a King driven from his Kingdom, and was very anxious to recover his estate. A covetous person is still conversant about purchasing of lands and tenements, plotting in his mind how to compass such and such Mannors, as if he were already Lord of, and able to go through with it; all he sees is his, *re* or *spe*, he hath devoured it in hope, or else in conceit esteems it his own; like him in *Athenaus*, that thought all the ships in the haven to be his own. A lascivious *inamorato* plots all the day long to please his mistress, acts and struts, and carries himself, as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some do in their morning sleep. *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that constantly believed she was married to a King, and *would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a peice of glass in a muck-hill or in the street, she would say that it was a jewell sent from her Lord and husband.* If devout and religious, he is all for fasting, prayer, ceremonies, alms, interpretations, visions, prophecies, revelations, *y* he is inspired by the Holy Ghost, full of the spirit: one while he is saved, another while damned, or still troubled in mind for his sins, the Devil will surely have him, &c. more of these in the third Partition of love-melancholy. *z* A Scholars mind is busied about his studies, he applauds himself for that he hath done; or hopes to do, one while fearing to be out in his next exercise, another while contemning all censures; envies one, emulates another; or else with indefatigable pains and meditation, consumes himself. So of the rest, all which vary according to the more remis, and violent impression of the object, or as the humour it self is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. *a* *Quadam occulta, quadam manifesta*, some signs are manifest and obvious to all at all times, some to few, or seldom, or hardly perceived; let them keep their own counsel, none will take notice or suspect them. They do not express in outward shew their depraved imaginations, as ** Hercules de Saxonia* observes, but conceal them wholly to themselves, and are very wise men, as I have often seen: some fear, some do not fear at all; as such as think themselves Kings or dead, some have more signs, some fewer, some great, some less, some vex, fret, still fear, grieve, lament, suspect,

lib. 3.

cap. 14.

qui se re-

gem puta-

vit regno

expulsion.

t Dipnoso-

phist. lib.

Thrasilaus

putavit

omnes na-

ves in Pi-

reum por-

tum appel-

lantes suas

esse.

u De hist.

Med. vi-

rab. lib. 2.

cap. 1.

x Genibus

flexis loqui

cum illo

voluit, &

ad stare jam

tum puta-

vit, &c.

y Gordoni-

us, quod sit

propheta, &

inflatus à

spiritu san-

cto.

z Qui so-

rensibus

causis insu-

dat, nil

nisi arresta

cogitat, &

supplices

libellos,

alius non

nisi versus

facit.

P. Forestus.

a Gordoni-

us.

* Virbo non

expimunt,

nec opere,

sed alta

mente re-

condunt, &

sunt viri

prudentissi-

mi, quos

ego sepe

novi, cum

multi sint

sine timore,

ut qui se

reges &

mortuos pu-

tant, plura

signa qui-

dam ha-

bent, pau-

ciora, ma-

jora, min-

ora.

spect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is *melancholicus ad octo*, a second two degrees less, a third half way. 'Tis super-particular, *sesquialtera*, *sequitertia*, and *superbipartiens tertias*, *quintas Melancholia*, &c. all those Geometrical proportions are too little to express it. ^b It comes to many by fits, and goes; to others it is continue: many (saith ^c *Faventinus*) in Spring and Fall only are molested; some once a year, as that Roman ^d *Galen* speaks of: one, at the conjunction of the Moon alone, or some unfortunate aspects, at such and such set hours and times, like the sea-tides, to some women when they be with child, as ^{*} *Plater* notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that *ignis fatuus* of phantasia, like an *arthritidis*, or running gout, 'tis here and there, and in every joint, always molesting some part or other; or if the body be free, in a myriad of forms exercising the mind. A second once peradventure in his life, hath a most grievous fit, once in seven years, once in five years, even to the extremity of madness, death, or dotage, and that upon some feral accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, crosses fortune, disaster and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his mind, or he in action, well pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, a la mort, or carryed away wholly with pleasant dreams and phantasies, but if once crossed and displeased,

Pectore concipiet nil nisi triste suo.

his countenance is altered on a sudden, his heart heavy, irksome thoughts crucifie his soul, and in an instant he is moped or weary of his life, he will kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is ^f most pleasant at first, I say, *mentis gratissimus error*, a most delightful humour, to be alone, dwell alone, walk alone, meditate, lye in bed whole dayes, dreaming awake as it were, and frame a thousand phantastical imagination unto themselves. They are never better pleased than when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

^g *Hor.*

g *pol me occidistis amici,*

Non servastis ait!—

you have undone him, he complains, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one,

canis ad vomitem, * 'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong tempera-^{* Facilis descensus averni.} ture, or some mixture of business, which may divert his cogitations: but at the last *lasa Imaginatio*, his phantasia is crazed, and now habituated to such toys, cannot but work still like a fate, the Scene alters upon a sudden, Fear and Sorrow supplant those pleasing thoughts, suspicion, discontent, and perpetual anxiety succeed in their places; so by little and little, by that shooing-horn of idleness, and voluntary solitariness, Melancholy this fe-^{h Virg.} ral fiend is drawn on; ^h *quantum vertice ad auras Aethereas, tantum radice in Tartara tendit*, it was not so delicious at first, as ^{i Corpus cadaverosum.} now it is bitter and harsh: a cankered soul ^{Psa. 67.} macerated with cares and discontents, *tedium vitae*, impatience, agony, inconstancy, irreso-^{cariosa est facies mea præ agitudine anime.} lution, precipitate them unto unspeakable misery. They cannot endure company, light, or life it self, some; unfit for action, and the like. ^{k Lib. 9.} Their bodies are lean and dried up, ^{ad Alman-forem.} withered, ugly, their looks harsh, very dull, ^{i Practica majores.} and their souls tormented, as they are more ^{m Quum ore loquitur que corde concepit, quum subito de una re ad aliud transi-rit, neque rationem de aliquo reddit.} or less intangled, as the humour hath been in-^{tunc est in medio, at quum incipit operari que loquitur, in summo gradu est.} tended, or according to the continuance of time they have been troubled.

To discern all which symptoms the better, ^{k Rasis} the Arabian makes three degrees of them. The first is, ^{l falsa cogitatio}, false conceits and idle thoughts: to misconstrue and amplify, aggravating every thing they conceive or fear: the second is, *falso cogitata loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their minds and conceits of their hearts by their words and actions, as to laugh, weep, to be silent, not to sleep, eat their meat, &c. the third is to put in practice that which they think or speak. ^{n Cap. 19. Savanorola Rub. 11. tract. 8. cap. 1. de agitudine, confirms as much} when he begins to express that in words, which he conceives in his heart, or talk idly, or goes from one thing to another, which ^{n Gordonius} calls *nec caput habentia, nec caudam*, he is in the middle way: ^o but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madness it self. This progress of melancholy you shall easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizards, past sense and shame, quite moped, they care not what they say or do, all their actions, words, gestures, are furious or ridiculous. At first his mind is troubled, he doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end he mutters to himself, as old women do many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or run away, and swear they see or hear players, ^{p Devils,} Hobgoblins, Ghosts, strike, or strut, &c. grow hu-^{cap. 2.}

^f *Iovinus Lemnius, Jason Praetensis, blanda ab initio.*

^{* Facilis descensus averni.}

^{h Virg.}

^{i Corpus cadaverosum.}

^{Psa. 67.}

^{cariosa est facies mea præ agitudine anime.}

^{k Lib. 9.}

^{ad Alman-forem.}

^{i Practica majores.}

^{m Quum ore loquitur que corde concepit, quum subito de una re ad aliud transi-rit, neque rationem de aliquo reddit.}

^{tunc est in medio, at quum incipit operari que loquitur, in summo gradu est.}

^{n Cap. 19. Savanorola Rub. 11. tract. 8. cap. 1. de agitudine, confirms as much}

^{n Gordonius}

^{calls nec caput habentia, nec caudam}

^{he is in the middle way:}

^o

^{but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madness it self.}

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^{cap. 2.}

^{hu-}

humorous in the end : Like him in the Poet, *sape ducentos, sape decem servos*, he will dress himself, and undress, careless at last, grows insensible, stupid or mad. ^q He howls like a wolf, barks like a dog, and raves like *Ajax* and *Orestes*, hears Musick and outcries, which no man else hears. As ^t he did whom *Amatus Lusitanus* mentioneth cent. 3. cura 55. or that woman in ^r *Springer*, that spake many languages, and said she was possessed : That Farmer in ^t *Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologne* in *Italy*. But of these I have already spoken.

^q *Wierus*
l. 3. c. 31.

^r *Michael*
à musian.
^t *Malleo*
males.

^t *Lib. de*
atr. bile.

Who can sufficiently speak of these symptoms, or prescribe rules to comprehend them ? as *Eccho* to the Painter in *Ansonius*, *vane quid affectas*, &c. foolish fellow, what wilt ? if you must needs paint me, paint a voice, & *similem si vis pingere, pinge sonum* ; if you will describe melancholy, describe a phantastical conceit, a corrupt imagination, vain thoughts and different, which who can do ? The four and twenty letters make no more variety of words in divers languages, than melancholy conceits produce diversity of symptoms in several persons. They are irregular, obscure, various, so infinite, *Proteus* himself is not so divers, you may as well make the *Moon* a new coat, as a true character of a melancholy man ; as soon find the motion of a Bird in the air, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases. As the species be confounded (which ^u I have shewed) so are the symptoms ; Sometimes with head-ach, *Cacexia*, dropsie, stone ; as you may perceive by those several examples and illustrations, collected by ^x *Hildesheim Specile*. 2. *Mercurialis consil.* 118. cap. 6. & 11. with Head-ach, Epilepsie, *Priapismus*. *Trincavelius consil.* 12. lib. 1. consil. 39. with gout : *caninus appetitus*. *Montanus consil.* 26. &c. 23. 234, 249. with falling-sickness, head-ach, *Vertigo*, *Lycanthropia*, &c. *J. Cesar Claudinus consult.* 4. consult. 89. & 116. with gout, agues, Hemroids, stone, &c. who can distinguish these melancholy symptoms so intermixt with others, or apply them to their several kinds, confine them into method ? 'Tis hard I confess, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more general lists or terms, speaking promiscuously of such ordinary signs, which occur amongst Writers. Not that they are all to be found in one man, for that were to paint a Monster or Chimera, not a man ; but some in one, some in another, and that successively or at several times.

Which I have been the more curious to express and report, not to upbraid any miserable man, or by way of derision (I rather pity them) but the better to discern, to apply remedies unto them ; and to shew that the best and soundest of us all, is in great danger, how

much we ought to fear our own fickle estates, remember our miseries and vanities, examine and humiliate our selves, seek to God ; and call to him for mercy, that needs not look for any rods to scourge our selves, since we carry them in our bowels, and that our souls are in a miserable captivity, if the light of grace and heavenly truth, doth not shine continually upon us : and by our discretion to moderate our selves, to be more circumspect and wary in the midst of these dangers.

MEMB. 2.

SUBJECT. 1.

Symptomes of Head-Melancholy.

IF ^y no Symptoms appear about the stomach, ^y *Nicholas* nor the blood be misaffected, and fear and ^{Piso} Si sorrow continue, it is to be thought the Brain ^{signa circa} it self is troubled, by reason of a melancholy ^{ventricu-} juice bred in it, or otherwayes conveyed into it, ^{lum non} and that evil juyce is from the distempera- ^{apparent,} ture of the part, or left after some inflam- ^{nec sanguis} mation. Thus far *Piso*. But this is not al- ^{ma'e affe-} wayes true, for blood and hypocondries both ^{ctus, &} are often affected even in head-melancholy. ^{a sunt ti-} ^{mor & me-} ^{stitia, ce-} ^{rebrum ip-} ^{sum existi-} ^{mandum} ^{est, &c.} ^{* Tract. de} ^{mel. c. 13,} ^{&c. Ex} ^{intemperie} ^{spirituum,} ^{& cerebri} ^{motu tene-} ^{brostate.} ^{z Facie} ^{sunt rubente} ^{& lives-} ^{cente, qui-} ^{bus etiam} ^{aliquando} ^{adsunt pu-} ^{stule.} ^{a Jo. Pan-} ^{theon cap.} ^{de Mel. Si} ^{cerebrum} ^{primario} ^{afficiatur} ^{adsunt ca-} ^{pitis gra-} ^{vitae fixi} ^{oculi, &c.} ^{b I lament.} ^{cap. 5. si} ^{a cerebro} ^{ex siccita-} ^{te, tum ca-} ^{pitis erit} ^{levitas,} ^{sitis, vigi-} ^{lia, pauci-} ^{tas super-} ^{fluitatum} ^{in oculis} ^{& naribus.} ^{c Si nulla} ^{digna læ-}

Piso, ventriculo, quoniam in hac melancholia capitis, exigua non nunquam ventriculi pathemata coeunt, duo enim hæc membra sibi invicem affectionem transmittunt.

note,

^u Part. 1.
Subj. 2.
Memb. 2.

^x De deli-
rio, melan-
cholia &
mania.

d Postrema
magis fla-
tuosa.
e Si minus
molestie
circa ven-
triculum
aut ven-
trem, in iis
cerebrum
primario &
afficitur,
curare oportet
hunc
affectum,
per cibos
flatus exor-
tes, & bo-
ne conco-
ctionis, &c.
raro cere-
brum affici-
tur sine
ventriculo.
f Sanguinem
adurit ca-
pit calidi-
us, & inde
fumi me-
lancholici
adusti, ani-
mum exa-
gitant.
g Lib. de
loc. affect.
cap. 6.

h Cap. 6.

note, because oftentimes the passions of the stomach concurr with them. Wind is common to all three species, and is not excluded, only that of the *Hypocondries* is ^d more windy than the rest, saith *Hollerius*. *Etius tetrab.* l. 2. se. 2. c. 9. & 10. maintains the same, ^e if there be more signs, and more evident in the head than elsewhere, the Brain is primarily affected, and prescribes head melancholy to be cured by meats amongst the rest, void of wind, and good juyce, not excluding wind, or corrupt blood, even in head-melancholy it self: but these species are often confounded, and so are their symptoms, as I have already proved. The symptoms of the mind are superfluous and continual cogitations: ^f for when the head is heated, it scorseth the blood, and from thence proceed melancholy fumes, which trouble the mind, *Avicenna*. They are very cholerick, and soon hot, solitary, sad, often silent, watchful, discontent, *Montaltus* cap. 24. If any thing trouble them, they cannot sleep, but fret themselves still, till another object mitigate, or time wear it out. They have grievous passions, and immoderate perturbations of the mind, fear, sorrow, &c. yet not so continue, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority of *Galen* himself, by a reason of mixture of blood, *prærubri jocosis delectantur* & *irrisores plerumque sunt*, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceited; and as *Rodericus à Vega* comments on that place of *Galen*, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Areteus*, they learn without a teacher: and as ^h *Laurentius* supposeth, those feral passions and Symptoms of such as think themselves glass, pitchers, feathers, &c. speak strange languages, proceed à *calore cerebri* (if it be in excess) from the brains distempered heat.

SUBSECT. 2.

Symptoms of windy Hypochondriacal Melancholy.

i Hilde-
sheim spi-
cel. 1. de
mel. In Hy-
pocondria-
ca melan-
cholia adeo
ambigua
sunt sympto-
mata, ut
etiam exer-
citissimi
medici de
loco affecto
statuere non
possint.
k Medici
de loco af-
fecto neque
ut statuere
possint.

IN this Hypochondriacal or flatuous melancholy, the symptoms are so ambiguous saith *Crato* in a counsel of his for a Noblewoman, that the most exquisite Physicians cannot determine of the part affected. *Matthew Flaccius* consulted about a Noble Matron, confessed as much, that in this malady, he with *Hollerius*, *Fracastorius*, *Falopius*, and others, being to give their sentence of a party labouring of Hypochondriacal melancholy, could not find out by the symptoms, which part was most especially affected; some said the womb, some heart, some stomach, &c. and therefore *Crato*, *consil.* 24. lib. 1. boldly avers, that in this diversity of symptoms, which commonly accompany this disease, ^k no Physician can

truly say what part is affected. *Galen*. lib. 3. de loc. affect. reckons up these ordinary symptoms, which all the Neotericks repeat of *Diocles*; only this fault he finds with him, that he puts not Fear and Sorrow amongst the other signs. *Trincavelius* excuseth *Diocles* lib. 3. *consil.* 35: because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptoms appear not, by reason of his valour and courage. * *Herpastes de Saxonia* (to whom I subscribe) is of the same mind (which I have before touched) that Fear and Sorrow are not general symptoms; some fear and are not sad; some be sad and fear not; some neither fear nor grieve. The rest are these, beside Fear and Sorrow, ^l sharp belchings, fulsome crudities, heat in the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and stomach sometimes, after meat that is hard of concoction, much watering of the stomach, and moist spittle, cold sweat, importunus sudor, unseasonable sweat all over the body, as *Octavius Horatianus* lib. 2. cap. 5. calls it, cold joints, indigestion, ^m they cannot endure their own fulsome belchings; continual wind about their Hypochondries, heat and griping in their bowels, præcordia sursum convelluntur, midriff, and bowels are pulled up, the veins about their eyes look red, and swell from vapours and wind. Their ears ting now and then, Vertigo and giddiness comes by fits, turbulent dreams, driness, leanness, apt they are to sweat upon all occasions, of all colours and complexions. Many of them are high-coloured especially after meals, which symptom *Cardinal Cæsius* was much troubled with, and of which he complained to *Prosper Calenus* his Physician, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at a Majors feast. That Symptom alone vexeth many. ⁿ Some again are black, pale, ruddy, sometime their shoulders, and shoulder-blades ake, there is a leaping all over their bodies, sudden trembling, a palpitation of the heart, and that *cardiaca passio*, grief in the mouth of the stomach, which maketh the patient think his heart it self aketh, and sometimes suffocation, *difficultas anhelitus*, short breath, hard wind, strong pulse, swooning. *Montanus* *consil.* 55. *Trincavelius* lib. 3. *consil.* 36. & 37. *Fernelius* *consil.* 43. *Frambesarius* *consil.* lib. 1. *consil.* 17. *Hildesheim*, *Claudin*, &c. give instance of every particular. The peculiar symptoms, which properly belong to each part be these. If it proceed from the stomach, saith ^o *Savonarola*, 'tis full of pain, wind. *Guianerius* adds, vertigo, nausea, much spitting, &c. If from the myrrache, a swelling and wind in the Hypochondries, a lothing, and appetite to vomit, pulling upward. If from the heart, aking and trembling of it, much heaviness. If from the liver, there is usually a pain in the right Hypochondry. If from the spleen, hardness and grief in the left Hypochondry, a rumbling, much appetite and small digestion, *Avicenna*. nausea.

If

If from the Meseriack veins and liver on the other side, little or no appetite, *Herc. de Saxoniâ*. If from the Hypochondries, a rumbling inflation, concoction is hindred, often belching, &c. And from these crudities, windy vapours ascend up to the brain, which trouble the imagination, and cause fear, sorrow, dulness, heaviness, many terrible conceits and Chimera's, as *Lemnius* well observes, l. 1. c. 16. as *P* a black and thick cloud covers the Sun, and intercepts his beams, and light, so doth this melancholy vapour obnubilate the mind, inforce it to many absurd thoughts and imaginations, and compel good, wise, honest, discreet men (arising to the Brain from the 9 lower parts, as smoke out of a chimney) to dote, speak, and do that which becomes them not, their persons, callings, wisdoms. One by reason of those ascending vapours and gripings, rumbling beneath; will not be perswaded but that he hath a Serpent in his guts, a Viper, another Frogs. *Trallianus* relates a story of a woman, that imagined she had swallowed an Eel, or a Serpent; and *Felix Platerus*, observat. lib. 1. hath a most memorable example of a countreyman of his, that by chance falling into a pit where Frogs and Frogs-spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed Frogs-spawn, and with that conceit and fear, his phantasie wrought so far, that he verily thought he had young live Frogs in his belly, *qui vivebant ex alimento suo*, that lived by his nourishment, and was so certainly perswaded of it, that for many years following, he could not be rectified in his conceit: He studied Physick seven years together to cure himself, travelled into Italy, France and Germany, to conferr with the best Physitians about it, and Anno 1609. asked his counsel amongst the rest; he told him it was wind, his conceit, &c. but *mordicus contradicere ore, & scriptis probare nitebatur*: no saying would serve, it was no wind, but real Frogs? and do you not hear them croak? *Platerus* would have deceived him, by putting live Frogs into his excrements: but he being a Physician himself, would not be deceived, *vir prudens alias, & doctus*, a wise and learned man otherwise, a Doctor of Physick, and after seven years dotage in this kind, a phantasia liberatus est, he was cured. *Laurentius* and *Goulart* have many such examples, if you be desirous to read them. One commodity above the rest which are melancholy, these windy flatuous have, *lucida intervalla*; their symptoms and pains are not usually so continueate as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, ^f they are luxurious, incontinent, and prone to Venery, by reason of wind, & facile amant, & quamlibet ferè amant. (*Fason Pratenfis*) ^t *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptoms of the mind be common with the rest.

P ut atra densaque nubes soli effusa, radios & lumen ejus intercipit & offuscat: sic, &c. *Q* ut fumus e camino.

^f Hypochondriaci maxime affectant coire, & multiplicatur coitus in ipsis, eo quod ventositates multiplicentur in hypochondriis, & coitus sepe allevat has ventositates. ^t Cont. l. 1. tract. 9.

SUBJECT 3.

123

Symptoms of Melancholy abounding in the whole body.

Their bodies that are affected with this universal melancholy, are most part black, ^u the melancholy juyce is redundant all over, hirsute they are, and lean, they have broad veins, their blood is gross and thick. ^x Their spleen is weak, and a Liver apt to ingender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmroids, or months in women, which ^y *Trallianus* in the cure, would have carefully to be inquired, and withal to observe of what complexion the party is, black or red. For as *Forrestus* and *Hollerius* contend, if ^z they be black, it proceeds from abundance of natural melancholy; if it proceed from cares, agony, discontents, diet, exercise, &c. they may be as well of any other colour; red, yellow; pale, as black; and yet their whole blood corrupt: *prærubri colore sæpe sunt tales, sæpe flavi*, (saith ^a *Montaltus* cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withal free from those hypochondriacal symptoms, and not so grievously troubled with them, or those of the head, it argues they are melancholy ^a *à toto corpore*. The fumes which arise from this corrupt blood, disturb the mind, and make them fearful and sorrowful, heavy hearted, as the rest, dejected, discontented, solitary, silent, weary of their lives, dull and heavy, or merry, &c. and if far gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; ^b *Dead mens bones, hobgoblins, ghosts are ever in their minds, and meet them still in every turn: all the bugbears of the night, and terrors, fairybabes of tombs, and graves are before their eyes and in their thoughts, as to women and children, if they be in the dark alone*. If they hear, or read, or see any tragical object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, tax satyrically; and because they cannot otherwise vent their passions, or redress what is amiss, as they mean, they will by violent death at last be revenged on themselves.

Etiam occursacula, omnia bustorum formidamina, omnia sepulchrorum terriculamenta.

SUB

^u *wecker; Melancholicus sanguis toto corpore redundant.*
^x *Splen natura imbecillior.*
^y *Montaltus cap. 22.*
^z *Interrogare convenit, an aliqua evacuationis retentio obvenit; viri in hæmorrhoidibus, sæpe flavi, mulierum menstruis, & vide faciem similiter aut sit rubicundam.*
^a *Naturalis nigræ acquirunt à toto corpore, sæpe rubicundæ.*
^b *Apul. l. 1. semper obvia species mortuorum quicquid umbrarum est uspiam, quicquid lemorum & larvarum oculis suis aggerunt, sibi fingunt omnia no-*

Symptoms of Maids, Nunns, and Widows Melancholy.

a Dissert
enim ab ea
que viris
& reliquis
fœminis
communi-
ter contin-
git, propri-
am habens
causam.

b Ex men-
strui san-
guinis te-
tra ad cor
& cere-
brum exha-
latione,
vitiatum
semen men-
tem pertur-
bat, &c.
non per
essentiam
sed per
consensum.
Animus
mœrens &
anxius in-
de malum
trahit, &
spiritus ce-
rebrum ob-
fuscantur,
que cuncta
augentur,
&c.

c Cum ta-
cito delirio
de dolore
alicujus
partis in-
ternæ, dor-
si, hypocon-
drii, cordis
regionem
& univer-
sam mam-
mam in-
terdum oc-
cupantis,
&c.

Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus
& digitorum articulis, præcordia ingenti sæpe terrore æstuant &
pulsant, cumque vapor excitatus sursum evolat, cor palpitat aut pre-
mitur, animus deficit, &c.

BEcause Lodovicus Mercatus in his second
book de mulier. affect. c. 4, and Rodericus
à Castro de morb. mulier. c. 3 l. 2. two famous
Physicians in Spain, Daniel Senertus of Witten-
berg lib. 1. part. 2. cap. 13. with others, have
vouchsafed in their works not long since publish-
ed, to write two just Treatises de Melancholiâ
virginum, Monialium & Viduarum, as a pecu-
liar species of melancholy (which I have already
specified) distinct from the rest: (a for it much
differs from that which commonly befalls men &
other women, as having one only cause proper
to women alone) I may not omit in this gener-
all Survey of melancholy Symptomes, to set
down the particular signs of such parties so mis-
affected.

The causes are assigned out of Hippocrates,
Cleopatra, Moschion, and those old Gynæciorum
Scriptores, of this feral malady, in more ancient
Maids, Widows, and barren Women, ob septum
transversum violatum saith Mercatus, by reason
of the midriffe or Diaphragma, heart and brain
offended with those vicious vapours which come
from menstuous blood, inflammationem arteria
circa dorsum, Rodericus adds, an inflammation
of the back, which with the rest is offended by
b that fuliginous exhalation of corrupt seed,
troubling the brain, heart and mind; the brain
I say, not in essence, but by consent, Univerſa
enim hujus affectus causa ab utero pendet, & à
sanguinis menstrui malitia, for in a word, the
whole malady proceeds from that inflammation,
putredity, black smoky vapours, &c. from
thence comes care, sorrow, and anxiety, ob-
fuscation of spirits, agony, desperation, and
the like, which are intended or remitted; si
amatorius accesserit ardor, or any other violent
object or perturbation of mind. This melan-
choly may happen to Widows, with much care
and sorrow, as frequently it doth, by reason of
a sudden alteration of their accustomed course
of life, &c. To such as lye in childe-bed ob
suppressam purgationem; but to Nunnes and
more ancient Maids, and some barren Women
for the causes abovesaid, 'tis more famili-
ar, crebrius his quam reliquis accidit, inquit Rodericus,
the rest are not altogether excluded.

Out of these causes Rodericus defines it with
Areteus, to be angorem animi, a vexation of
the mind, a sudden sorrow from a small light,
or no occasion, c with a kind of still dotage and
grief of some part or other, head, heart, breasts,
sides, back, belly, &c. with much solitariness,
weeping, distraction, &c. from which they are
sometimes suddenly delivered, because it comes
and goes by fits, and is not so permanent as
other melancholy.

But to leave this brief description, the most
ordinary symptoms be these, pulsatio juxta dor-
sum, a beating about the back, which is almost
perpetual, the skin is many times rough, squalid,
especially as Areteus observes, about the arms,
knees and knuckles. The midriffe and heart-
strings do burn and beat very fearfully, and
when this vapour or fume is stirred, flyeth up-
ward, the heart it self beats, is sore grieved,
and faints, fœces siccitate præcluduntur, ut
difficulter possit ab uteri strangulatione decerni;
like fits of the mother, Alvus plerisq; nil red-
dit, aliis exiguum, acre, biliosum, lotium fla-
vum. They complain many times, saith Mer-
catus, of a great pain in their heads, about
their hearts, and hypocondries, and so like-
wise in their breasts, which are often sore, some-
times ready to swoon, their faces are inflamed,
and red, they are dry, thirsty, suddenly hot,
much troubled with wind, cannot sleep, &c.
And from hence proceed ferina deliramenta, a
brutish kind of dotage, troublesome sleep, ter-
rible dreams in the night, subrusticus pudor &
verecundia ignava, a foolishly kind of bash-
fulness to some, perverse conceits and opinions,
† dejection of mind, much discontent, pre-
posterous judgment. They are apt to loath, dis-
like, disdain, to be weary of every object,
&c. each thing almost is tedious to them, they
pine away, void of counsel, apt to weep, and
tremble; timorous, fearful, sad, and out of all
hopes of better fortunes. They take delight
in nothing for the time, but love to be alone
and solitary, though that do them more harm;
And thus they are affected so long as this vapour
lasteth; but by and by as pleasant and merry as
ever they were in their lives, they sing, dis-
course and laugh in any good company, upon
all occasions, and so by fits it takes them now
and then, except the malady be inveterate and
then 'tis more frequent, vehement and continu-
ate. Many of them cannot tell how to express
themselves in words, how it holds them, what
ails them, you cannot understand them, or
well tell what to make of their sayings; so far
gone sometimes, so stupified and distracted,
they think themselves bewitched, they are in
despair, aptæ ad fletum, desperationem, dolores
mammis & hypocondriis. Mercatus there-
fore adds, now their breasts, now their hypo-
condries, belly and sides, then their heart and
head akes, now heat, then wind, now this, now
that offends, they are weary of all; * and yet
will not, cannot again tell how, where or what
offends them, though they be in great pain, ago-
ny, and frequently complain, grieving, sigh-
ing, weeping and discontented still, sine causâ
manifestâ, most part, yet I say they will com-
plain, grudge, lament, and not be perswaded,
but that they are troubled with an evil spirit,
which is frequent in Germany, saith Rodericus,
amongst the common sort: and to such as are
most greivously affected, for he makes three
degrees of this disease in women) they are in
despair, surely forespoken or bewitched, and
in extremity of their dotage, (weary of their
lives) some of them will attempt to make away
themselves.

† Animi
dejectio,
perversa re-
rum existi-
matio, præ-
posterum
judicium.
Fastidiosa,
languentes,
tædiosa,
consilii
inopes, la-
chrymose,
timentes,
mœste, cum
summa re-
rum melio-
rum despe-
ratione,
nulla re
delectan-
tur, solitu-
dinem
amant, &c.
* Nolunt
aperire
molestiam
quam pati-
untur, sed
conquerun-
tur tamen
men de ca-
pite, corde,
mammis,
&c.

In puteos
fere mania-
ci proflire,
ac strangu-
lari cupi-
unt, nulla
orationis
suavitate
ad spem sa-
lutis recu-
perandam
erigi, &c.
Familiares
non curant,
non loquun-
tur, non re-
spondent,
&c. & hæc
graviora;
si, &c.

themselves. Some think they see visions, confer with spirits and devils, they shall surely be damned, are afraid of some treachery, imminent danger, and the like, they will not speak, make answer to any question, but are almost distracted, mad, or stupid for the time, and by fits: and thus it holds them, as they are more or less affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitariness, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause above specified, many feral diseases. I will not so much as mention their names, melancholy alone is the subject of my present discourse, from which I will not swerve. The several cures of this infirmity, concerning Diet, which must be very sparing, Phlebotomy, Physick, internal, external remedies, are at large in great variety in * *Rodericus à Castro*, *Sennertus*, and *Mercatus*, which who so will, as occasion serves, may make use of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *hinc illa lachrymæ*, that's the primary cause, and this the ready cure, to give them content to their desires: I write not this to patronize any wanton, idle flurt, lascivious or light husbands, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsel, circumspection, and judgement. If religion, good discipline, honest education, wholesome exhortation, fair promises, fame and loss of good name cannot inhibit and deter such, (which to chaste and sober maids cannot chuse but avail much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie and divert an ill disposed temperament. For seldom shall you see an hired servant, a poor handmaid, though antient, that is kept hard to her work, and bodily labour, a course countrey wench troubled in this kind, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, lead a life out of action and imployment, that fare well, in great houses, and jovial companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgement, able bodies, and subject to passions (*grandiores virgines*, saith *Mercatus*, *steriles & vidua plerumque melancholica*) such for the most part are mis-affected, and prone to this disease. I do not so much pity them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carryed away with this torrent of inward humours, and though very modest of themselves, sober, religious, virtuous, and well given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this malady will take place, and now manifestly shews it self, and may not otherwise be helped. But where am I? Into what subject have I rushed? What

have I to do with Nunns, Maids, Virgins, Widows? I am a Batchelor my self, and lead a Monastick life in a Colledge, *ne ego sane ineptus qui hæc dixerim*, I confess 'tis an indecorum; and as *Pallas* a Virgin blushed; when *Jupiter* by chance spake of Love matters in her presence, and turn'd away her face; *me reprimam*, though my subject necessarily require it; I will say no more.

And yet I must and will say something more, add a word or two *in gratiam Virginum & Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmity, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more than manifest causes, and as bitterly tax those tyrannizing Pseudopoliticians, superstitious orders, rash vows, hard-hearted parents, guardians, unnatural friends, allies (call them how you will) those careless and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends (*cum sibi sit interim bene*) can so severely reject, stubbornly neglect, and impiously condemn, without all remorse and pity, the tears, sighs, groans, and grievous miseries of such poor Souls committed to their charge. How odious and abominable are those superstitious and rash vows of Popish Monasteries, so to bind and inforce men and women to vow virginity, to lead a single life against the laws of nature, opposite to religion, policy, and humanity, so to starve, to offer violence, to suppress the vigour of youth, by rigorous statutes, severe laws, vain persuasions, to debar them of that, to which by their innate temperature they are so furiously inclined, urgently carried, and sometimes precipitated, even irresistibly led, to the prejudice of their souls health, and good estate of body and mind: And all for base and private respects, to maintain their gross superstition, to enrich themselves and their territories as they falsely suppose, by hindering some marriages, that the world be not full of beggars, and their Parishes pestered with Orphans. Stupid Politicians! *hæcine fieri flagitia*? ought these things so to be carried? better marry than burn, saith the Apostle, but they are otherwise persuaded: They will by all means quench their neighbours house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels oftentimes, flesh and blood shall so rage and burn, and they will not see it: *miserum est*, saith *Austin*, *seipsum non miscescere*, and they are miserable in the meantime, that cannot pity themselves; the common good of all, and *per consequens* their own estates. For let them but consider what fearful maladies, feral diseases, gross inconveniencies come to both sexes by this enforced temperance. It troubles me to think of, much more to relate those frequent aborts and murdering of infants in their Nun-

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* Examen
conc. Tri-
dent. de
celibatu
sacerd.
* Cap. de
Satyr. &
Priapif.

* Part. 3.
Sect. 2.
Memb. 5.
Sub. 5.

neries (read * Kemnitius and others) their notorious fornications, those Spintrias, Tri-
badas, Ambubeias, &c. those rapes, incests,
adulteries, mastuprations, Sodomies, Bugge-
ries of Monks and Friers. See Bales Vifita-
tion of Abbies, * Mercurialis, Rodericus à Ca-
stro, Peter Forestus, and divers Physitians; I
know their ordinary Apologies and excuses
for these things, sed viderint Politici, Medici,
Theologi, I shall more opportunely meet with
them * elsewhere.

Illius vidue, aut patronum Virginis hujus,
Ne me forte putes, verbum non amplius
addam.

MEMB. 3.

Immediate cause of these precedent Symptoms.

TO give some satisfaction to melancholy
men, that are troubled with these sym-
ptoms, a better means in my judgement can-
not be taken, than to shew them the causes
whence they proceed; not from Devils, as they
suppose, or that they are bewitched or for-
faken of God, hear or see, &c. as many of
them think, but from natural and inward
causes, that so knowing them, they may bet-
ter avoid the effects, or at least endure them
with more patience. The most grievous and
common symptoms are Fear and Sorrow, and
that without a cause, to the wisest and discreet-
est men, in this malady not to be avoided.
The reason why they are so, Aetius discusseth
at large, Tetrabib. 2. 2. in his first problem
out of Galen, lib. 2. de causis sympt. 1. For
Galen imputeth all to the cold that is black,
and thinks that the spirits being darkened, and
the substance of the brain cloudy and dark,

c Vapores
crassi &
nigri, à
ventriculo
in cerebrum
exhalant.
Fel. Plate-
rus.
d Calidi
hilaes, fri-
gidi indi-
sposti ad
letitiam,
& ideo so-
litarii,
taciturni,
non ob te-
nebras in-
ternas, ut
medici vo-
lunt, sed ob
frigus:
multi me-
lancholici
nocte am-
bulant in
trepidati-
one.
Vapores
melancholi-
ci, spiriti-
bus misti,
tenebrarum
cause sunt,
cap. 1.

mind it self, by those dark, obscure, gross
fumes, ascending from black humours, is in
continual darkness, fear and sorrow; divers
terrible monstrous fictions in a thousand shap-
es and apparitions occur, with violent passions,
by which the brain and phantasie are troubled
and eclipsed. d Fracastorius lib. 2. de intel-
lect. will have cold to be the cause of Fear
and Sorrow; for such as are cold, are ill dis-
posed to mirth, dull and heavy, by nature
solitary, silent; and not for any inward dark-
ness (as Physicians think) for many melan-
choly men dare boldly be, continue, and walk
in the dark, and delight in it: salum frigi-
di timidi: if they be hot, they are merry;
and the more hot, the more furious, and void
of fear, as we see in mad men: but this rea-
son holds not, for then no melancholy, proceed-
ing from choler adust, should fear. Averroes
scoffs at Galen for his reasons, and brings five
arguments to refell them: so doth Herc. de
Saxonia, Tract. de melanc. cap. 3. assigning
other causes, which are copiously censured
and confuted by Alianus Montaltus, cap. 5.
& 6. Lod. Mercatus de Inter. morb. cur.
lib. 1. cap. 17. Altomarus cap. 7. de mel. Gui-
nerius tract. 15. c. 1. Bright cap. 17. Lau-

rentius cap. 5. Valesius med. cont. lib. 3. con. 1.

e Distemperature they conclude, makes black e Intempe-
juice, blackness obscures the spirits, the spirits ries facit
obscured, cause fear and sorrow. Laurentius succum ni-
cap. 13. supposeth these black fumes offend grities ob-
especially the Diaphragma or Midriff; and so scurrit spi-
per consequens the mind, which is obscured ritum, ob-
as f the Sun by a cloud. To this opinion of scuratio
Galen, almost all the Greeks and Arabians sub- cit metum
scribe, the Latines new and old, interna tene- & tristiti-
bra offuscant animum, ut externe nocent pu- am.
eris, as children are affrighted in the dark, so f ut nube-
are melancholy men at all times, & as having cula Solem
the inward cause with them, and still carrying offuscant.
it about. Which black vapours, whether they Constanti-
proceed from the black blood about the heart, nus lib. de
as T. W. Jes. thinks in his Treatise of the pas- melanch.
sions of the mind, or stomach, spleen, mid- g Altoma-
riff, or all the misaffected parts together, rus c. 7.
boots not, they keep the mind in a perpetual causam ti-
dungeon, and oppress it with continual fears, moris cir-
anxieties, sorrows, &c. It is an ordinary cumfert
thing for such as are found, to laugh at this ater humor
dejected pusillanimity, and those other sym- passionis
ptoms of melancholy, to make themselves mer- materia, &
ry with them, and to wonder at such, as toys atri spiri-
and trifles, which may be resisted and with- tus perpetu-
stood, if they will themselves: but let him am animæ
that so wonders, consider with himself, that if domicillo
a man should tell him on a sudden, some of offundunt
his especial friends were dead, could he choose noctem.
but grieve? or set him upon a steep rock,
where he should be in danger to be precipi- h Pone ex-
tated, could he be secure? his heart would emplum,
tremble for fear, and his head be giddy. quod quis
P. Byarus Tract. de pest. gives instance potest am-
(as I have said) h and put case (saith he) bulare super
in one that walks upon a plank, if it lye est in via:
on the ground, he can safely do it: but if the sed si sit
same plank be laid over some deep water, in- super
stead of a bridge, he is vehemently moved, and aquam pro-
'tis nothing but his imagination, forma ca- fundam-
dendi impressa, to which his other members loco pontis,
and faculties obey. Yea, but you infer, that nonambu-
such men have a just cause to fear, a true ob- labit super
ject of fear; so have melancholy men an in- eam, eo
ward cause, a perpetual fume and darkness, quod ima-
causing fear, grief, suspicion, which they car- ginetur in
ry with them, an object which cannot be re- animo &
moved; but sticks as close, and is as insepara- timet vehe-
ble as a shadow to a body, and who can re- menter, for-
move those adust humours and vapours arising ma cadendi
from them, black blood from the heart, all impressa,
outward perturbations, take away the cause, cui obedi-
and then bid them not grieve nor fear, or be unt mem-
heavy, dull, lumpish, otherwise counsel can bra omnia,
do little good; you may as well bid him that re- & faculta-
is sick of an ague, not to be adry; or him that tes reliqua.
is wounded, not to feel pain.

Suspicion follows Fear and Sorrow at heels, i Lib. 2. de
arising out of the same fountain, so thinks intellectione. Suspi-
i Fracastorius, that Fear is the cause of Suspi- cion, osi ob timo-
cion, and still they suspect some treachery, or rem & ob-
some secret machination, to be framed against liquum
them, still they distrust. Restlessness proceeds discursum,
from Lauren. 5.

from the same spring, variety of fumes makes them like and dislike. Solitariness, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humours are opposite to light, fear makes them avoid company, and absent themselves, lest they should be misused, hissed at, or overshoot themselves, which still they suspect. They are prone to venery, by reason of wind. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearful dreams, and violent perturbations to them, both sleeping and waking: That they suppose they have no heads, flye, sink, they are pots, glasses, &c. is wind in their heads.

* Tract. de mel. cap. 7. Ex dilatatione, contractione, confusione, tenebrositate spirituum, calida, frigida in temperie, &c.

k Illud inquisitione dignum, cur tam falsa recipient, habere se cornua, esse mortuos, nascitos, esse aves, &c. l. 1. Dispositio corporis. 2. Occasio imaginationis. m In proli. de celo. Vehemens & assidua cogitatio rei erga quam afficitur, spiritus in cerebrum vocat.

* Herc. de Saxoniâ doth ascribe this to the several motions in the animal spirits, their dilatation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature, excluding all material humours. ^k Fracastorius accounts it a thing worthy of inquisition, why they should entertain such false conceits, as that they have horns, great noses, that they are birds, beasts, &c. why they should think themselves Kings, Lords, Cardinals. For the first, ^l Fracastorius gives two reasons: One is the disposition of the body: the other, the occasion of the phantasmie, as if their eyes be purblind, their ears ring, by reason of some cold and rheume, &c. To the second, Laurentius answers, the imagination inwardly or outwardly moved, represents to the understanding, not inticements only; to favour the passion, or dislike, but a very intensive pleasure follows the passion, or displeasure, and the will and reason are captivated by delighting in it.

Why students and lovers are so often melancholy and mad, the Philosopher of ^m Coimbra assigns this reason, because by a vehement and continual meditation of that, where-with they are affected, they fetch up the spirits into the brain, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses dissolve their temperature, which being dissolved, they cannot perform their offices as they ought.

n Melancholici ingeniosi omnes, summi viri in artibus & disciplinis, sive circum imperatoriam aut reip. disciplinam omnes ferè melancholici, Aristoteles. o Adeo miscentur ut sit duplex sanguinis ad reliqua duo.

Why melancholy men are witty, which Aristotle hath long since maintained in his problems: and that ⁿ all learned men, famous Philosophers, and Law-givers, *ad unum ferè omnes Melancholici*, have still been melancholy; is a problem much controverted. Jason Pratensis will have it understood of natural melancholy, which opinion Melancthon inclines to, in his book *de Anima*, and Marcellinus Ficinus *de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearful, fools, and solitary, but mixt with the other humours, flegm only excepted: and they not adust, ^o but so mixt, as that blood be half, with little or no adustion, that they be neither too hot nor too cold. Aponensis cited by Melancthon, thinks it proceeds from melancholy adust, excluding all natural melancholy as too cold. Laurentius condemns his Tenent, because adustion of humours makes men mad, as lime burns when

water is cast on it. It must be mixt with blood, and somewhat adust, and so that old Aphorism of Aristotle may be verified, *Nul-lum magnum ingenium sine mixtura demen-tia*, no excellent wit without a mixture of madness. Fracastorius shall decide the controversie, ^p Phlegmatick are dull: Sanguine lively, pleasant, acceptable and merry, but not witty: Cholerick are too swift in motion, and furious, impatient of contemplation, deceitful wits: Melancholy men have the most excellent wits, but not all, this humour may be hot or cold, thick or thin; if too hot, they are furious and mad: if too cold, dull, stupid, timorous and sad: if temperate, excellent, rather inclining to that extreame of heat, than cold. This sentence of his will agree with that of Heraclitus, a dry light makes a wise mind, temperate heat and driness, are the chief causes of a good wit; therefore saith Elian, an Elephant is the wisest of all brut beasts, because his brain is driest, & *ob atra bilis copiam*: this reason Cardan approves *subtil. l. 12. Jo. Baptista Silvaticus*, a Physitian of Milan, in his first controversie, hath copiously handled this question: Rulandus in his problems, *Celius Rhodiginus lib. 17. Valleriola 6^o narrat. med. Herc. de Saxoniâ, Tract. posth. de mel. cap. 3. Lodovicus Mercatus de inter. morb. cur. lib. cap. 17. Baptista Porta Physiog. lib. 1. c. 13.* and many others.

Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing and seeing strange noises, visions, wind, crudity, are motions of the body, depending upon these precedent motions of the mind: Neither are tears, affections, but actions (as Scaliger holds) ^q the voice of such as are afraid, trembles, because the heart is shaken (Conimb. prob. 6. sec. 3. de som.) why they stut or falter in their speech, Mercurialis and Montaltus cap. 17. give like reasons out of Hippocrates, ^r driness, which makes the nerves of the tongue torpid. Fast speaking, (which is a symptom of some fever) ^s Etius will have caused ^t from abundance of wind, and swiftness of imagination: ^u baldness comes from excess of dryness, hirsuteness from a dry temperature: The cause of much waking in a dry brain, continual meditation, discontent, fears and cares, that suffer not the mind to be at rest, incontinency is from wind, and an hot liver, Montanus conf. 26. Rumbling in the guts, is caused from wind, and wind from ill concoction, weakness of natural heat, or a distempered heat and cold; ^v Palpitation of the heart from vapours, heaviness and aking from the same cause. That the belly is hard, wind is a cause, and of that leaping in many parts. Redness of the face, and itching, as if they were flea-bitten, or stung with Piss-mires, from a sharp subtile wind. ^x Cold sweat from vapours arising from the Hypochondries, which pitch upon the skin; leanness for want of good nourishment. Why their appetite is so great, ^y Etius answers: *Os ventris frigescit*, cold in those inner parts, cold belly, and hot

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p Lib. 2. de intellectu. n. Pinguis est Melancholicus: phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, & ob id contemplationis impatientes: Melancholici solvunt excellentes, &c.

q Trepidantem vox tremula, quia cor quatitur.

r Ob ariditatem quæ reddit nervos lingue torpidos. s Incontinentia lingue ex copia flatuum, & velocitate imaginationis. t Calvities ob siccitatis excessum. u Etius.

x Lauren. c. 13.

y Tetrab. 2. ser. 2. c. 10.

z Ant. Lo-
dovicus
prob. lib. 1.
sect. 5. de
atrabil-
riis.

a Subruti-
cus pudor
vitiolus
puder.

b Ob igno-
miniam
aut turpe-
dinem fa-
cti, &c.

c De symp.
& Antip.
cap. 12.
laborat

facies ob
presentiam
eius qui
defectum

nostrum vi-
det, & na-
tura quasi

opem latu-
ra calorem
illuc mit-
tit, calor

sanguinem
trahit, unde
rubor, au-
daces non

rubent, &c.
d Ob gau-
dium &

voluptatem
foras exit
sanguis, aut
ob melioris

reverenti-
am, aut ob
subitum

occusum,
aut si quid
incantibus

exciderit.
* Com. in
Arist. de

anima.
Caeci ut-
plurimum

impudentes,
nox facit
impudentes.

e Alexan-
der Aphro-
disiensis,
makes all

bashful-
ness a ver-
tue, eamque

se refert in
seipso expe-
riri soli-
tum, et si

esset admo-
dum senex.
f Sepe post
cibum apti

ad rubo-
rem, ex po-
tu vini, ex

liver, causeth crudity, and intention proceeds from perturbations, & our soul for want of spirits cannot attend exactly to so many intensive operations, being exhaust, and overwayed by passion, she cannot consider the reasons which may dissuade her from such affections.

^a Bashfulness and blushing, is a passion proper to men alone, and is not only caused for some shame and ignominy, or that they are guilty unto themselves of some foul fact committed, but as ^c Fracastorius well determines,

ob defectum proprium, & timorem, from fear, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thi-

ther heat, heat draws the subtilest blood, and so we blush. They that are bold, arrogant, and careless, seldome or never blush, but such

as are fearful. Anthonius Lodovicus, in his book de pudore, will have this subtil blood to arise in the face, not so much for the reve-

rence of our betters in presence, ^d but for joy and pleasure, or if any thing at unawares shall pass from us, a sudden accident, occurse,

or meeting: (which Disarius in ^{*} Macrobius confirms) any object heard or seen, for blind men never blush, as Dandinus observes, the

night and darkness make men impudent. Or that we be staide before our betters, or in com-

pany we like not, or if any thing molest and offend us, *erubescencia* turns to *rubor*, blush-

ing to a continue redness. ^e Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, *Et si nihil vitiosum*

commiseris, as Lodovicus holds: though Ari- stotle is of opinion, *omnis pudor ex vitio com-*

misso, All shame for some offence. But we find otherwise, it may as well proceed ^f from

fear, from force and inexperience, (so ^{*} Dan- dinus holds) as vice; a hot liver, saith Dure-

tus (notis in *Hollerium*): From a hot brain, from wind, the lungs heated, or after drinking

of wine, strong drink, perturbations, &c. Laughter, what it is, saith ^g Tully, how

caused, where, and so suddenly breaks out, that desirous to stay it, we cannot, how it comes

to possess and stir our face, veins, eyes, coun- tenance, mouth, sides, let Democritus deter-

mine. The cause that it often affects melan- choly men so much, is given by *Gomesius* l. 3. de *sale genial*. cap. 18. abundance of plea-

sant vapours, which in sanguine melancholy especially, break from the heart, ^h and tickle the midriff, because it is tranverse and full of

nerves: by which titillation the sense being moved, and the arteries distended, or pulled, the spirits from thence move and possess the

sides, veins, countenance, eyes. See more in *Fossius de risu & fletu*, *Vives* 3. de *Animâ*. Tears, as *Scaliger* defines, proceed from grief and pity, ⁱ or from the heating of a moist

brain, for a dry cannot weep. ^{*} Com. in *Arist.* de *anima*, tam à vi & inexperientia quam à vitio. ^g 2. De *oratore*, quid ipse risus, quo pacto concitatur, ubi sit, &c. ^h *Diaphragma* titillant, qui a transversum & nervosum, quia titillatione moto sensu atq; arteriis distentis, spiritus inde latera, venas, os, oculos occupant. ⁱ Ex calefactione humidi cerebri: nam ex sicco lachrymæ non fluunt.

That they see and hear so many phantasms, chimera's, noises, visions, &c. as *Fienus* hath discoursed at large in his book of imaginati-

on, and ^k *Lavater de spectris* part. 1. cap. 2, 3, 4. their corrupt phantasie makes them see

and hear that which indeed is neither heard nor seen, *Qui multum jejulant, aut noctes du-*

cunt insomnes, they that much fast, or want sleep, as melancholy or sick men commonly

do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or

earnestly seek. *Sabini quod volunt somniant*, as the saying is, they dream of that they de-

sire. Like *Sarmiento* the Spaniard, who when he was sent to discover the Streights of *Ma-*

gellan, and *Confine* places, by the *Prorex* of *Pern*, standing on the top of an Hill, *Ama-*

nissimam planitiem despicere sibi visus fuit, *edificia magnifica, quamplurimos Pagos, altas*

Turres, splendida Templa, and brave Cities, built like ours in *Europe*, not saith mine ^{*} Au-

thor, that there was any such thing, but that he was *vanissimus & nimis credulus*, and

would fain have had it so. Or as ^{*} *Lod. Mer-* catus proves, by reason of inward vapours,

and humours from blood, choler, &c. diversly mixt, they apprehend and see outwardly, as

they suppose, divers images, which indeed are not. As they that drink wine think all

runs round, when it is their own brain; so is it with these men, the fault and cause is

inward, as *Galen* affirms, ^l mad men and such as are near death, *quas extra se videre pu-*

tant Imagines, intra oculos habent, 'tis in their brain, which seems to be before them; the

brain as a concave glass reflects solid bo- dies. *Senes etiam decrepiti cerebrum ha-*

bent concavum & aridum, ut imaginentur se videre (saith ^{*} *Boissardus*) *que non sunt*,

old men are too frequently mistaken and dote in like case: or as he that looketh through

a piece of red glass, judgeth every thing he sees to be red; corrupt vapours mounting

from the body to the head, and distilling again from thence to the eyes, when they have

mingled themselves with the watery crystal which receiveth the shadows of things to be

seen, make all things appear of the same co- lour, which remains in the humours that

overspreads our sight, as to melancholy men all is black, to phlegmatick all white, &c.

Or else as before the Organs corrupt by a corrupt phantasie, as *Lemnius* lib. 1. cap. 16.

well quotes, ^m *cause a great agitation of spi-*

rits, and humours, which wander to and fro

in all the creeks of the brain, and cause such

apparitions before their eyes. One thinks he reads something written in the Moon, as *Py-*

thagoras is said to have done of old, another smells brimstone, hears *Cerberus* bark: *Ore-*

stes now mad supposeth he saw the furies tor- menting him, and his mother still ready to

run upon him.

O mater obsecro noli me persequi

His furiis, aspectu anguineis, horribilibus,

Ecce ecce me invadunt, in me jam ruunt.

but *Electra* told him thus raving in his mad fit,

he

^k Res mi-

^{randas}

^{imaginan-}

^{tur: &}

^{se videre}

^{que nec}

^{vident, nec}

^{audiunt.}

^{*} I aet. lib.

^{13. cap. 2.}

^{descrip.}

^{Indiæ Oc-}

^{cident.}

^{* Lib. 1.}

^{cap. 17.}

^{cap. de mel.}

^{Insani, &}

^{qui morti}

^{vicini}

^{sunt, res}

^{quas extra}

^{se videre}

^{putant, in-}

^{tra oculos}

^{habent.}

^{* Cap. 10.}

^{de Spirit.}

^{appariti-}

^{one.}

^{m De oc-}

^{cult. Nat.}

^{mirac.}

he saw no such sights at all, it was but his crazed imagination.

*Quiesce, quiesce miser in linteis tuis,
Non cernis etenim quæ videre te putas.*

So *Pentheus* (in *Bacchis Euripidis*) saw two suns, two *Thebes*, his brain alone was troubled. Sickness is an ordinary cause of such sights. *Cardan subtil. 8. Mens agra laboribus & jejuniis fracta, facit eos videre, audire, &c. And: Osiander* beheld strange visions, and *Alexander ab Alexandro* both, in their sickness, which he relates *de rerum varietat. lib. 8. cap. 44. Albategnius* that noble *Arabian* on his death-bed, saw a ship ascending and descending; which *Fracaſtorius* records of his friend *Baptista Tirrianus*. Weak sight and a vain persuasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seems bigger, bended double, &c. The thickness of the aire may cause such effects, or any object not well discerned in the dark, fear and phantasie will suspect to be a Ghost, a devil, &c. *Quod nimis miseri timent, hoc facile credunt*, we are apt to believe, and mistake in such cases. *Marcellus Donatus, lib. 2. cap. 1.* brings in a story out of *Aristotle*, of one *Antepheron* which likely saw wheresoever he was, his own image in the aire, as in a glass. *Vitellio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or four nights sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did, but when more light appeared, it vanished. *Eremites* and *Anachorites* have frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceived by legerdemain, as *Scot* hath well shewed in his book of the discovery of witchcraft, and *Cardan subtil. 18.* suffites, perfumes, suffumigations, mixt candles, perspectives glasses, and such natural causes, make men look as if they were dead, or with horse-heads, bulls-horns, and such like bruitish shapes, the room full of snakes,adders, dark, light, green, red, of all colours, as you may perceive in *Baptista Porta, Alexis, Albertus* and others, Glow-worms, Fire-drakes, Meteors, *Ignis fatuus*, which *Plinius lib. 2. cap. 37.* calls *Castor* and *Pollux*, with many such that appear in moorish grounds, about Church-yards, moist valleys, or where battels have been fought, the causes of which read in *Goclenius, Velcurius, Finkius, &c.* such feats are often done, to frighten children with squibs, rotten wood, &c. to make folks look as if they were dead, *† solito majores, bigger, lesser, fairer, fouler, ut astantes sine capitibus videantur; aut toti igniti, aut forma demonum, accipe pilos canis nigri, &c.* saith *Albertus*; And so 'tis ordinary to see strange uncouth sights by Catopricks; who knows not that if in a dark room, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, will represent on the opposite wall, all such objects

as are illuminated by his rayes; with Concave and Cylinder glasses, we may reflect any shape of men, devils, anticks, (as magicians most part do, to gull a silly spectator in a dark room) we will our selves, and that hanging in the air, when 'tis nothing but such an horrible image as *† Agrippa* demonstrates, placed in another room. *Roger Bacon* of old is said to have represented his own image walking in the aire by this art, though no such thing appear in his perspectives. But most part it is in the brain that deceives them, although I may not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may add the knavish Impostures of Juglers, Exorcists, Mass-Priests, and Mountebanks, of whom *Roger Bacon* speaks, &c. *de miraculis nature & artis cap. 1.* * they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors believe they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificial devices to over-hear their confessions, like that whispering place of *Gloucester* with us; or like the Dukes place at *Mantua* in Italy, where the sound is reverberated by a concave wall; a reason of which *Blancanus* in his *Ecchometria* gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. *As the fool thinketh, so the bell clinketh.* *Theophilus* in *Galen*, thought he heard musick, from vapours which made his ears sound &c. Some are deceived by *Eccho's*, some by roaring of waters, or concaves and reverberation of aire in the ground, hollow places and walls. * At *Cadurcum* in *Aquitany*, words and sentences are repeated by a strange *Eccho* to the full, or whatsoever you shall play upon a musical instrument, more distinctly and louder, than they are spoken at first. Some *Eccho's* repeat a thing spoken seven times, as at *Olympus* in *Macedonia*, as *Pliny* relates, *lib. 36. cap. 15.* Some twelve times, as at *Charenton* a village near *Paris* in *France*. At *Delphos* in *Greece* heretofore was a miraculous *Eccho*, and so in many other places. *Cardan subtil. 1. 18.* hath wonderful stories of such as have been deluded by these *Ecchos*. *Blancanus* the Jesuite in his *Ecchometria* hath variety of examples, and gives his reader full satisfaction of all such sounds by way of demonstration. p At *Barrey* an Isle in the *Severn* mouth they seem to hear a smiths forge: so at *Lypara*, and those sulphureous Isles, and many such like which *Olaus* speaks of in the Continent of *Scandia*, and those Northern Countries. *Cardan de rerum var. l. 15. c. 84.* mentioneth a woman, that still supposed she heard the devil call her, and speaking to her, she was a painters wife in *Milan*: and many such illu-

† Lib. 1. occult. philosoph. Imperiti homines demonum & umbrarum imagines videre se putant, quum nihil sint aliud, quam simulachra anime experientia.
* Pytho-nisse vocum varietatem in ventre & gutture fingentes, formant voces humanas à longè vel propè, prout volunt, ac si spiritus cum homine loqueretur, & sonos brutorum fingunt, &c.

* Tam clare & articulate audies repetitum, ut perfecti, or sit Eccho, quam ipse dixeris.

p Blowing of bel-lows, and knocking of hammers, if they apply their ear to the cliff.

o Seneca. Quod meruunt nimis, nunquam amoveri posse, nec tolli putant.

† Sanguis upule cum melle compositus & centaurea, &c. Albertus.

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ons and voices, which proceed most part from a corrupt imagination.

Whence it comes to pass, that they prophesie, speak several languages, talk of Astronomy, and other unknown sciences to them, (of which they have been ever ignorant,)

q Memb. I. Sub. 3. of this partition, cap. 16. in 9. Rhasis. r Signa demonis nulla sunt nisi quod loquantur ea que ante nesciebant, ut Teutonicum aut aliud Idiomata, &c. * Cap. 12. tract. de mel. f Tract. 15. c. 4. t Cap. 9. u Mira vis concitat humores, ardorque vehemens mentem exagitat, quum &c. * Prefat. Jamblici mysteriis.

I have in brief touched, only this I will here add, that *Arculanus*, *Bodin.* lib. 3. cap. 6. demon. and some others, hold as a manifest token that such persons are possessed with the devil: so doth * *Hercules de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But *Guianerius*, *Montaltus*, *Pomponatius* of *Padua*, and *Lemnius* lib. 2. cap. 2. refer it wholly to the ill disposition of the humour, and that out of the authority of *Aristotle* prob. 30. 1. because such symptoms are cured by purging; and as by the striking of a flint fire is enforced, so by the vehement motions of spirits, they do *elicere voces inauditas*, compel strange speeches to be spoken: another argument he hath from *Plato's* *remiscentia*, which is all out as likely as that which * *Marsilius Ficinus* speaks of his friend *Pierleonius*; by a divine kind of infusion he understood the secrets of nature and tenents of *Græcian* and *Barbarian* philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with *Avicenna* and his associates, that such symptoms proceed from evil spirits, which take all opportunities of humours decayed, or otherwise to pervert the soul of man; and besides, the humour it self is *Balneum Diaboli*, the devils bath; and as *Agrippa* proves, doth intice him to seize upon them.

SECT. 4.

MEMB. I.

Prognosticks of Melancholy.

Prognosticks, or signs of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, recens curationem non habet difficilem, saith *Avicenna*, l. 3. Fen. 1. Tract. 4. c. 18. That which is with laughter, of all others is most secure, gentle, and remiss, *Hercules de Saxonia*. * If that evacuation of hæmorrhoids, or varices which they call the water between the skin, shall happen to a melancholy man, his misery is ended, *Hippocrates* Aphor. 6. 11. *Galen*. l. 6. de morbis vulgar. com. 8. confirms the same; and to this Aphorism of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus*. c. 25. *Hercules de Saxonia*, *Mercurialis*, *Vittorius Faventinus*, &c. *Skenkins* l. 1. observat. med. c. de *Mania*, illustrates this Aphorism, with an example of one *Daniel Federer* a Copper-smith that was long melancholy, and in the end mad about the twenty seventh year of his age, these varices or water began to arise in his thighs, and he was freed from his mad-

x Si melancholicis hæmorrhoides supervenerint varices, vel ut quibusdam placet, aqua intercutem, solvitnr malum.

ness. *Marius* the Roman was so cured, some say, though with great pain. *Skenkins* hath some other instances of women that have been helped by flowing of their moneths, which before were stopped. That the opening of the hæmorrhoids will do as much for men, all physicians joyntly signifie, so they be voluntary, some say, and not by compulsion. All melancholy men are better after a quartane; y *Jo-* bertus saith, scarce any man hath that ague twice: But whether it free him from this malady, 'tis a question; for many physicians ascribe all along agues for especial causes, and a quartane ague amongst the rest. z *Rhasis* cont. lib. 1. tract. 9. When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosie, morphew, or is purged by stools, or by the urine, or that the spleen is enlarged, and those varices appear, the disease is dissolved. *Guianerius*, cap. 5. tract. 15. adds dropsie, jaundise, dysentery, leprosie, as good signs, to these scabs, morphews, and breaking out; and proves it, out of the sixth of *Hippocrates* Aphorismes.

Evil prognosticks on the other part. *In-* veterata melancholia incurabilis, if it be inveterate, it is incurable, a common axiome, aut difficulter curabilis as they say that make the best, hardly cured. This *Galen* witnesseth, l. 3. de loc. affect. cap. 6. b be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated. As *Lucian* said of the gont, she was the queen of the diseases, and inexorable, may we say of melancholy. Yet *Paracelsus* will have all diseases whatsoever curable, and laughs at them which think otherwise, as *T. Erasmus* part. 3. objects to him; although in another place, hereditary diseases he accounts incurable, and by no art to be removed. d *Hildegheim* spicel. 2. de mel. holds it less dangerous if only e imagination be hurt, and not reason, f the gentlest is from blood, worse from choler adust, but the worst of all from melancholy putrified. g *Brue-* esteems hypochondriacal least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. h The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus* consil. 230. pro Abbate *Italo*, i This malady doth commonly accompany them to their grave; Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will return again more violent and sharp than at first, and that upon every small occasion or error: as in *Mercuries* weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was in fimbriis aurum, in the chinks a remnant of gold: there will be some reliques of melancholy left in the purest bodies (if once taint-

vitio corporis totius & cerebri. h Difficilis curatu in viris, multo difficilior in feminis. i Ad interitum plerumq; homines comitatur, licet medici levit plerumq; tamen non tollunt unquam, sed recidit acerbior quam antea minima occasione, aut errore.

ed)

k Pericu-
lum est ne
degeneret
in Epilepsi-
am, Apo-
plexiam,
Convulsio-
nem, cæci-
tatem.
l Montal.
c. 25. Lau-
rentius.
Nic. Pifo.
m Her. de
Saxonia,
Aristotle,
Capiuac-
cius.
n Favent.
Humor fri-
gidus sola
deliricausa,
furores
vero humor
calidus.
o Hurnius
calls mad-
ness sobo-
lem melan-
cholie.
p Alexan-
der l. 1.
c. 18.
* Lib. 1.
part. 2.
c. 11.
q Montalt.
c. 15. Raro
mors aut
nunquam,
nisi sibi
ipsis infe-
rant.
r Lib. de
Infan. Fa-
bio Calico
Interprete.
Nonnulli
violentas
manus sibi
inferunt.
t Lucret.
l. 3.
u Lib. 2.
de Intell.
sepe mori-
tem sibi
consciscunt
ob timorem
& tristi-
tiam, tæ-
dio vite
affecti ob
furorem &
desperatio-
nem. Est
enim infera
etc. Ergo
sic perpetuo
afflictati
vitam ode-
runt, se
precipi-
tant, his
malis cari-
turi aut
interficiunt
se, aut tale
quid com-
mittunt.

ed) not so easily to be rooted out. k Often-
times it degenerates into Epilepsy, Apoplexy,
Convulsions, and blindness: by the authority
of Hippocrates and Galen, l all averr, if once
it possess the ventricles of the brain, Fram-
besarius, and Salust. Salvianus adds, if it get
into the optick nerves, blindness. Mercuria-
lis consil. 20. had a woman to his patient, that
from melancholy became Epileptick and blind:
m If it come from a cold cause or so conti-
nue cold, or increase, Epilepsy, Convulsions
follow, and blindness, or else in the end they
are moped, sottish, and in all their actions,
speeches, gestures, ridiculous. n If it come
from an hot cause, they are more furious, and
boisterous, and in conclusion mad. Calesten-
tem melancholiam sapius sequitur mania. o If
it heat and increase, that is the common event,
p per circuitus, aut semper insanit, he is mad
by fits, or altogether. For as * Sennertus
contends out of Crato, there is seminarius ig-
nis in this humour, the very seeds of fire. If
it come from melancholy natural adust, and
in excess, they are often dæmoniackal, Mon-
tanus.

q Seldom this malady procures death, ex-
cept (which is the greatest, most grievous ca-
lamity, and the misery of all miseries) they
make away themselves, which is a frequent
thing, and familiar amongst them. 'Tis r Hip-
pocrates observation, Galens sentence, *Etsi*
mortem timent, tamen plerumque sibi ipsis mor-
tem consciscunt, l. 3. de locis affect. cap. 7.
The doom of all physicians. 'Tis t Rabbi
Moses Aphorism, the prognosticon of Avi-
cenna, Rhafis, Aetius, Gordonius, Valescius,
Altomarus, Salust. Salvianus, Capiuaccius,
Mercatus, Hercules de Saxonia, Pifo, Bruel,
Fuchsius, all, &c.

u *Et sepe usque adeo mortis formidine vita*
Percipit infelix odium lucis que videnda,
Ut sibi consciscat mœrenti pectore lethum.
And so far forth deaths terrour doth affright.
He makes away himself, and hates the light:
To make an end of fear and grief of heart,
He voluntary dies to ease his smart.

In such sort doth the torture and extremity
of his misery torment him, that he can take
no pleasure in his life, but is in a manner in-
forced to offer violence unto himself, to be
freed from his present insufferable pains. So
some (saith u Fracastorius) in fury, but most
in despair, sorrow, fear, and out of the an-
guish and vexation of their souls, offer vio-
lence to themselves: for their life is unhappy
and miserable. They can take no rest in the
night, nor sleep, or if they do slumber, fearful
dreams astonish them. In the day time they
are affrighted still by some terrible object,
and torn in pieces with suspicion, fear, sor-
row, discontents, cares, shame, anguish, &c.
as so many wild horses, that they cannot be
quiet an hour, a minute of time, but even
against their wills they are intent, and still
thinking of it, they cannot forget it, it grinds
their souls day and night, they are perpetu-
ally tormented, a burden to themselves, as Job

was, they can neither eat, drink or sleep: 131
Psal. 107. 18. Their soul abhorreth all meat,
*and they are brought to deaths door, * being*
bound in misery and iron: they y curse their
stars with Job, z and day of their birth, and
wish for death: for as Pineda and most in-
terpreters hold, Job was even melancholy to
*despair, and almost * madness it self; they*
murmur many times against the world, friends,
allies, all mankind, even against God himself
in the bitterness of their passion, a vivere no-
lunt, mori nesciunt, live they will not; die
they cannot. And in the midst of these squa-
lid, ugly, and such irksome dayes they seek
at last, finding no comfort, b no remedy in
this wretched life, to be eased of all by death.
Omnia appetunt bonum, All creatures seek the
best, and for their good as they hope, sub
specie in shew at least, vel quia mori pulchrum
putant (saith c Hippocrates) vel quia putant
inde se majoribus malis liberari, to be freed
as they wish. Though many times as Esops
fishes, they leap from the frying-pan into the
fire it self, yet they hope to be eased by his
means; and therefore (saith Felix d Platerus)
after many tedious dayes at last, either by
drowning, hanging, or some such fearful end,
they precipitate, or make away themselves:
many lamentable examples are daily seen
amongst us: alius ante fores se laqueo suspen-
dit, (as Seneca notes) alius se precipitavit à
tecto, ne dominum stomachantem audiret, alius
ne reduceretur à fuga ferrum redegit in visce-
ra, so many causes there are — His amor
exitio est, furor his — love, grief, anger,
madness; and shame, &c. 'Tis a common ca-
lamity, e a fatal end to this disease, they are
condemned to a violent death, by a Jury of
Physicians, furiously disposed, carried head-
long by their tyrannizing wills, inforced by
miseries, and there remains no more to such
persons, if that heavenly Physician, by his
assisting grace and mercy alone do not pre-
vent, (for no humane perswasion, or art can
help) but to be their own butchers, and exe-
cute themselves. Socrates his cicuta, Lucre-
tia's dagger, Timons halter are yet to be had;
Cato's knife, and Nero's sword are left be-
hind them, as so many fatal engines, bequeath-
ed to posterity, and will be used to the worlds
end, by such distressed souls: so intolerable,
unsufferable, grievous and violent is their pain,
f so unspeakable, and continue. One day
of grief is an hundred years, as Cardan ob-
serves: 'Tis carnificina hominum, angor ani-
mi, as well saith Aretem, a plague of the soul,
the cramp and convulsion of the soul, an Epi-
tome of hell; and if there be an hell upon
earth, it is to be found in a melancholy mans
heart.

For that deep torture may be call'd an hell,
When more is felt, than one hath power to tell.

Yea, that which scoffing Lucian said of the
Gout in jest, I may truly affirm of melancholy
in earnest.

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* Regina
morborum
cui famu-
lantur om-
nes & obe-
diunt. Car-
dan.

O triste nomen ! O diis odibile
* Melancholia lacrymosa, Coccyi filia,
Tu Tartari specubus opacis edita
Erinnys, utero quam Megara suo tulit,
Et ab uberibus aluit, cuique parvula
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te demones
Produxere in lucem, exitio mortalium.
Non Jupiter ferit tale telum fulminis,
Non ulla sic procella saevit aquoris,
Non impetuosus tanta vis est turbinis.
An asperos sustineo morsus Cerberi ?
Num virus Echidnae membra mea depascitur ?
Aut tunica sanie tincta Nessi sanguinis ?
Illacrymabile & immedicabile malum hoc.

Et paulo post.

O sad and odious name ! a name so fell
Is this of melancholy, brat of hell.
There born in hellish darkness doth it dwell,
The Furies brought it up, Megera's teat,
Alecto gave it bitter milk to eat.
And all conspir'd a bane to mortal men,
To bring this devil out of that black den.
Jupiter's thunderbolt, not storm at sea,
Nor whirl-wind doth our hearts so much dis-
may.

What ? am I bit by that fierce Cerberus ?

Or stung by † serpent so pestiferous ?

Or put on shirt that's dipt in Nessus blood ?

My pain's past cure ; Physick can do no good.

No torture of body like unto it, *Siculi non in-
venere tyranni Majus tormentum*, no strap-
pado's, hot irons, Phalaris bulls,

* *Nec ira deum tantum, nec tela, nec hostis,
Quantum sola nocet animis illapsa,
Joves wrath, nor devils can*

Do so much harm to th' Soul of man.

All fears, griefs, suspicions, discontents, imbo-
nities, intluavities are swallowed up, and
drowned in this Euripus, this Irish sea, this
Ocean of misery, as so many small brooks ;
'tis coagulum omnium arumnarum : which

* *Amnianus* applied to his distressed *Palladius*.
I say of our Melancholy man, he is the cream
of humane adversity, the quintessence, and
upshot ; all other diseases whatsoever, are but
flea-bitings to melancholy in extent : 'Tis the
pith of them all,

† *Hospitium est calamitatis ; quid verbis o-
pus est ?*

*Quamcunque malam rem quaris, illic repe-
ries :*

What need more words : 'tis calamities Inn,

Where seek for any mischief, 'tis within ;

and a melancholy man is that true *Prometheus*,
which is bound to *Caucasus* ; the true *Titius*,
whose bowels are still by a vulture devoured
(as Poets feign) for so doth ^k *Lilius Geraldus*
interpret it, of anxieties, and those griping
cares, and so ought it to be understood. In
all other maladies, we seek for help, if a leg
or an arm ake, through any distemperature or
wound, or that we have an ordinary disease,
above all things whatsoever we desire help
and health, a present recovery, if by any

means possible it may be procured : we will
freely part with all our other fortunes, sub-
stance, endure any misery, drink bitter potions,
swallow those distastful pills, suffer our joynts
to be seared, to be cut off, any thing for fu-
ture health ; so sweet, so dear, so precious
above all other things in this world is life :
'tis that we chiefly desire, long and happy days,
* *multos da Jupiter annos*, increase of years all * *Persius* :
men wish ; but to a melancholy man, nothing
so tedious, nothing so odious ; that which they
so carefully seek to preserve he abhors, he
alone ; so intolerable are his pains ; some
make a question, *graviores morbi corporis an
animi*, whether the diseases of the body or
mind be more grievous, but there is no com-
parison, no doubt to be made of it, *multo enim
savior longeq ; est atrocior animi, quam corpo-
ris cruciatus* (*Lem. l. i. c. 12.*) the diseases
of the mind are far more grievous. — *Totum
hic pro vulnere corpus*, body and soul is mis-
affected here, but the soul especially. So
Cardan testifies *de rerum var. lib. 8. 40.*
^m *Maximus Tyrius* a *Platonist*, and *Plutarch* ^m *Tom. 2.*
have made just volumes to prove it. ⁿ *Dies* ^{Libello, an}
adimit egritudinem hominibus, in other di- ^{graviores}
seases there is some hope likely, but these ^{passiones,}
unhappy men are born to misery, past all ^{etc.}
hope of recovery, incurably sick, the longer
they live the worse they are, and death alone
must ease them.

Another doubt is made by some Philoso-
phers, whether it be lawful for a man in such
extremity of pain and grief, to make away
himself : and how those men that so do, are
to be censured. The *Platonists* approve of it,
that it is lawful in such cases, and upon a ne-
cessity ; *Plotinus l. de beatitud. c. 7.* and *So-
crates* himself defends it, in *Plato's Phaedon*,
if any man labour of an incurable disease,
he may dispatch himself, if it be to his good.
Epicurus and his followers, The *Cynicks* and
Stoicks in general affirm it, *Epictetus* and

* *Seneca* amongst the rest, *quamcunque veram* ^o *Patet ex*
esse viam ad libertatem, any way is allowa- ^{itus ; si}
ble, that leads to liberty, * *let us give God* ^{pugnare}
thanks, that no man is compelled to live against ^{non vultis,}
his will : † quid ad hominem claustra, carcer, ^{licet fu-}
custodia ? liberum ostium habet, death is al- ^{gere : quis}
ways ready and at hand. *Vides illum prae-* ^{vos tenet}
pitum locum, illud flumen, Dost thou see that ^{invitos ?}
steep place, that river, that pit, that tree, ^{De provid.}
there's liberty at hand, *effugia servitutis &* ^{cap. 8.}
doloris sunt, as that *Laconian* lad cast himself ^{* *Agamus*}
headlong (*non serviam aiebat puer*) to be ^{Deo gra-}
freed of his misery : Every vein in thy body, ^{tias, quod}
if these be *nimis operosi exitus*, will set thee ^{nemo invi-}
free, *quid tua refert sinem facias an acci-* ^{tus in vita}
pias ? there's no necessity for a man to live in ^{teneri po-}
misery. *Malum est necessitati vivere ; sed in* ^{test.}
necessitate vivere, necessitas nulla est. ^{† *Epist. 26.*}
Ignarus qui sine causa moritur, & stultus qui ^{*Seneca &*}
cum dolore vivit. ^{*de sacra. 2.*}
Idem epi. 58. Wherefore ^{*cap. 15. &*}
hath our Mother the earth brought out poi- ^{*Epist. 70.*}
sons, saith * *Pliny*, in so great a quantity, ^{*& 12.*}
but that men in distress might make away
themselves ? which Kings of old had
ever

† *Eheu quis
intus Scor-
pio, &c.*
Seneca
Aët. 4.
Herc. OEt.

* *Silius*
Italicus.

* *Lib. 29.*
i Hic omnis
imbonitas
& insuavi-
tas consi-
stet, ut Ter-
tulliani
verbis
utar, orat.
ad martyr.
*† *Plautus.**

k *Vit. Her-*
culis.

* *Lib. 2.*
cap. 83.
Terra mater
nostri mi-
serta.

* As amongst Turks and others.

q Bohemus de moribus gent.

† Alian. lib. 4. caps

1. omnes

70. annum egressos interficiunt.

r Lib. 2. Præsertim

quum tormentum ei

vita sit, bona spe

fretus, acerba vita

velut à carcere se

eximat, vel

ab aliis eximi sua

voluntate patitur.

¶ Nam quis amperam

exsicans faciem ex-

orberet (Seneca epist.

58.) quis in paenis

& risum viveret?

Stulti est manere in

in vita cum sit mi-

ser.

t Expedi-

ad Sinas l. 1. c. 9.

Vel bonorum despe-

ratione, vel malorum

perpeffione fracti &

fatigati, vel manus

violentas sibi infe-

runt, vel ut inimicis

suis egre faciant,

&c. u So did

Anthony, Galba, Vi-

tellius, Otho, Aristot-

le himself, &c. Ajax in

despair; Cleopatra

to save her honour.

x Iuvetius deligitur

din vivere quam in

timore tor

y Cur-

ever in a readines, *ad incerta fortuna venenum sub custode promptum*, Livy writes, and Executioners alwayes at hand. *Pseusippus* being sick was met by *Diogenes*, and carried on his slaves shoulders, he made his moan to the Philosopher; but I pittie thee not quoth *Diogenes*, *qui cum talis vivere sustines*, thou maist be freed when thou wilt, meaning by death.

* Epist. 24. * Seneca therefore commends *Cato*, *Dido*, and 71. 82. *Lucretia*, for their generous courage in so doing, and others that voluntarily die, to avoid a greater mischief, to free themselves from misery, to save their honour, or vindicate their good name, as *Cleopatra* did, as *Sophonisba*, *Syphax* wife did, *Hannibal* did, as *Junius Brutus*, as *Vibius Virius*, and those *Campanian* Senatours in *Livy* (*Dec. 3. lib. 6.*) to escape the Roman tyranny, that poisoned themselves.

Themistocles drank Bulls blood, rather than he would fight against his Countrey, and *Demosthenes* chose rather to drink poyson, *Publius Crassi filius*, *Censorius* and *Plancus*, those heroical Romans to make away themselves, than to fall into their enemies hands. How many myriads besides in all ages might I remember, *qui sibi lethum Infantes peperere manu*, &c.

p Mac. 14. P *Rhasis* in the *Macchabees* is magnified for it, 42. *Sampsons* death approved. So did *Saul* and *Jonas* sin, and many worthy men and women, quorum memoria celebratur in Ecclesia, saith

* Vindictio Apoc. lib. * *Leminchus*, for killing themselves to save their Chastity and honour, when Rome was taken, as *Austin* instances, l. 1. de Civit. Dei, cap. 16. Ferom vindicateih the same in *Ionam*, & *Ambrose* l. 3. de virginitate commendeth *Pelagia* for so doing. *Eusebius*, lib. 8. cap. 15. admires a Roman Matron for the same fact to save her self from the lust of *Maxentius* the Tyrant. *Adelhelmus*, Abbot of *Malmesbury* calls them *Beatas virgines quæ sic*, &c. *Titus Pomponius Atticus*, that wise, discreet, renowned Roman Senator, Tully's dear friend, when he had been long sick, as he supposed of an incurable disease, *vitamque produceret ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine, to dispatch himself, to be rid of his pain; and when as *Agrippa*, and the rest of his weeping friends earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, with a settled resolution he desired again they would approve of his goodintent, and not seek to dehort him from it: And so constantly died, *precesque eorum taciturnâ sua obstinatione depressit*. Even so did *Chorellius Rufus* another grave Senator, by the relation of *Plinius Secundus*, epist. lib. 1. epist. 12. famish himself to death; *pedibus correptus cum incredibiles cruciatus & indignissima tormenta pateretur, à cibis omnino abstinuit*; neither he nor *Hispilla* his wife could divert him, but *destinatus mori obstinate magis*, &c. die he would, and die he did. So did *Lycurgus*, *Aristotle*, *Zeno*, *Chrysippus*, *Empedocles*, with myriads, &c. In warrs for a man to run rashly upon imminent danger, and present death, is accounted valour and magnani-

mity, * to be the cause of his own, and many a thousands ruine besides, to commit wilful murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The *Massagata* in former times, † *Barbiccians*, and I know not what Nations besides, did stifle their old men, after seventy years, to free them from those grievances incident to that age. So did the inhabitants of the Island of *Choa*, because their aire was pure and good, and the people generally long lived, *antevertabant fatum suum, priusquam manci forent, aut imbecillitas accederet, papavere vel cicuta*, with Poppy or Hemlock they prevented death. S. *Thomas Moore* in his *Utopia* commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others, (* especially if to live be a torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others. ¶ And 'tis the same tenent which *Laertius* relates of *Zeno*, of old, *Iustè sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione aut morbis agre curandis*, and which *Plato* 9. de legibus approves, if old age, poverty, ignominy, &c. oppress, and which *Fabius* expresseth in effect (*Præfat. 7. Institut.*) *Nemo nisi suâ culpâ diu dolet*. It is an ordinary thing in *China* (saith *Mat. Riccius* the Jesuit) * if they be in despair of better fortunes, or tyred and tortured with misery, to bereave themselves of life, and many times to spite their enemies the more, to hang at their door. *Tacitus* the Historian, *Plutarch* the Philosopher, much approve a voluntary departure, and *Aust. de civ. Dei* l. 1. c. 29. defends a violent death, so that it be undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus*; quid autem interest, quo mortis genere vita ista finiatur, quando ille cui finitur, iterum mori non cogitur? &c. no man so voluntarily dies, but *volens nolens*, he must die at last, and our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, " rather suffer one, than fear all. Death is better than a bitter life, Ec. 30. 17. * And a harder choice to live in fear, than by once dying to be freed from all. *Theombrotus* *Ambrociotes* perswaded I know not how many hundreds of his auditors, by a luculent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves. And having read *Platos* divine tract de anima, for examples sake led the way first. That neat Epigram of *Calimachus* will tell you as much,

Jamque vale Soli cum diceret Ambrociotes,

In Stygios festur desiluisse lacus,

Morte nihil dignum passus: sed forte Platonis Divini eximium de nece legit opus.

y *Calenus* and his Indians, hated of old to

morborem semel moriendo, nullum deinceps formidare. y *Cur-* tius l. 16.

134

z Laqueus
precipit,
cont. 1. l. 5.
quidam
nausfragio
facto,
amissis tri-
bus liberis,
& uxore,
suspendit
se; precipi-
dit illi
quidam ex
pretereun-
tibus la-
queum; A
liberato
reus fit ma-
lestici.
Seneca.
* See Lip-
sius Mannu-
duc. ad
Stoicam
philosophi-
am lib. 3.
dissert. 22.
D. Kings
14. Lect.
on Jonas.
D. Abbots
6. Lect.
on the
same Pro-
phet.
a Plantus.
* Martial.

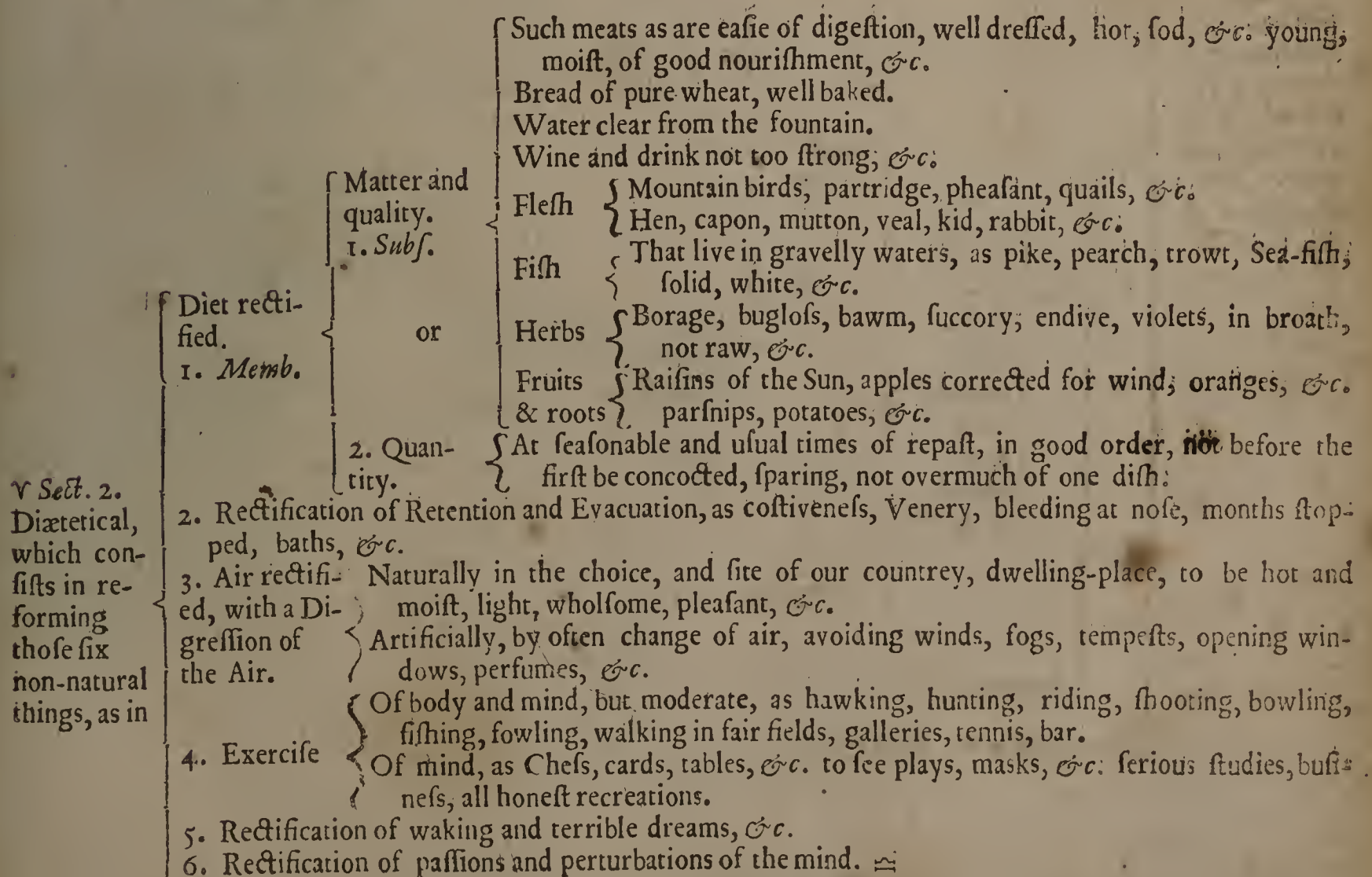
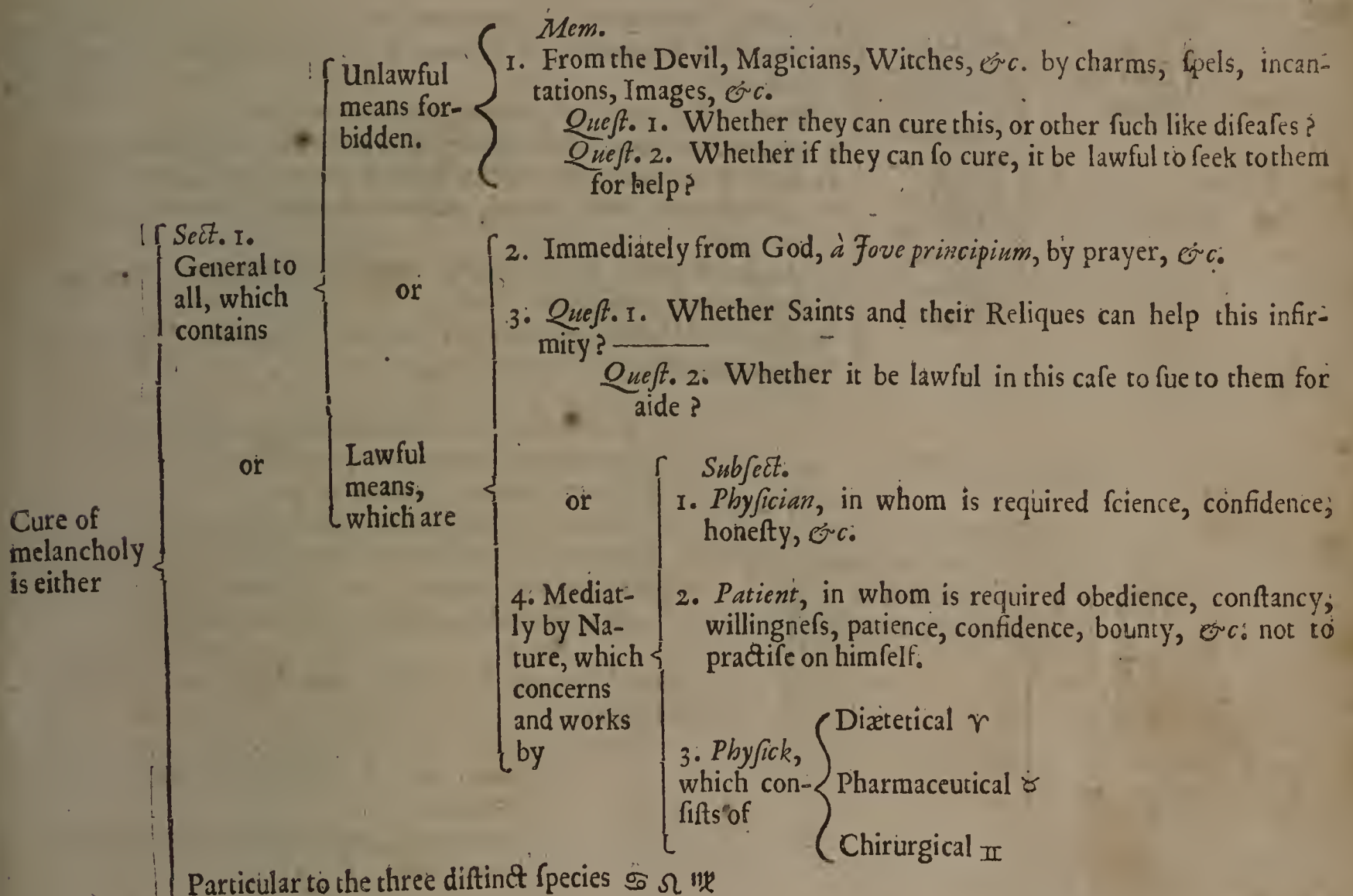
die a natural death: the *Circumcellians* and *Donatists*, loathing life, compelled others to make them away, with many such: z but these are false and Pagan positions, prophane Stoical Paradoxes, wicked examples, it boots not what Heathen Philosophers determine in this kind, they are impious, abominable, and upon a wrong ground. *No evil is to be done that good may come of it; reclamation Christus, reclamation Scriptura, God, and all good men are * against it: He that stabs another can kill his body; but he that stabs himself, kills his own soul.* ^a *Malè meretur, qui dat mendico, quod edat; nam & illud quod dat, perit; & illi producit vitam ad miseriam:* he that gives a beggar an almes (as that Comical Poet said) doth ill, because he doth but prolong his miseries. But *Lactantius* l. 6. c. 7. *de vero cultu* calls it a detestable opinion, and fully confutes it, lib. 3. *de sap. cap.* 18. and *S. Austin.* ep. 52. *ad Macedonium, cap.* 61. *ad Dulcitium Tribunum:* so doth *Hierom* to *Marcella* of *Blesilla's* death, *Non recipio tales animas &c.* he calls such men *martyres stultæ Philosophiæ:* so doth *Cyprian* *de duplici martyrio; Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos:* 'tis meer madness so to do, * *furor est ne moriari mori.* To this effect writes *Arist.* 3. *Ethic.* *Lipsius* *Manuduc. ad Stoicam Philosophiam* lib. 3. *dissertat.* 23. but it needs no confutation. This only let me add, that in some cases, those ^b hard

b As to be buried out of Christian burial with a stake. *Idem Plato* 9. *de legibus, vult separatim sepeliri, qui sibi ipsis mortem consciscunt, &c.* lose their goods, &c.

cenfures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity, they know not what they do, deprived of reason, judgement, all, ^c as a ship that is void of a Pilot, must needs impinge upon the next rock or sands, and suffer shipwrack. ^d *P. Forestus* hath a story of two melancholy brethren, that made away themselves, and for so foul a fact, were accordingly censured, to be infamously buried, as in such cases they use: ^e *Seneca* to terrifie others, as it did the *Milesian* Virgins of old; but upon farther examination of their misery and madness, the censure was ^e revoked, and they were solemnly interred, as *Saul* was by *David*, 2 *Sam.* 2. 4. and *Seneca* well adviseth, *Irafcere interfectori, sed miserere interfecti;* be justly offended with him as he was a murderer, but pity him now as a dead man. Thus of their goods and bodies, we can dispose; but what shall become of their Souls, God alone can tell; his mercy may come *inter pontem & fontem, inter gladium & jugulum,* betwixt the bridge and the brook, the knife and the throat. *Quod cuiquam contigit, cuius potest:* Who knows how he may be tempted? It is his case, it may be thine: † *Quæ sua fors hodie est, cras fore vestra potest.* We ought not to be so rash and rigorous in our censures, as some are; charity will judge and hope the best; God be merciful unto us all.

^c Navis
desoluta
nauciero,
in terribi-
lem ali-
quem scopu-
lum impin-
git.
^d Obser-
vat.
^e Seneca
tract. 1.
l. 8. c. 4.
Lex, Ho-
micida in
se inspul-
atur, con-
tradicitur;
Eo quod
asserre sibi
manus co-
actus sit
malis; sum-
mam infæ-
licitatem
suam in hoc
removit,
quod exi-
stimabat
licere mi-
sero mori.
† Bucha-
nan. Eleg.
lib.

The SYNOPSIS of the SECOND PARTITION.



Synopsis of the second Partition.

Memb. 6.
Passions &
perturbati-
ons of the
mind recti-
fied

From him-
self

or

from his
friends

Subsect.

1. By using all good means of help, confessing to a friend, &c.
Avoiding all occasions of his infirmity.
Not giving way to passions, but resisting to his utmost.
2. By fair and foul means, counsel, comfort, good perswasion, witty devices, fictions, and if it be possible to, satisfie his mind.
3. Musick of all sorts aptly applied.
4. Mirth, and merry company.

Sect. 3.

A consolatory digression, containing remedies to all discontents and passions of the mind.

Memb. ...

1. General discontents and grievances satisfied.
2. Particular discontents, as deformity of body, sickness, baseness of birth, &c.
3. Poverty and want, such calamities and adversities.
4. Against servitude, loss of liberty, imprisonment, banishment, &c.
5. Against vain fears, sorrows for death of friends, or otherwise.
6. Against envy, livor, hatred, malice, emulation, ambition, and self-love, &c.
7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffs, &c.
8. Against all other grievous and ordinary symptoms of this disease of melancholy.

General to all

Alterative

Simples altering melancholy, with a digression of Exotick Simples
2. *Subs.*

Herbs.
3. *Subs.*

To the heart ; borage, buglosse, Scorzonera, &c.
To the head ; balm, hops, nenuphar, &c.
Liver ; Eupatory, artemisia, &c.
Stomach ; wormwood, centory, peniroyal.
Spleen ; Ceterach, ash, Tamerisk.
To purifie the blood ; endive, succory, &c.
Against wind ; origan, fennel, anniseed, &c.

4. Pretious stones ; as smaragdes, chelidonies, &c. Minerals, as gold, &c.

Sect. 4.
Pharmaceutice, or Physick which cureth with medicines, with a digression of this kind of Physick, is either

Memb. 1.
Subsect. 1.

or

or

Compounds altering melancholy, with a digression of Compounds.
1. *Subs.*

Inwardly taken

or

Outwardly used, as

Liquid

fluide

or

consisting.

or

Wines ; as of Hellebor, Buglosse, Tamerisk, &c.
Syrups of borage, buglosse, hops, Epithyme, endive, succory, &c.

Conserves of violets, maidenhair, borage, buglosse, roses, &c.
Confections ; Treacle, Mithridate, Eclegmes or Linctures.

hot

or

cold

Diambra, dianthos.
Diamargaritum calidum.
Diamoschu dulce.
Electuarium de gemmis.
Latificans Galeni & Rhasis.
Diamargaritum frigidum.
Diarrhodon Abbatis.
Diacorolli, diacodiū, with their tablets.
Condites of all sorts, &c.

Oyls of Camomile, Violets, Roses, &c.
Oyntments, alabastrium, populeum, &c.
Liniments, plaisters, cerotes, cataplasms, frontals, fomentations, Epithemes, sacks, bags, odoraments, posies, &c.

Purging

Particular to the three distinct Species, α β γ.

Medicines

Synopsis of the second Partition.

Medicines purging melancholy, are either <i>Memb. 2.</i>	Simples purging melancholy.	1. <i>Subf.</i>	{	Asarabacca, Lawrell, White Hellebor, Scylla, or Sea-onyon, Antimony; Tobacco.												
					Upward, as Vomits,											
	Or Downward.	{	More gentle ; as Sena, Epithyme, Polypody, Myrobalanes, Fumitory, &c.													
				2. <i>Subf.</i>	Stronger ; Aloes, lapis Armenus, lapis lazuli, black hellebor.											
	or	{	Superiour parts, or	{	Mouth	{	Liquid, as Potions, Julips, Syrups, wine of Hellebor, bugloss, &c.									
								or	{	Solid, as lapis Armenus, and lazuli, pills of Indy, pills of Fumitory, &c.						
											or	{	Electuaries, Diasena, confection of Hamech, Hierologadium, &c.			
														or	{	Not swallowed, as gargarisms, masticatories, &c.
	3 <i>Subf.</i> Compounds purging melancholy.	{	or	{	Nostrils; sneezing powders, odoraments, perfumes, &c.	{	Inferiour parts, as Clysters strong and weak, and suppositories of Castilian soap, honey boyled, &c.									
II Chyrurgical physick, which consists of <i>Memb. 3.</i>	{	Phlebotomy, to all parts almost, and all the distinct Species:														
			{	With Knife, Horsleeches.												
					{	Cupping-glasses.										
							{	Cauteries, and searing with hot Irons, boaring.								
									{	Dropax and Synapismus.						
{	Issues to several parts; and upon several occasions.															

Sect. 5. Cure of head-melancholy. <i>Memb. 1.</i>	1. <i>Subsect.</i>	Moderate diet, meat of good juice, moistning, easie of digestion.			
		Good Air.			
		Sleep more than ordinary.			
		Excrements daily to be voided by Art or Nature.			
		Exercise of body and mind not too violent, or too remiss, passions of the mind, and perturbations to be avoided.			
	2.	Blood-letting if there be need, or that the blood be corrupt, in the arm, forehead, &c. or with Cupping-glasses.			
	3. Preparatives and purgers.	{ Preparatives ; as Syrup of borage, bugloss, Epithyme, hops, with their distilled waters, &c.			
		{ Purgers ; as Montanus and Matthiolus Helleborismus, Quercetanus Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, <i>Rulandi aqua mirabilis</i> : which are used, if gentler medicines will not take place ; with Arnoldus <i>vinum buglossatum</i> , Sena, cassia, myrobalanes, <i>aurum potabile</i> , or before Hamech, Pil. Indæ, Hiera: Pil. de lap. Armeno, lazuli.			
	4. Averters.	{ Cardans nettles, frictions, clysters, suppositories, sneezings, masticatories, nals, cupping-glasses.			
		{ To open the Hæmorrhoids with horsleeches; to apply horsleeches to the forehead without scarification, to the shoulders, thighs.			
		{ Issues, boaring, cauteries, hot irons in the suture of the crown:			
	5: Cordials, resolvers, hinderers.	{ A cup of wine or strong drink.			
		{ Bezbars stone, amber, spice.			
		{ Conserves of Borage, Bugloss, Roses, Fumitory.			
		{ Confection of Alchermes.			
		{ <i>Electuarium latificans Galeni & Rhasis, &c.</i>			
		{ <i>Diamargaritum frig. Diaboraginum, &c.</i>			

Synopsis of the second Partition.

		<p>Odoraments of Roses, Violets.</p> <p>Irrigations of the head, with the decoctions of nymphaea, lettuce, mallows, &c.</p> <p>Epithemes, ointments, bags to the heart.</p> <p>Fomentations of oyl for the Belly.</p> <p>Baths of sweet water, in which were sod mallows, violets, roses, Water-lillies, Borage flowers, rams heads, &c.</p>	
6. Correctors of accidents, as,	To procure sleep, and are	Inwardly taken,	<p>Simples, { Poppy, Nymphaea, Lettice, Roses, Purflane, Henbane, Mandrake, night-shade, opium, &c.</p> <p>or</p> <p>Compounds { Liquid, as Syrups of Poppy, Verbascum, Violets, Roses.</p> <p>Solid, as <i>requies Nicholai</i>, <i>Philonium Romanum</i>, <i>Laudanum Paracelsi</i>.</p>
		or	
		Outwardly used, as,	<p>Oyls of Nymphaea, Poppy, Violets, Roses, Mandrake, Nutmegs.</p> <p>Odoraments of Vinegar, rose-water, opium.</p> <p>Frontals of rose-cake, rose-vinegar, nutmeg.</p> <p>Oyniments, alabastrum, unguentum populeum, simple or mixt with opium.</p> <p>Irrigations of the head, feet, sponges, Musick, murmur and noise of waters.</p> <p>Frictions of the head, and outward parts, facculi of Henbane, wormwood at his pillow, &c.</p>
			<p>Against terrible dreams; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion, use bawm, harts-tongue, &c.</p> <p>Against ruddiness and blushing, inward and outward remedies.</p>

2. Memb. Cure of melancholy over the body. { Diet, preparatives, purges, averters, cordials, correctors, as before.

{ Phlebotomy, in this kind more necessary, and more frequent.

{ To correct and cleanse the blood with Fumitory, Sene, Succory, Dandelion, Endive, &c.

Subsect. 1.

Phlebotomy if need require.

Diet, preparatives, averters, cordials, purgers, as before, saving that they must not be so vehement.

Use of penny-royal, wormwood, centaury sod, which alone hath cured many.

To provoke urine with anniseed, daucus, asarum, &c. and stools' if need be by clysters and suppositories.

To respect the spleen, stomach, liver, hypochondries.

To use Treacle now and then in winter.

To vomit after meals sometimes, if it be inveterate.

Cure of Hypochondriacal, or windy melancholy, 3. Memb.

To expel wind,	Inwardly taken,	Simples,	Roots,	{ Galanga, gentian, Enula, Angelica, calamus Aromaticus, zedoary, china, condite ginger, &c.
			Herbs,	{ Pennyroyal, rue, calamint, bay-leaves, and berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cummin, broom, orange pills.
			Spices,	{ Saffron, cinnamon, mace, nutmeg, pepper, musk, zedoary with wine, &c.
			Seeds,	{ Aniseed, fennel-seed, ammi, cari, cummin, nettle, bayes, parsley, grana paradisi.
	or	Compounds, as	<p>Dianisum, Diagalanga, Diaciminum, dicalamint, Electuarium de baccis Lauri, Benedicta laxativa, &c. pulvis Carminativus, & pulvis descript. Antidotario Florentino, aromaticum rosatum, Mithridate.</p>	
			<p>Outwardly used, as Cupping-glasses to the Hypochondries without scarification, oyl of camomile, rue, anniseed, their decoctions, &c.</p>	



THE SECOND
PARTITION.
The CURE of
MELANCHOLY.

SECTION.
THE FIRST } MEMBER.
SUBSECTION.

Unlawful Cures rejected.



In veterate Melancholy, howsoever it may seem to be a continue, inexorable disease, hard to be cured, accompanying them to their graves most part, as ^a Montanus observes, yet many times it

may be helped, even that which is most violent, or at least, according to the same ^b Author, it may be mitigated and much eased. *Nil desperandum.* It may be hard to cure, but not impossible for him that is most grievously affected; if he be but willing to be helped.

Upon this good hope I will proceed, using the same method in the Cure, which I have formerly used in the rehearsing of the causes; first General, then Particular; and those according to their several species. Of these

cures some be *Lawful*, some again *Unlawful*, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical means, which are commonly practised by the Devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charms, Characters, Images, Amulets, Ligatures, Philtres, Incantations, &c. this disease and the like may be cured? and if they may, whether it be lawful to make use of them; those magnetical cures, or for our good to seek after such means in any case? The first, Whether they can do any such cures, is questioned amongst many Writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Maleficor. Heurnius, l. 3. pract. med. cap. 28. Calius lib. 16. c. 16. Delrio Tom. 3. Wierus lib. 2. de prestig. dam. Libanius, Lavater de spect. part. 2. cap. 7.*

Holbrenner

^a Confil. 235. pro Abbate Italo.
^b Confil. 23 aut curabitur, aut certe minus afficietur, si voler.

Holbrenner the Lutheran in Pistorium, Polydor Virg. l. 1. de prodig. Tandlerus, Lemnius, (Hippocrates, and Avicenna amongst the rest) deny that spirits or devils have any power over us, and refer all with Pomponatius of Padua to natural causes and humours. Of the other opinion are Bodinus Demonamantia, lib. 3. cap. 2. Arnoldus, Marcellus Empiricus, J. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2. de occult. Philos. cap. 36. 69. 71. 72. & l. 3. c. 23. & 10. Marcilius Ficinus de vit. coelit. compar. cap. 13. 15. 18. 21. &c. Galeottus de promiscua doct. cap. 24. Jovianus Pontanus Tom. 2. Plin. lib. 28. c. 2. Strabo, lib. 15. Geog. Leo Suavius: Goclenius de ung. armar. Oswoldus Crollius, Ernestus Burgravius. Dr. Flud, &c. Cardan de subt. brings many proofs out of Ars Notoria, and Solomons decayed works, old Hermes, Artesius, Costaben Luca, Picatrix, &c. that such cures may be done. They can make fire it shall not burn, fetch back thieves or stolen goods, shew their absent faces in a glass, make Serpents lye still, stanch blood, salve gouts, epilepsies, biting of mad dogs, toothache, melancholy, & omnia mundi mala, make men immortal, young again as the Spanish Marquess is said to have done by one of his slaves, and some, which jugglers in China maintain still (as Tragaltius writes) that they can do by thier extraordinary skill in physick, and some of our modern Chymists by their strange limbeckes, by their spels, Philosophers stones and charms. Many doubt, faith Nicholas Taurellus, whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirms to our astonishment, that Magicians can work such feats, and that the devil without impediment can penetrate through all the parts of our bodies and cure such maladies, by means to us unknown. Daneus in his tract de Sortiariis subscribes to this of Taurellus; Erastus de lamiis, maintaineth as much, and so do most Divines, that out of their excellent knowledge and long experience they can commit ^d agentes cum patientibus, colligere semina rerum, eaq; materiae applicare, as Austin infers de Civ. Dei & de Trinit. lib. 3. cap. 7. & 8. they can work stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and mind, Servatores in latine, and they have commonly St. Catherines wheel printed in the roof of their mouth, or in some other part about them, resistunt incantatorum prestigiis, (* Boissardus writes) morbos à sagis motos propulsant, &c. that to doubt of it any longer, or not to believe, were to run into that other Sceptical extreme of incredulity, faith Taurellus. Leo Suavius in his comment upon Paracelsus seemes to make it an art, which ought to be approved: Pistorius and others stily maintain the use of charmes,

words, characters, &c. Ars vera est, sed pauci artifices reperiuntur; The art is true, but there be but a few that have skill in it. Marcellus Donatus lib. 2. de hist. mir. cap. 1. proves out of Iosephus eight books of antiquities, that Solomon so cured all the diseases of the mind by spels, charmes, and drove away devils, and that Eleazar did as much before Vespasian. Languis in his med. epist. holds Iupiter Menecrates, that did so many stupend cures in his times, to have used this art, and that he was no other than a Magician. Many famous cures are daily done in this kind, the Devil is an expert Physician, as Godelman calls him, lib. 1. c. 18. and God permits oftentimes these Witches, and Magicians to produce such effects, as Lavater cap. 3. lib. 8. part. 3. cap. 1. Polyd. Virg. lib. 1. de prodigiis, Delrio and others admit. Such cures may be done, and as Paracels. Tom. 4. de morb. ament. stily maintains, & they cannot otherwise be cured but by spells, seals, and spiritual physick. Arnoldus lib. de sigillis, sets down the making of them, so doth Rulandus and many others.

Hoc posito, they can effect such cures, the main question is, whether it be lawful in a desperate case, to crave their help, or ask a Wicards advice. 'Tis a common practice of some men to go first to a Witch, and then to a Physician, if one cannot the other shall, Flectere si nequeant superos Acheronta movebunt. It matters not, faith Paracelsus, whether it be God or the Devil, Angels or unclean spirits cure him, so that he be eased. If a man fall into a ditch, as he prosecutes it, what matter is it whether a friend or an enemy help him out? and if he be troubled with such a malady, what care I whether the devil himself, or any of his ministers by Gods permission redeem me? He calls a Magician Gods Minister and his Vicar, applying that of vos estis dii prophanely to them, for which he is lashed by T. Erastus part. 1. fol. 45. And elsewhere he encourageth his patients to have a good faith, a strong imagination, and they shall find the effects; let Divines say to the contrary what they will. He proves and contends that many diseases cannot otherwise be cured: Incantatione orti incantatione curari debent; if they be caused by incantation, they must be cured by incantation. Constantinus l. 4. approves of such remedies: Bartolus the Lawyer, Peter Aerodius rerum Judic. lib. 3. tit. 7. Salicetus Godefridus, with others of that sect, allow of them; modò sint ad sanitatem, quæ à Magis fiunt, secùs non, so they be for the parties good, or not at all. But these men are confuted by Remigius, Bodinus, dem. lib. 3. cap. 2. Godelmannus lib. 1. cap. 8. Wierus, Delrio lib. 6. quest. 2. Tom. 3. mag. inquis. Erastus de Lamiis; all our Divines, Schoolmen, and such as write cases of conscience are against it, the Scripture it self absolutely forbids it as a mortal sin, Levit. cap. 18, 19, 20. introducunt, aut interrogant, sciant se fidem christianam & baptismum prævaricasse, & Apostatas esse. Austin. de superst. observ. hoc pacto à Deo deficitur ad diabolum, P. Mart.

o Mori
præstat
quam su-
perstitioſe
ſanari,
Dijquiſ.
mag. l. 2.
c. 2. ſect. 1.
queſt. 1.
Tom. 3.

p P. Lum-
bard.

q Suffitus,
gladiorum
ſcitus, &c.

Deut. 18. &c. Rom. 8. 19. *Evil is not to be done, that good may come of it.* Much better it were for ſuch patients that are ſo troubled, to endure a little miſery in this life, than to hazard their ſouls health for ever, and as *Delrio* counſelleth, *much better dye, than be ſo cured.* Some take upon them to expel Devils by natural remedies, and magical exorcifms, which they ſeem to approve out of the practice of the primitive Church, as that above cited of *Joſephus*, *Eleazar*, *Irenæus*, *Tertullian*, *Auſtin*. *Eusebius* makes mention of ſuch, and Magick it ſelf hath been publickly profeſſed in ſome Universities, as of old in *Salamanca* in *Spain*, and *Cracovia* in *Poland*: but condemned *Anno 1318.* by the Chancelour and University of *Paris*. Our Pontifical Writers retain many of theſe adjurations, and forms of exorcifms ſtill in the Church; beſides thoſe in Baptiſm uſed, they exorcife meats, and ſuch as are poſſeſſed, as they hold, in Chriſts name. Read *Hieron. Mengus cap. 3. Pet. Tyrens, part. 3. cap. 8.* what exorcifms they preſcribe, beſides thoſe ordinary means of a fire, ſuffumigations, lights, cutting the air with ſwords, *cap. 57.* herbs, odours: Of which *Toſtatus* treats, *2. Reg. cap. 16. queſt. 43.* you ſhall find many vain and frivolous ſuperſtitious forms of exorcifms among them, not to be tolerated; or endured:

MEMB. 2.

Lawful Cures, firſt from God.

The Lord
hath cre-
ated me-
dicines of
the earth,
and he
that is
wiſe will
not abhor
them, Ec-
cluſ. 38. 4.
My ſon,
fail not in
thy ſick-
neſs, but
pray unto
the Lord,
and he
will make
thee
whole,
Eccluſ. 38.
9.
Huc omnia
principium,
huc refer
exitum.
Hor. 3.
ſarm. Od. 6.

Being ſo clearly evinced as it is, all unlawful cures are to be reſuſed, it remains to treat of ſuch as are to be admitted, and thoſe are commonly ſuch which God hath appointed; by vertue of ſtones, herbs, plants, meats, &c. and the like, which are prepared and applied to our uſe, by art and induſtry of Phyſicians, who are the diſpenſers of ſuch treaſures for our good, and to be honoured for neceſſities ſake, Gods intermediate miniſters, to whom in our infirmities we are to ſeek for help. Yet not ſo that we rely too much, or wholly upon them: *A Jove principium*, we muſt firſt begin with prayer, and then uſe Phyſick; not one without the other, but both together. To pray alone, and reject ordinary means, is to do like him in *Æſop*, that when his Cart was ſtalled, lay flat on his back, and cryed aloud, Help *Hercules*, but that was to little purpoſe, except as his friend adviſed him, *rotis tute ipſe annitatis*, he whipt his horſes withal, and put his ſhoulder to the wheel: God works by means, as *Chriſt* cured the blind man with clay and ſpittle:

Orandum eſt ut ſit mens ſana in corpore ſano. As we muſt pray for health of body and mind, ſo we muſt uſe our utmoſt endeavours to preſerve and continue it. Some kind of Devils are not caſt out but by faſting and prayer, and both neceſſarily required, not one without the other. For all the phyſick we

can uſe, art, excellent induſtry, is to no purpoſe without calling upon God, *Nil juvat immenſos Cratero promittere montes*: It is in vain to ſeek for help, run, ride, except God bleſs us.

—non Siculi dapes

*Dulcem elaborabunt ſaporem,
Non animum cytharæve cantus.*

*Non domus & fundus, non aris acervus &
auri*

Ægroto poſſunt domino deducere febres.
With houſe, with land, with money, and with gold,

The maſters fever will not be control'd.

We muſt uſe prayer and Phyſick both together: and ſo no doubt our prayers will be available; and our Phyſick take effect. 'Tis

that *Hezekiah* practiſed, *2 Kings 20.* *Luke* the Evangelift; and which we are enjoyned, *Coloſſ. 4.* not the Patient only, but the Phyſician himſelf. *Hippocrates* an Heathen, re-

quired this in a good practitioner, and ſo did *Galen. lib. de Plat. & Hipp. dog. lib. 9. c. 15.*

and in that tract of his, *an mores ſequantur temp. cor. c. 11.* 'tis that which he doth incul-

cate, and many others. *Hyperius* in his firſt book *de ſacr. ſcript. leſt.* ſpeaking of that hap-

pineſs and good ſucceſs, which all Phyſicians deſire and hope for in their cures, *a tells them*

that it is not to be expected, except with a true faith they call upon God, and teach their

patients to do the like. The council of *Late-*

ran, Canon. 22. decreed they ſhould do ſo; the Fathers of the Church have ſtill adviſed as

much: Whatſoever thou takeſt in hand (ſaith *b Gregory*) let God be of thy counſel, conſult

with him; That healeth thoſe that are broken in heart, (*Pſal. 147. 3.*) and bindeth up their

ſores. Otherwiſe as the Prophet *Jeremy*, *cap. 46. 11,* denounced to *Egypt*, In vain

ſhalt thou uſe many medicines, for thou ſhalt have no health. It is the ſame counſel which

c Comineus that politick Hiſtoriographer gives to all Chriſtian Princes, upon occaſion of that

unhappy overthrow of *Charles Duke of Bur-*

gundy, by means of which he was extreemly melancholy, and ſick to death: in ſo much that

neither Phyſick; nor perſwaſion could do him any good, perceiving his prepoſterous error

belike, adviſeth all great men in ſuch caſes, *d to pray firſt to God with all ſubmiſſion and*

penitency, to confeſs their ſins, and then to uſe phyſick: The very ſame fault it was,

which the Prophet reprehends in *Aſa King of Juda*, that he relyed more on Phyſick than on

God, and by all means would have him to amend it. And 'tis a fit caution to be obſerved

of all other ſorts of men. The Prophet *Da-*

vid was ſo obſervant of this precept; that in his greateſt miſery and vexation of mind, he

put this rule firſt in practice. *Pſal. 77. 3.* *When I am in heavineſs, I will think on God:*

in conſilium adhibeto. *c Commentar. lib. 7. ob infelicem pugnam contriſtatus, in ægitudine incidit, ita ut à medicis curari non poſſet. d In his animi malis princeps imprimis ad Deum precetur, & peccatis veniam exoret, inde ad medicinam, &c.*

u Muſick
and fine
fare can
do no
good.

x Hor. l. 1.

ep. 2.

y Sint Craſſi

& Craſſi

licet, non

hos Paſto-

lus aureas

undās a-

gens eripiet

unquam ē

miferiis.

z Scientia

de Deo de-

bet in me-

dico infixā

eſt, Meſue

Arabs.

Sanat om-

nes languo-

res Deus.

For you

ſhall pray

to your

Lord, that

he would

proſper

that which

is given

for eaſe,

and then

uſe Phy-

ſick for

the pro-

longing of

life.

Eccluſ. 38.

4o

a Omnes

optant

quandam

in medici-

na felici-

tatem, ſed

hanc non

eſt quod

expectent,

niſi deum

vera fide

invocent,

atq; egros

ſimiliter

ad arden-

tem voca-

tionem ex-

citent.

b Lemnius

c Gregor.

exhor. ad

vitam opt-

inſtit.

c. 48.

Quicquid

meditatis

aggredi

aut perfece-

re, Deum

142



e Greg.
Tholoff.
In. 2. l. 28.
t. 7. Syn-
tax. In
vestibulo
templi So-
lomon. liber
remediorum
cujusque
morbi fuit,
quem re-
vulsi Exe-
chias, quod
populus
neglecto
Deo nec
invocato,
sanitatem
inde pete-
ret.
f Livius
l. 23.
Strepunt
aures cla-
moribus
plorantium
sociorum,
sepius nos
quam deo-
rum invo-
cantium
opem.
g Rulandus
adjungit
optimam
orationem
ad finem
Empirico-
rum. Mercu-
rialis con-
sil. 25. ita
concludit,
Montanus
passim, &c.
& plures
alii, &c.

Psal. 86. 4. *Comfort the soul of thy servant, for unto thee I lift up my soul: and verse 7. In the day of trouble will I call upon thee, for thou hearest me.* Psal. 54. 1. *Save me O God, by thy name, &c.* Psal. 82. Psal. 20. And 'tis the common practice of all good men, Psal. 107. 13. *when their heart was humbled with heaviness, they cryed to the Lord in their trouble, and he delivered them from their distress.* And they have found good success in so doing, as David confesseth, Psal. 30. 12. *Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladness.* Therefore he adviseth all others to do the like, Psal. 31. 24. *All ye that trust in the Lord, be strong, and he shall establish your heart.* It is reported by ^e Snidas, speaking of Hezekiah, that there was a great book of old, of King Solomons writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but Hezekiah King of Jerusalem, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies. ^f Minutius that worthy Consul of Rome in an Oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him than upon God. A general fault it is all over the world, and Minutius his speech concerns us all, we rely more on Physick, and seek oftner to Physitians, than to God himself. As much faulty are they that prescribe, as they that ask, respecting wholly their gain, and trusting more to their ordinary receipts and medicines many times, than to him that made them. I would wish all Patients in this behalf, in the midst of their melancholy, to remember that of Siracides, Ecc. 1. 12. & 12. *The fear of the Lord is glory and gladness, and rejoycing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life:* And all such as prescribe Physick, to begin in *nomine Dei*, as ^g Mesue did, to imitate *Lelius à Fonte Eugubinus*, that in all his consultations still concludes with a prayer for the good success of his business; and to remember that of Crato one of their predecessors; *fuge avaritiam, & sine oratione & invocatione Dei nihil facias*, avoid covetousness, and do nothing without invocation upon God.

MEMB. 3.

Whether it be lawful to seek to Saints for aid in this disease.

THat we must pray to God, no man doubts; but whether we should pray to Saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their Images, Shrines, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcisms, and the sign of the cross be available in this disease. The Papists on the one side stiffly

maintain, how many melancholy, mad, demoniacal persons are daily cured at St. *Antho-nies Church in Padua*, at St. *Vitus in Germany*, by our Lady of *Lauretta in Italy*, our Lady of *Sichem in the Low Countreys*: ^h *Que & cæcis lumen, agris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos damones imperium exercet:* she cures halt, lame, blind, all diseases of body and mind, and commands the devil himself, saith *Lipsius*. 25000 in a day come thither, ⁱ *quis nisi numen in illum locum sic induxit?* who brought them? ⁱ *in auribus, in oculis omnium gesta, nova novitia;* New news lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poyson, gouts, agues, *Petronella: St Romanus* for such as are possessed: *Valentine* for the falling sickness; *S. Vitus* for mad men, &c. And as of old ^k *Pliny* reckons up Gods for all diseases, (*Febri fanum dicatum est*) *Lilius Giraldu* repeats many of her ceremonies: all affections of the mind were heretofore accounted gods, Love, and Sorrow, Vertue, Honour, Liberty, Conumely, Impudency, had their Temples, Tempests, Seasons, *Crepitus Ventris*, *Dea Vacuna*, *dea Cloacina*, there was a goddess of idleness, a goddess of the draught, or jakes, *Prema, Premunda, Priapus*, bawdy gods, and gods for all ^m Offices. *Varro* reckons up 30000 gods; *Lucian* makes *Podagra* the gout a goddess, and assigns her priests and ministers: and melancholy comes not behind; for as *Austin* mentioneth ⁿ *de Civit. Dei*, cap. 9. there was of old *Angerona dea*, and she had her Chappel and Feasts, to whom (saith ⁿ *Macrobius*) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgment, that old doting *Lipsius*, might have fitter dedicated his pen after all his labours, to this our goddess of Melancholy, than to his *Virgo Halensis*, and been her Chaplain, it would have become him better: But he, poor man, thought no harm in that which he did, and will not be persuaded but that he doth well, he hath so many patrons, and honorable precedents in the like kind, that justifie as much, as eagerly, and more than he there saith of his Lady and Mistis: read but superstitious *Coster* and *Gretfers Tract. de Cruce. Laur. Arcturus Fantus de invog. Sanct. Bellarmine, delrio dis. mag. Tom. 3. l. 6 quæst. 2. sect 3. Greg. Tolosan. Tom. 2. lib. 8. cap. 24. Syntax Strozius Cicogna lib. 4. cap. 9. Tyreus, Hieronymus Mengus*, and you shall find infinite examples of cures done in this kind, by holy waters, reliques, crosses, exorcisms, amulets, images, consecrated beads, &c. *Baradius* the Jesuit, boldly gives it out, that *Christs* countenance, and the virgin *Maries*, would cure melancholy, if one had looked stedfastly on them. *P. Morales* the Spaniard in his book *de pulch. Jesh. & Mar.* confirms the same out of *Carthusianus*, and I know not whom, that it was a common proverb in those daies, for such as were troubled in mind to say *Eamus ad vendendum filium*

h Lipsius.

i Cap. 26.

k Lib. 2.

cap. 7. de

Deo Mor-

bisque in

genera de-

scriptis

deos reperi-

mus.

l Selden.

prolog. c. 3.

de diis

Syris. Ro-

finus.

m See Li-

lii Giraldu

syntagma

de diis,

&c.

n 12. Cal.

Januarii

ferias cele-

brant. ut

angores &

animi soli-

tudines

propitiata

depellat.

o Hanc di-

va pennam

consecravi,

Lipsius.

filium Mariæ, let us see the son of *Mary*, as they do now post to *S^t Anthonies* in *Padua* or to *S^t Hillaries* at *Poitiers* in *France*. P In a closet of that church, there is at this day *S^t Hillaries* bed to be seen, to which they bring all the mad men in the country, and after some prayers and other ceremonies, they lay them down there to sleep, and so they recover. It is an ordinary thing in those parts, to send all their mad men to *S^t Hillaries* cradle. They say the like of *S. Tubery* in another place. *Giraldus Cambrensis* *Itin. Camb. c. 1.* tells strange stories of *S. Ciriace* staffe, that would cure this, and all other diseases. Others say as much (as * *Hospinian* observes) of the three Kings of *Colen*; their names written in parchment, and hung about a patients neck, with the sign of the crosse, will produce like effects. Read *Lipomannus* or that golden legend of *Iacobus de Voragine*, you shall have infinite stories, or those new relations of our Jesuits in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life, &c. *Iasper Belga* a Jesuit, cured a mad woman by hanging *S. Johns* Gospel about her neck, and many such. Holy-water did as much in *Iapona* &c. Nothing so familiar in their works, as such examples.

But we on the other side, seek to God alone. We say with *David*, *Ps. 46. 1. God is our hope and strength, and help in trouble, ready to be found.* For their catalogue of examples, we make no other answer, but that they are false fictions, or diabolical illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on *S. Anthonies* day in *Padua*, to bring divers mad men & demoniacal persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain oyntments and drams, to cosen the commonalty, as *Hildeheim* well saith; the like is commonly practised in *Bohemia* as *Mathiolus* gives us to understand in his preface to his comment upon *Dioscorides*. But we need not run so far for examples in this kind, we have a just volume published at home to this purpose. * *A declaration of Egregious popish impostures, to with-draw the hearts of religious men under pretence of casting out devils, practised by Father Edmunds, alias Weston a Jesuit, and divers Romish priests his wicked associates, with the several parties names, confessions; examinations, &c. which were pretended to be possessed.* But these are ordinary tricks only to get opinion and money, meer impostures. *Æsculapius* of old, that counterfeit God, did as many famous cures; his temple (as *Strabo* relates) was daily full of patients, and as many several tables, inscriptions, pendants, donaries, &c. to be seen in his church, as at this day at our Lady of *Loretta's* in *Italy*: It was a custome long since,

— suspendisse potenti
Vestimenta maris deo. *Hor. Od. 1. lib. 5.*
Od.)

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore *Apollo*, *Mars*,

Neptune, *Venus*, *Æsculapius*, &c. as *La-tantius lib. 2. de orig. erroris, c. 17.* observes. The same *Jupiter*, and those bad Angels are now worshipped, and adored by the name of *S. Sebastian*, *Barbara*, &c. *Christo-pher* and *George* are come in their places. Our Lady succeeds *Venus* (as they use her in many offices) the rest are otherwise supplied, as * *Lavater* writes, and so they are deluded. And God often winks at these impostures, because they forsake his word, and betake themselves to the Devil, as they do that seek after Holy water, crosses, &c. *Wierus lib. 4. cap. 3.* What can these men plead for themselves more than those heathen gods, the same cures done by both, the same spirit that seduceth: but read more of the Pagan gods effects in *Austin de Civitate Dei l. 10. cap. 6.* and of *Æsculapius* especially in *Cicogna l. 3. cap. 8.* or put case they could help, why should we rather seek to them, than to Christ himself, since that he so kindly invites us unto him, *Come unto me all ye that are heavy laden, and I will ease you, Matth. 11.* and we know that there is one God, one Mediator betwixt God and man *Iesus Christ*, (*1 Tim. 2. 5.*) who gave himself a ranfome for all men. We know that we have an Advocate with the Father, *Iesus Christ* (*1 John 2. 1.*) that there is no other name under heaven, by which we can be saved, but by his, who is alwayes ready to hear us, and sits at the right hand of God, and from a whom we can have no repulse, *solus vult, solus potest, curat universos tanquam singulos, & unumquemque nostrum ut solum*, we are all as one to him, he cares for us all as one, and why should we then seek to any other but to him?

MEMB. 4.

SUBSECT. 1.

Physitian, Patient, Physick,

OF those diverse gifts which our Apostle *Paul* saith, God hath bestowed on man; this of Physick is not the least, but most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities (for of the most high cometh healing, *Ecclus 38. 2.*) we must seek to, and rely upon the Physitian, who is *Manus Dei*, saith *Hierophilus*, and to whom he hath given knowledge, that he might be glorified in his wondrous works: *With such doth he heal men, and taketh away their pains, Ecclus 38. 6, 7. when thou hast need of him, let him not go from thee. The hour may come that their enterprises may have good success;* ver. 13. It is not therefore to be doubted, that if we seek a Physitian as we ought; we may be eased of our infirmities; such a one I mean as is sufficient, and worthily so called; for there be many Mountebanks, Quackfalvers, Empiricks; in every street almost, and in every village; that take upon them this name, make this no-

Cc 2

ble

p Jodocus Sincerus itin. Gal. lie 1617. Huc mente captos deducunt, & statim orationibus, sacrificisque pervastis, in illum lectum dormitum ponunt, &c. q In Gallia Narbonensi. * Lib. de orig. Fe-storum. Collo suspensa & pergameno inscripta, cum signo crucis, &c. r Em. Aco-sta com. rerum in Oriente gest. à societate. Jesu, Anno 1568. Epist. Gon-salvi Fernandis, An. 1560. è Japonia. f Spicel. de morbis demoniacis, sic à sacrificulis parati unguentis Magicis corpori illitis; ut stultæ plebecule persuadeant tales curari à Sancto Antonio. * Printed at London 4to by J. Roberts. 1605. t Greg. l. 8. Cujus fantum ægro-tantium multitudi-ne refertum, undiquaq; & tabellis pendentibus, in quibus sanati languores erant inscripti.

c Ecclus. 38. In the sight of great men he shall be in admiration.

a Bernard: b Austin:

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ble and profitable Art to be evil spoken of and contemned, by reason of these base and illiterate Artificers: but such a Physitian I speak of, as is approved, learned, skilful, honest, &c. of whose duty *Wecker, Antid. cap. 2. & Syntax. med. Crato. Julius Alexandrinus medic. Heurnius prax. med. lib. 3. cap. 1. &c.* treat at large. For this particular disease, him that shall take upon him to cure it, ^d *Paracelsus* will have to be a Magician, a Chymist, a Philosopher, an Astrologer; *Thurnefferus, Severinus the Dane*, and some other of his followers, require as much: *many of them cannot be cured but by Magick.* ^e *Paracelsus* is so stiff for those Chymical medicines, that in his cures he will admit almost of no other Physick, deriding in the mean time *Hippocrates, Galen*, and all their followers: but *Magick*, and all such remedies I have already censured, and shall speak of Chymistry ^f elsewhere. Astrology is required by many famous Physitians, by *Ficinus, Crato, Fernellius*, & doubted of, and exploded by others. I will not take upon me to decide the controversie my self, *Johannes Hoffurtus, Thomas Boderius*, and *Maginus* in the preface to his Mathematical physick, shall determine for me. Many Physitians explode Astrology in physick (saith he) there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari*; but I will reprove Physitians by Physitians, that defend and profess it, *Hippocrates, Galen, Avicen, &c.* that count them butchers without it, *homicidas medicos Astrologie ignaros, &c.* *Paracelsus* goes farther, and will have his Physitian ^h predestinated to this mans cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of herbs, of administering, Astrologically observed; in which *Thurnefferus*, and some *Iatromathematical* professors, are too superstitious in my judgement. ⁱ *Helleborus* will help, but not alway, not given by every Physitian, &c. but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physitian, that he be not over-careless or covetous, *Harpy-like* to make a prey of his patient; *Carnificis namque est* (as ^{*} *Wecker* notes) *inter ipsos cruciatus ingens precium exposcere*, as an hungry Chyrurgion often produce and wiew-draw his cure, so long as there is any hope of pay,

Non missura cutem, nisi plena cruoris hirudo. Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they do so irritare silentem morbum, as ^k *Heurnius* complains, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-natural things otherwise cured. This is *Natura bellum inferre*, to oppugn nature, and to make a strong body weak. *Ar-*

noldus in his eighth and eleventh Aphorisms gives cautions against, and expressly forbiddeth it. ^l *A wise Physitian will not give Physick, but upon necessity, and first try medicinal dy-* et, before he proceed to medicinal cure. ^m In another place he laughs those men to scorn, that think *longis syrupis expugnare demones & animi phantasmata*, they can purge phantastical imaginations, and the Devil by physick. Another caution is, that they proceed upon good grounds, if so be there be need of Physick, and not mistake the disease; they are often deceived by the ⁿ similitude of Symptoms, saith *Heurnius*, and I could give instance in many Consultations, wherein they have prescribed opposite Physick. Sometimes they go too perfunctorily to work, in not prescribing a just ^o course of Physick: To stir up the humour, and not to purge it, doth often more harm than good. *Montanus consil. 30.* inveighs against such perturbations, that purge to the halves, tire nature, and molest the body to no purpose. 'Tis a crabbed humour to purge, and as *Laurentius* calls this disease, the reproach of Physitians; *Bessardus, flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire help, and refuse it again, though he neglect his own health, it behoves a good Physitian, not to leave him helpless. But most part they offend in that other extream, they prescribe too much physick, and tire out their bodies with continual potions, to no purpose. *Aetius tetrabib. 2. 2. ser. cap. 90.* will have them by all means therefore ^p to give some respite to nature, to leave off now and then; and *Laelius à Fonte Eugubinus* in his consultations, found it (as he there witnesseth) often verified by experience, ^q that after a deal of Physick to no purpose, left to themselves, they have recovered. 'Tis that which *Nic. Piso, Donatus Altomarus*, still inculcate, dare requiem Natura, to give nature rest.

SUBJECT. 2.

Concerning the Patient.

When these precedent cautions are accurately kept, and that we have now got a skilful, an honest Physitian to our mind, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patients behalf; First that he be not too nigardly miserable of his purse, or think it too much he bestows upon himself, and to save charges endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, ^r all the gold they had, if all the city were gold he should have it. *Naaman the Syrian*, when he went into *Israel* to *Elisha* to be cured of his leprosie, took with him ten talents of silver, six thousand pieces of gold, and ten change of raiments,

Modestus & sapiens medicus, nunquam prosperabit ad phar-

macum, nisi cogente necessitate.

41. Aphor. prudens & pius medicus cibis prius medicinal. quam medicinis puris morbum expellere satagat.

m Brev. l. c. 18.

n Similitudo sepe bonis medicis imponit.

o Qui melancholicis praebeant remedia non satis valida. Longiores morbi imprimis solertiam medici postulant, & fidelitatem, qui enim tumultuario hos tractant, vires absque ullo commodo ledunt & frangunt, &c.

p Naturae remissionem dare oportet.

q Plerique hoc morbo medicina nihil proficisse vident, & sibi demissum invalu-

runt.

Abderitan. ep. Hippoc. r Quicquid auri apud nos est libenter persolvemus, etiam si tota urbs nostra aurum esset.

sunt, & sibi demissum invalu-

runt.

runt.

runt.

runt.

runt.

runt.

runt.

runt.

runt.

runt.

runt.

runt.

runt.

runt.

runt.

ments, (2 Kings 5. 5.) Another thing is, that out of bashfulness he do not conceal his grief; if ought trouble his mind, let him freely disclose it,

Stultorum incurata pudor malus ulcera celat. by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (Seneca) 'Tis a part of his cure to wish his own health; and not to defer it too long.

[Seneca. *Qui blandiendo dulce nutrit malum, Serò recusat ferre quod subiit jugum.* Et

t Per. 3. *Helleborum frustra cum jam cutis agra tumebit,*
Sat. *Poscentes videas; venienti occurrere morbo.*

He that by cherishing a mischief doth provoke,
Too late at last refuseth to cast off his yoke.

When the skin swells, to seek it to appease
With Hellebor, is vain; meet your disease.

By this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and perverseness; they undo themselves. The Citizens, I know not of what City now, when rumour was brought their enemies were coming, could not abide to hear it; and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprize them, they begin to fortifie and resist when 'tis too late; when the sickness breaks out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of a prejudice, a loathing, and distaste of Physick, they had rather dye, or do worse, than take any of it. *Barbarous immanity* (*u Melanethon* terms it) and folly to be deplored, so to condemn the precepts of health, good remedies, and voluntarily to pull death, and many maladies upon their own heads. Though many again are in that other extreame too profuse, suspicious, and jealous of their health, too apt to take physick on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ache, run, ride, send for a Physician, as many Gentlewomen do, that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse than it is, by amplifying that which is not. * *Hier. Cappivaccius* sets it down as a common fault of all melancholy persons, to say their symptoms are greater than they are, to help themselves. And which y *Mercurialis* notes, *consil. 53.* to be more y troublesome to their Physicians, than other ordinary patients, that they may have change of physick.

A third thing to be required in a Patient, is

confidence, to be of good cheer, and have sure hope that his Physician can help him.

^z *Damascen the Arabian*, requires likewise in the Physician himself, that he be confident he can cure him, otherwise his physick will not be effectual, and promise withal that he will certainly help him, make him believe so at least. ^u *Galeottus* gives this reason, because the form of health is contained in the Physicians mind, and as *Galen* holds, ^b confidence and hope do more good than physick; he cures most in whom most are confident. *Axiocus* sick almost to death, at the very sight of *Socrates* recovered his former health. *Paracelsus* assigns it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinary skill he had; ^c but because the common people had a most strong concept of his worth. To this of confidence we may add perseverance, obedience and constancy; not to change his Physician, or dislike him upon every toy; for he that so doth (saith ^d *Janus Damascen*) or consults with many, falls into many errors; or that useth many medicines. It was a chief caveat of ^e *Seneca* to his friend *Lucilius*, that he should not alter his Physician, or prescribed physick: Nothing hinders health more; a wound can never be cured that hath several plaisters. *Crato consil. 186.* taxeth all melancholy persons of this fault: ^f 'Tis proper to them, if things fall not out to their mind, and that they have not present ease, to seek another, and another; (as they do commonly that have sore eyes) twentyone after another, and they still promise all to cure them, try a thousand remedies; and by this means they increase their malady, make it most dangerous and difficile to be cured. They try many (saith ^g *Montanus*) and profit by none: and for this cause *consil. 24.* he enjoyns his patient before he take him in hand, ^h perseverance and sufferance, for in such a small time no great matter can be effected, and upon that condition he will administer physick, otherwise all his endeavour and counsel would be to small purpose. And in his 31. counsel for a notable Matron, he tells her ⁱ if she will be cured, she must be of a most abiding patience, faithful obedience, and singular perseverance; if she remit, or despair, she can expect or hope for no good success. *Consil. 230.* for an Italian Abbot, he makes it one of the greatest reasons, why this disease is so incurable, ^k because the parties are so restless, and impatient; and will therefore have him that intends to be eased, ^l to take physick, not for a month, a year, but to apply himself to their prescriptions all the dayes of his life. Last of all, it is required that the patient be not too bold to practise

Dum ad varia se conferunt, nullo prosunt. ^h Imprimis hoc statuerè oportet, requiri perseverantiam, & tolerantiam. Exigu enim tempore nihil ex, &c. ⁱ Si curari vult, opus est pertinaci perseverantia, fidei obedientia, & patientia singulari, si tædet aut desperet, nullum habebit effectum. ^k Aegritudine amittunt patientiam, & inde morbi incurabiles. ^l Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare.

upon

^z Oportet infirmo imprimere salutem, utcumque promitteret si ipse desperet. Nihilum medicamentum efficax, nisi medicus etiam fuerit fortis imaginatiōis.
^a De promisc. doct. cap. 15. Quoniam sanitatis formam animi medicum continet.
^b Spes & confidentia plus valent quam medicina.
^c Feliciores in medicina ob fidem Ethnicorum.
^d Aphorif. 89. Ager qui plurimos consultat medicos, plerumque in errorem singulorum cadit.
^e Nihil ita sanitatem impedit, ac remedium crebra mutatio, nec venit vultus ad cicatricem in quo diversa medicamentum tentantur.
^f Melancholicorum proprium, quum ex eorum arbitrio non sit subita mutatio in terare medicos qui quidvis, &c.
^g Consil. 31. Dum ad varia se conferunt, nullo prosunt. ^h Imprimis hoc statuerè oportet, requiri perseverantiam, & tolerantiam. Exigu enim tempore nihil ex, &c. ⁱ Si curari vult, opus est pertinaci perseverantia, fidei obedientia, & patientia singulari, si tædet aut desperet, nullum habebit effectum. ^k Aegritudine amittunt patientiam, & inde morbi incurabiles. ^l Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare.

^u De anima. Barbari tamen immanitate, & deplorenda inscitia contemnunt precepta sanitatis, mortem & morbos ultro accersunt.
^x Consil. 173. è Scoltizio. Melanch. Aegrorum hoc fere proprium est, ut graviora dicant esse symptomata, quam revera sunt.
^y Melancholici plerumque medicis sunt molesti, ut alii aliis adjungant.

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upon himself, without an approved Physicians consent, or to try conclusions, if he read a receipt in a book; for so, many grossly mistake, and do themselves more harm than good. That which is conducing to one man, in one case, the same time is opposite to another. * An Ass and a Mule went laden over a brook, the one with salt, the other with wooll: the Mules pack was wet by chance, the salt melted, his burden the lighter, and he thereby much eased: He told the Ass, who thinking to speed as well, wet his pack likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good and bad to several parties, upon divers occasions. *Many things (saith m Pennottus) are written in our books, which seem to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physick poyson.* I remember in Valleriola's observations, a story of one John Baptist a Neopolitan, that finding by chance a Pamphlet in Italian, written in praise of Hellebor, would needs adventure on himself, and took one dram for one scruple, and had he not been sent for, the poor fellow had poysoned himself. From whence he concludes out of Damascenus 2. & 3. *Aphorif. n that without exquisite knowledge, to work out of books is most dangerous: how unsavoury a thing it is to believe Writers, and take upon trust, as this patient perceived by his own peril.* I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in Brassivola, would needs take Hellebor in substance, and try it on his own person; but had not some of his familiars come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed. These are those ordinary cautions, which I should think fit to be noted, and he that shall keep them, as o Montanus saith, shall surely be much eased, if not thoroughly cured.

SUBJECT. 3.

Concerning Physick.

Physick it self in the last place is to be considered; for the Lord hath created medicines of the earth, and he that is wise will not abhor them, Eccles 38. 4. ver. 8. of such doth the Apothecary make a confecti- on, &c. Of these medicines there be divers and infinite kinds, Plants, Metals, Animals, &c. and those of several natures, some good for one, hurtful to another: some noxious in themselves, corrected by art, very wholesome and good, simples, mixt, &c. and therefore left to be managed by discreet and skilful Physicians, and thence applyed to mans use. To this purpose they have invented method, and several rules of art, to put these remedies in order, for their particular ends. Physick (as Hippocrates defines it) is nought else but P addition and subtraction; and as it is required in

all other diseases, so in this of melancholy it ought to be most accurate, it being (as q Mercurialis acknowledgeth) so common an affection in these our times, and therefore fit to be understood. Several prescripts and methods I find in several men, some take upon them to cure all maladies with one Medicine, severally applyed, as that Panacea, Aurum potabile, so much controverted in these dayes, Herba solis, &c. Paracelsus reduceth all diseases to four principal heads, to whom Severinus, Ravelascus, Leo Suavius, and others adhere and imitate: those are Leprosie, Gout, Dropsie, Falling-sickness. To which they reduce the rest; as to Leprosie, Ulcers, Itches, Furfures, Scabs, &c. To Gout, Stone, Cholicke, Tooth-ache, Head-ache, &c. To Dropsie, Agues, Jaundies, Cachexia, &c. To the Falling-sickness, belong Palsie, Vertigo, Cramps, Convulsions, Incubus, Apoplexy, &c. r If any of these four principal be cured (saith Ravelascus) all the inferiour are cured, and the same remedies commonly serve: but this is too general, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speak, I find several cures, several methods and prescripts. They that intend the practick cure of Melancholy, saith Duretus in his notes to Hollerius, set down nine peculiar scopes or ends; Savanarola prescribes seven especial Canons. Alianus Montaltus cap. 26. Faventinus in his Empiricks, Hercules de Saxonia, &c. have their several injunctions and rules, all tending to one end. The ordinary is threefold, which I mean to follow. Διατηρητική, Pharmaceutica, and Chirurgica, Diet or Living, Apothecary, Chirurgery, which Wecker, Crato, Guianerius, &c. and most prescribe; of which I will insist, and speak in their order.

SECT. 2.

MEMB. 1.

SUBJECT. 1.

Diet rectified in substance.

Yet Διατηρητική, Victus or Living, according to Fuchsius and others, comprehend those six non-natural things, which I have before specified are especial causes, and being rectified, a sole or chief part of the cure. Johannes Arculanus cap. 16. in 9. Rbasis, accounts the rectifying of these six, a sufficient cure. Guianerius Tract. 15. cap. 9. calls them, propriam & primam curam, the principal cure: so doth Montanus, Crato, Mercurialis, Altolmarus, &c. first to be tryed. Lemnius instit. cap. 22. names them the hinges of our health, u no hope of recovery without them. Reinerus Solenander in his seventh consultation for a plerumque regimen rerum sex non-naturalium. u Et in his sanitas consistit.

Spanish

Spanish young Gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physick above the rest, * no good to be done without it. *Arctus lib. 1. cap. 7.* an old Physician, is of opinion, that this is enough of it self, if the party be not too far gone in sickness. *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highness will keep but a good dyet, he will warrant him his former health. *Montanus Consil. 27.* for a Nobleman of France, admonisheth his Lordship to be most circumspect in his dyet, or else all his other Physick will be to small purpose. The same injunction I find verbatim in *J. Caesar Claudinus, Respons. 34. Scoltzii consil. 183. Trallianus lib. 2. si cap. 16. lib. 1. Lelius à fonte Eugubinus* often brags, that he hath done more cures in this kind by rectification of Dyet, than all other physick besides. So that in a word, I may say to those melancholy men, as the Fox said to the Weazel, that could not get out of the garner, *Macra carum repetes, quem macra subisti*, the six non-natural things caused it, and they must cure it. Which howsoever I treat of, as proper to the Meridian of Melancholy, yet nevertheless, that which is here said with him in **Tully*, though writ especially for the good of his friends at *Tarentum* and *Sicily*, yet it will generally serve ^c most other diseases, and help them likewise, if it be observed.

x Nihil hic agendum sine exquisita vivendi ratione, &c.

y Si recens malum sit, ad pristinum habitum recuperandum alia medicina non est opus.

z Consil. 99. lib. 2. si celsitudo tua, rectam victus rationem, &c.

a Morbo Domine, ut sis prudens ad victum, sine quo cetera remedia frustra adhibentur.

b Omnia remedia irrita & vana sine his. No-

vistis me plerosque

ita laborantes, victu potius quam medicamentis curasse.

* i. de finibus Tarentinis & Siculis. c Modo non multum elongentur.

Of these six non-natural things, the first is Dyet, properly so called, which consists in meat and drink, in which we must consider Substance, Quantity, Quality, and that opposite to the precedent. In Substance, such meats are generally commended, which are ^d moist, easie of digestion, and not apt to ingender wind; not fryed nor roasted, but sod (saith *Valescus, Altomarus, Piso, &c.*) hot and moist, and of good nourishment: *Crato Consil. 21. lib. 2.* admits rosted meat, ^e if the burned and scorched superficies; the brown we call it, be pared off. *Salvianus lib. 2. cap. 1.* cries out on cold and dry meats; ^f young flesh and tender is approved, as of Kid, Rabbits, Chickens, Veal, Mutton, Capons, Hens, Partridge, Pheasant, Quails, and all mountain birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as **Dublinus* reports, the common food of Boors and Clowns in *Palestina*. *Galen* takes exception at Mutton, but without question he means that rammy mutton, which is in *Turkey* and *Asia minor*, which have those great fleshy tails, of forty eight pound weight, as *Vertomannus* witnesseth, *na-vig. lib. 2. cap. 5.* The lean of fat meat is best, and all manner of broths, and pottage, with borage, lettuce, and such wholesome herbs are excellent good, specially of a Cock boyled; all spoon meats *Arabians* commend

lib. 1. de melan-

cap. 7. calidus & humidus

cibus concoctum facili-

lis, flatus exortes,

elixa non assi, neque cibi fixi sint.

e Si interna tantum pulpa de-

coretur, non superficies torrida ab igne.

f Bene nutrites cibi, tenella etas multum valet,

carnes non viroscæ, nec pingues.

* Hædoper. peregr. Hierosol.

brains, but *g Laurentius c. 8.* excepts against them, and so do many others; ^h Eggs are justified as a nutritive wholesome meat, Butter and Oyl may pass, but with some limitation; so **Crato* confines it, and to some men sparingly at set times, or in sauce, and so sugar and honey are approved. ⁱ All sharp and sowre fauces must be avoided, and spices, or at least seldom used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is hot or cold, or as he shall find inconvenience by them. The thinnest, whitest, smallest wine is best, not thick, nor strong; and so of beer, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius cap. 8.* would have it kneaded with rain water, if it may be gotten.

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g Inimica stomacho.

h Not fryed or buttered, but potched.

i Consil. 16.

Non improbat butyrum & oleum, si tamen plus quam par sit, non profundatur: sacchari & mellis usus, utiliter ad ciborum condimentum comprobatur.

i Mercurialis consil. 88. acerba omnia evitentur.

Pure, thin, light water by all means use, of Water: good smell and taste, like to the air in sight, such as is soon hot, soon cold, and which *Hippocrates* so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops; and be used forthwith, for it quickly putrifies. Next to it fountain water that riseth in the East, and runneth Eastward, from a quick running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest; though many springs do yield the best water at their fountains. The waters in hotter Countreys, as in *Turkey, Persia, India*, within the *Tropicks*, are frequently purer than ours in the North; more subtile, thin, and lighter, as our Merchants observe by four ounces in a pound, pleasanter to drink, as good as our Beer, and some of them as *Choaspi* in *Persia*, preferred by the *Persian Kings*; before wine it self.

* Clitorio quicunque sitim de fonte levavit Vina fugit gaudetque meris abstemius undis. * Ov. Met. lib. 15.

Many rivers I deny not are muddy still, white, thick, like those in *China*, *Nilus* in *Egypt*, *Tibris* at *Rome*, but after they be settled two or three dayes, defecate and clear, very commodious, useful and good. Many make use of deep wells, as of old in the holy Land, lakes, cisterns; when they cannot be better provided; To fetch it in Carts or Gundilo's, as in *Venice*, or Camels backs, as at *Cairo* in *Egypt*, **Rad-* ^{* Peregr. Hier.} *zivilius* observed eight thousand Camels daily there, employed about that business; Some keep it in Trunks, as in the *East Indies*, made four square with descending steps, and 'tis not amiss: For I would not have any one so nice as that *Gracian Calis*, sister to *Nicephorus Emperour* of *Constantinople*; and ^{* The} married to ^{Dukes of} *Dominus Silvius Duke of Venice*; that out of ^{Venice} incredible wantonness, *communi aqua uti volebat*, would use no Vulgar water; but she were then permitted to marry: died *tanta* (saith mine author) *fatidissimi puris copia*, of so fulsome a disease, that no ^{* De Legibus.} water could wash her clean: **Plato* would not

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not have a traveller lodge in a City, that is not governed by laws, or hath not a quick stream running by it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the mind. But this is more than needs, too much curiosity is naught, in time of necessity any water is allowed. Howsoever pure water is best, and which (as *Pindarus* holds) is better than gold; an especial ornament it is, and very commodious to a City (according to * *Vegetius*) when fresh springs are included within the walls, as at *Corinth*, in the midst of the town almost, there was *arx altissima scatens fontibus*, a goodly Mount full of fresh-water springs: if nature afford them not, they must be had by art. It is a wonder to read of those stupend Aqueducts, and infinite cost hath been bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous Cities, to convey good and wholesome waters: read *m Frontinus*, *Lip- sinus de admir.* *n Plinius lib. 3. cap. 11.* *Strabo* in his *Geogr.* That Aqueduct of *Claudius* was most eminent, fetched upon arches fifteen miles, every arch one hundred and nine foot high: they had fourteen such other Aqueducts, besides lakes and cisterns, seven hundred as I take it; *o* every house had private pipes and channels to serve them for their use. *Peter Gillius* in his accurate description of *Constantinople*, speaks of an old cistern which he went down to see, three hundred thirty six foot long, one hundred and eighty foot broad, built of marble, covered over with arch-work, and sustained by three hundred thirty six pillars, twelve foot asunder, and in eleven rows, to contain sweet water. Infinite cost in channels and cisterns, from *Nilus* to *Alexandria*, hath been formerly bestowed, to the admiration of these times; *p* their cisterns so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That *Segonian* Aqueduct in *Spain*, is much wondered at in these dayes, *q* upon three rows of pillars, one above another, conveying sweet water to every house: but each City almost is full of such Aqueducts. Amongst the rest *r* he is eternally to be commended, that brought that new stream to the North side of *London* at his own charge: and *Mr. Otho Nicholson*, founder of our water-works and elegant Conduit in *Oxford*. So much have all times attributed to this Element, to be conveniently provided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam quæ in iis generatur*, for that unctuous ceruse, which causeth dysenteries and fluxes; * yet as *Alfarius Crucius* of *Genua* well answers, it is opposite to common experience. If that were true, most of our *Italian* Cities, *Montpelier* in *France*, with infinite others, would find this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves, let them consult with

P. Crescentius de Agric. l. 1. c. 4. *Pamphilus Hirelacus*, and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hippolytus Salvianus* takes exception at Carp; but I dare boldly say with *Dubravius*, it is an excellent meat, if it come not from *t* muddy pools, that it retain not an unfavoury taste. *Erinacius Marinus* is much commended by *Oribatius*, *Ætius*, and most of our late Writers.

Crato consil. 21. lib. 2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meals, at second course, they keep down vapours, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Pear-mains, and Pippins, which *Laurentius* extols, as having a peculiar property against this disease, and *Plater* magnifies, *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness; ripe Grapes are good, and Rayfins of the Sun, Muskmillions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. *Trallianus* discommends Figs, * *Salvianus* Olives and Capers, which *y* others especially like of, and so of pistick Nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit Peaches, *z* Pears, and Apples baked after meals, only corrected with Sugar, and Ani-feed, or Fennel-feed, and so they may be profitably taken, because they strengthen the stomach, and keep down vapours. The like may be said of preserved Cherries, Plums, Marmalet of Plumbs, Quinces, &c. but not to drink after them, *a* Pomegranates, Lemons, Oranges are tolerated, if they be not too sharp.

b *Crato* will admit of no herbs, but Borage, Bugloss, Endive, Fennel, Aniseed, Bawm, *Callenius* and *Arnoldus* tolerate Lettuce, Spinage, Beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for wind. No raw fallers; but as *Laurentius* prescribes, in broths; and so *Crato* commends many of them: or to use Borage, Hops, Bawm, steeped in their ordinary drink. *c* *Avenzoar* magnifies the juyce of a Pomgranate, if it be sweet, and especially Rose-water, which he would have to be used in every dish, which they put in practice in those hot Countreys, about *Damascus*, where (if we may believe the relations of *Vertomannus*) many hogshheads of Rose-water are to be sold in the Market at once, it is in so great request with them.

mala, aurantia commodè permittuntur modò non sint austera & acidula
b Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum, melissam vitari debent. *c Mercurialis præf. Med.*

MEMB. 2:

Diet rectified in quantity.

e Lib. 2. de
com. Solus
homo edit
bibitque,
&c.

f Confil.
21. 18. si
plus inge-
ratur quam
par est, &
ventricu-
lus tole-
rare possit,
nocet, &
cruditates
generat,
&c.

g Observat.
lib. 1. Af-
fuescat bis
in die ci-
bos sumere,
certa sem-
per hora.
h Ne plus
ingerat ca-
vendum
quam ven-
triculo
ferre potest,
semperque
surgat à
mensa non
satur.
i Siqui-
dem qui
semiman-
sum velo-
citer inge-
runt cibum,
ventriculo
laborem
inferunt,
& flatus
maximos
promovent,
Crato.
* Quidam
maximè
comedere
nituntur,
putantes
eà ratione
se vires
refecturos;
ignorantes,
non ea quæ
ingerunt
posse vires
reficere,
sed quæ probè concoquunt.

k Multa appetunt, pauca digerunt.
l Saturnal. lib. 7. cap. 4. m Modicus & temperatus cibus
& carni & animæ utilis est. n Hygiasticon reg. 14. 16. uncia
per diem sufficiant, computato pane, carne ovis, vel aliis obsoniis, &
totidem vel paulo plures uncie potus.

MAN alone, saith *Cardan*, eates and drinks without appetite, and useth all his pleasure without necessity, *anima vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more than the stomach can well bear, it will ingender crudity, and do much harm. Therefore *Crato* adviseth his patient to eat but twice a day, and that at his set meals, by no means to eat without an appetite, or upon a full stomach, and to put seven hours difference betwixt dinner and supper. Which rule if we did observe in our Colledges, it would be much better for our healths: But custome that tyrant so prevails, that contrary to all good order and rules of Physick, we scarce admit of five. If after seven hours tarrying he shall have no stomach, let him defer his meal, or eat very little at his ordinary time of repast. This very counsel was given by *Prosper Calenus* to *Cardinal Casius*, labouring of this disease; and *Platerus* prescribes it to a patient of his, to be most severely kept. *Guianerius* admits of three meals a day, but *Montanus consil. 23. pro Ab. Italo*, ties him precisely to two. And as he must not eat overmuch, so he may not absolutely fast; for as *Celsus* contends lib. 1. *Jacchinus 15. in 9. Rhasis*, *h* repletion and inanition may both do harm in two contrary extreams. Moreover, that which he doth eat, must be well chewed, and not hastily gobbled, for that causeth crudity and wind; and by all means to eat no more than he can well digest. Some think (saith ** Trincavelius lib. 11. cap. 29. de curand. part. hum.*) the more they eat the more they nourish themselves: eat and live, as the proverb is, not knowing that only repairs man which is well concocted, not that which is devoured. Melancholy men most part have good *k* appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which *Socrates* and *Disarius* the Physicians in *Macrobius* so much require, *S. Hierom* enjoyns *Rusticus*, to eat and drink no more than will *m* satisfy hunger and thirst. *n Lessius* the Jesuite holds 12, 13, or 14. ounces, or in our Northern countries 16. at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drink. Nothing pesters the body and mind sooner than to be still fed, to eat and ingurgitate

beyond all measure as many do. *o* By overmuch eating and continual feasts they choke up themselves; which, had they lived coarsely, or like gally-slaves been tyed to an oare, might have happily prolonged many fair years.

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, *p* than which (saith *Avicenna*) nothing is worse, to feed on diversity of meats, or overmuch, *Sertorius*-like in *lucem cœnare*, and as commonly they do in *Muscovy* and *Island*, to prolong their meals all day long, or all night. Our Northern countries offend especially in this, and we in this Island (*ampliter viventes in prandiis & cœnis*, as *q Polydore* notes) are most liberal feeders, but to our own hurt. *† Persicos odi puer apparatus: Excess of meat breedeth sickness, and gluttony causeth cholerick diseases: by surfeiting many perish, but he that dieteth himself prolongeth his life, Ecclus. 37. 29, 30.* We account it a great glory for a man to have his table daily furnished with variety of meats: but hear the Physician, he pulls thee by the ear as thou sittest, and telleth thee, *† that nothing can be more noxious to thy health, than such variety and plenty.* Temperance is a bridle of gold, and he that can use it aright, ** ego non summi viris comparo, sed simillimum Deo judico*, is liker a God than a man: For as it will transform a beast to a man again, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as *Seneca* calls it, *† to choose one of many, and to feed on that alone*, as *Crato* adviseth his Patient. The same counsel *Prosper Calenus* gives to *Cardinal Casius*, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state and guests, yet for his own part to single out some one savoury dish and feed on it. The same is inculcated by ** Crato consil. 9. l. 2.* to a noble personage affected with this grievance, he would have his highness to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, *y* a dish or two, a cup of Rhenish wine, &c. *Montanus consil. 24.* for a noble Matron enjoyns her one dish, and by no means to drink betwixt meals. The like *consil. 229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly observe, as *Hilbertus Cenomacensis Episc.* writes in his life.

—cui non fuit unquam

Ante sitim potus, nec cibus ante famem, and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet to go to the ale house

tua prandeat sola, absq; apparatu aulico, contentus sit illustrissimus princeps duobus tantum ferculis, vinog; Rhenano solum in mensa utatur, y Semper intra satietatem à mensa recedat, uno ferculo contentus.

Dd

or

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o Idem reg.
27. Plures
in domi-
bus suis

brevi tem-
pore pascen-
tes extin-
guuntur, quæ
si triventi-
bus victi
fuissent,
aut grega-
rio pane
pasci, sani
& incolumi-
mes in lon-
gam æta-
tem vitam
prolongas-
sent.

p Nihil
deterius
quàm di-
versa nu-
trientia si-
mul adun-
gere, &
comedendi
tempus pro-
rogare.

q Lib. 1.
hist.
† Hor. ad
lib. 5. ode
11.

r Cibi varietate
& copiâ
in eadem
mensa nihil
nocentius
homini ad
salutem,
Fr. Vale-
riola, ob-
serv. l. 2.
cap. 6.

* Tul. orat.
pro M.
Marcel.

f Nullus
cibum su-
mere debet,
nisi stoma-
chus sit va-
cuus. Gor-
don. lib.
med. l. 1.
c. 11.

t E multis
eduliis
unum elige,
relictisque
cæteris, ex
eo comede.

u L. de atra-
bile. Sim-
plex sit ci-
bus & non
vicius:
quod licet
vitari
tunc ob con-
viciis dif-
ficultate
&c.

x Celsitudo

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† Lib. de Hel. & Jejunio. Multo melius in terram vinea fudiffes. 2 Crato. Multum refert non ignorare qui cibi priores, &c. liquida præcedant carniū iura, pisces, fructus, &c. Cæna brevior sit rando.

a Tract. 6. contradic. 1. lib. 1.

b Super omnia quotidianum leporem habuit, & pomis indulsit.

* Annal. 6. Ridere solebat eos, qui post 30. ætatis annum, ad cognoscenda corporis suæ noxia vel utilia, alijus consilij indigerent.

† A Lessio edit. 1614.

c Agyptii olim omnes morbos curabant vomitu & jejunio. Robemus lib. 1. cap. 5.

or tavern, they are not sociable otherwise : and if they visit one anothers houses, they must both eat and drink. I reprehend it not moderately used, but to some men nothing can be more offensive ; they had better, I speak it with Saint † Ambrose, pour so much water in their shooes.

It much avails likewise to keep good order in our diet, ² to eat liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomach ; harder meats of digestion must come last. Crato would have the supper less than dinner, which Cardan contradic. lib. 1. Tract. 5. contradic. 18. disallows, and that by the authority of Galen. 7. art. curat. cap. 6. and for four reasons he will have the supper biggest : I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custome of the Romans, to make a sparing dinner, and a liberal supper ; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said pro and con, ^a Cardans rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss ; to eat sometimes of a dish which is hurtful, if we have an extraordinary liking to it. Alexander Severus loved Hares and Apples above all other meats, as ^b Lampridius relates in his life : one Pope Pork, another Peacock, &c. what harm came of it ? I conclude, our own experience is the best Physitian ; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himself. Tiberius in * Tacitus did laugh at all such that after thirty years of age would ask counsel of others concerning matters of diet, I say the same.

These few rules of diet he that keeps, shall surely find great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church ; he that shall but read their lives, written by Hierom, Athanasius, &c. how abstemious Heathens have been in this kind, those Curii and Fabritii, those old Philosophers, as Pliny records lib. 11. Xenophon lib. 1. de vit. Socrat. Emperours and Kings, as Nicephorus relates, Eccles. hist. lib. 18. cap. 8. of Mauritius, Lodovicus Pius, &c. and that admirable † example of Lodovicus Cornarus, a Patritian of Venice, cannot but admire them. This have they done voluntarily, and in health ; what shall these private men do that are visited with sickness, and necessarily ^c enjoined to recover, and continue their health ? It is a hard thing to observe a strict diet, & qui medicè vivit, miserè vivit, as the saying is, quale hoc ipsum erit vivere, his si privatus fueris ? as good be buried, as so much debarred of his appetite ; ex- cessit medicina malum, the physick is more

troublesome than the disease, so he complained in the Poet, so thou thinkest : yet he that loves himself, will easily endure this little misery, to avoid a greater inconvenience ; *è malis minimum*, better do this than do worse. And as † Tully holds, better be a temperate old man, than a lascivious youth. 'Tis the only sweet thing, (which he adviseth) so to moderate our selves, that we may have *senectutem in juventute, & in juventute senectutem*, Be youthful in our old age, staid in our youth, discreet and temperate in both.

† Cat. Major : Melior conditio senis viventis ex præscripto artis medicæ, quam adolescentis luxuriosi.

MEMB. 2.

Retention and Evacuation rectified.

I Have declared in the causes, what harm costiveness hath done in procuring this disease ; if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required ; *maximè conducit*, saith Montaltus cap. 27. it very much avails. ^d Alomarus cap. 7. commends walking in a morning, into some fair green pleasant fields, but by all means first, by art or nature he will have these ordinary excrements evacuated. Piso calls it *Beneficium ventris*, the benefit, help or pleasure of the belly, for it doth much ease it. Laurentius cap. 8. Crato consil. 21. l. 2. prescribes it once a day at least : where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clysters, as shall be shewed. Prosper Calenus lib. de atrabile, commends Clysters, in Hypochondriacal melancholy, still to be used as occasion serves, ^e Peter Cnemandar in a consultation of his pro hypochondriaco, will have his patient continually loose, and to that end sets down there many forms of Potions and Clysters. Mercurialis, consil. 88. if this benefit come not of its own accord, prescribes ^f Clysters in the first place : so doth Montanus consil. 24. consil. 31. & 229. he commends turpentine to that purpose : the same he ingeminates, consil. 230. for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have fair linnen about him, to be decently and comely attired, for *sordes vitiant*, nastiness defiles, and dejects any man that is so voluntarily, or compelled by want, it dulles the spirits.

d Debet per amœna exerceri, & loca viridia, excrementis prius arte vel natura alvi excrementis.

e Hilde-heim spi- cel. 2. de mel. Pri- mum omni- um operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta. f Si non sponte, Clysteribus purgetur.

Bathes are either artificial or natural, both have their special uses in this malady, and as ^g Alexander supposeth lib. 1. cap. 16. yield as speedy a remedy, as any other Physick whatsoever. Acrius would have them daily used, *assidua balnea*, Tetra. 2. sect. 2. c. 9. Galen ud, ipse cracks how many several cures he hath performed in this kind by use of bathes alone, and Rufus pills, moistning them which are otherwise dry. Rhafis makes it a principal cure, *Tota cura sit in humectando*, to ba he and afterwards anoint with oyle. Jaser Pra- tensis, Laurentius cap. 8. and Montanus set

g Balneo- rum usus dulcium, siquid ali- ud, ipsis opitulatur. Credo hæc dici cum aliqua ja- ctantia, inquit Montanus consil. 26.

DOWN

down their peculiar Forms of artificial bathes. *Crato consil. 17. lib. 2.* commends Mallows, Camomile, Violets, Borage to be boyled in it, and sometimes fair water alone, and in his following counsel, *Balneum aquæ dulcis solum sapissimè profuisse compertum habemus.* So doth *Fuchsius lib. 1. cap. 33. Frisimelica 2. consil. 42. in Trincavelius.* Some beside herbs, prescribe a rams head and other things to be boyled. *Fernelius consil. 44.* will have them used 10. or 12. dayes together; to which he must enter fasting, and so continue in a temperate heat, and after that frictions all over the body. *Lelius Egubinus consil. 142. and Christoph. Arerius* in a consultation of his, hold once or twice a week sufficient to bathe, the ^k water to be warm, not hot, for fear of sweating. *Felix Plater, observ. lib. 1.* for a Melancholy Lawyer, ^l will have lotions of the head still joyned to these bathes, with a lee wherein capital herbs have been boyled. ^m *Laurentius* speaks of bathes of milk, which I find approved by many others. And still after bath, the body to be anointed with oyl of bitter Almonds, of violets, new or fresh butter, ⁿ Capons grease, especially the back bone, and then lotions of the head, embrocations, &c. These kind of bathes have been in former times much frequented, and diversly varied, and are still in general use in those Eastern Countries. The Romans had their publick baths very sumptuous and stupend, as those of *Antoninus* and *Dioclesian.* *Plin. 36.* saith there were an infinite number of them in Rome and mightily frequented; some bathed seven times a day, as *Commodus* the Emperour is reported to have done: usually twice a day, and they were after anointed with most costly oyntments: rich women bathed themselves in milk, some in the milk of 300. she Asses at once: we have many ruines of such bathes found in this Island, amongst those parietines and rubbish of old Roman Towns. *Lipsius de mag. Urb. Rom. l. 3. c. 8. Rosinus, Scot. of Antwerp,* and other Antiquaries, tell strange stories of their Baths. *Gillius l. 4. cap. ult. Topogr. Constant.* reckons up 155. publick ^o Baths in Constantinople, of fair building, they are still ^p frequented in that City by the Turks of all sorts, men and women, and all over Greece and those hot Countries; to absterge belike that fulsomeness of sweat, to which they are there subject. ^q *Busbequius* in his Epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of oyntment to rub them. The richer sort have private baths in their houses; the poorer go to the common, and are generally so curious in this behalf, that they will not eat nor drink until they have bathed, before and after meals some, ^r and will not make water (but they will wash their hands) or go to stool. *Leo Afer. l. 3.* makes mention of an hundred several baths at Fez in Africk, most sumptuous, and such as have great revenues belonging to them.

Buxtorf. cap. 14. Synagog. Jud. speaks of many ceremonies amongst the Jews in this kind; they are very superstitious in their bathes, especially women.

Natural Bathes are praised by some, discommended by others; but it is in a divers respect. ^s *Marcus de Oddis in Hipp. affect.* consulted about Baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by ^t in another counsel for the same disease, he approves them because they cleanse by reason of the sulphur, and would have their water to be drunk. *Aretus, c. 7.* commends Allome Baths above the rest; and ^u *Mercurialis consil. 88.* those of Luca in that Hypochondriacal passion. He would have his patient tarry there fifteen dayes together, and drink the water of them, and to be bucketed, or have the water poured on his head. *John Baptist Silvaticus cont. 64.* commends all the Baths in Italy, and drinking of their water, whether they be Iron, Allome, Sulphur; so doth ^x *Hercules de Saxoniâ.* But in that they cause sweat, and dry so much, he confines himself to Hypochondriacal melancholy alone, excepting that of the head, and the other. *Trincavelius consil. 14. lib. 1.* prefers those ^y *Porrethan* baths before the rest, because of the mixture of Brass, Iron, Allome, and *consil. 35. l. 3.* for a melancholy Lawyer, and *36. consil.* in that hypochondriacal passion, the ^z Baths of *Aquaria*, and *36. consil.* the drinking of them. *Frisimelica* consulted amongst the rest in *Trincavelius, consil. 42. lib. 2.* prefers the waters of ^a *Apona* before all artificial bathes whatsoever in this disease, and would have one nine years affected with Hypochondriacal passions, flye to them, as to an ^b holy anchor. Of the same mind is *Trincavelius* himself there, and yet both put a hot liver in the same party for a cause, and send him to the waters of *S. Helen*, which are much hotter. *Montanus consil. 230.* magnifies the ^c *Chalderinian* Baths, and *consil. 237. & 239.* he exhorteth to the same, but with this caution, ^d that the liver be outwardly anointed with some coolers that it be not overheated. But these baths must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Baths, and especially of those of *Baden*, they are good for all cold diseases, ^e naught for cholerick, hot and dry, and all infirmities proceeding of choler, inflammations of the spleen and liver. Our English Baths as they are hot must needs incur the same censure: But *D. Turner* of old, and *D. Jones* have written at large of them. Of cold Baths I find little or no mention in any Physician, some speak against them: ^f *Cardan* alone out of *Agathimus* commends bathing in fresh rivers, and

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Hilde-
heim spe-
ciel. 2. de
mel. Hypo-
con. si non
adesset se-
coris cali-
ditas,
Thermas
laudarem;
& si non
nimia hu-
moris ex-
siccatio
esset metu-
enda.Fol. 141.
Thermas
Lucenses
adeat,ibiq; aquas
ejus per 15.dies potet,
& calida-
rum aqua-
rum stilli-cidiis tum
caput tum
ventricu-lum de more
subiciat.x In pantho-
y Aquæ
Porrethan-
ne.z Aquæ
Aquariae.a Ad aquas
Abonenses
velut adsacram an-
choram
confugiat.b Joh. Bau-
hinus li. 3.
ca. 14. hist.

ca. 14. hist.

admir.

Fontis Bol-
lensis in
ducat.aquis Bol-
lenses ad
melanchol-licos mor-
bos, mæro-rem, fasci-
nationem,
aliæque

animi pa-

themata.

c Balnea
Chalde-
rina.d Hepar
externèungatur ne
calefiat.e Nocent
calidis &
siccis, cho-

lericis, & omnibus morbis ex cholera, hepatis, splenisque affectionibus.
* Lib. de aqua. Qui breve hoc vitæ curriculum cupiunt sani transigere, frigidis aquis sepe lavare debent, nulli etati cum sit incongrua, calidus imprimis utilis.

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cold waters, and adviseth all such as mean to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures. As for sweating, urine, blood-letting by hæmorrhoids, or otherwise I shall elsewhere more opportunely speak of them.

Immoderate *Venus* in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite remedy, *f* remitting anger, and reason, that was otherwise bound. *Avicenna*

Fen. 3. 20. Oribasius med. collect. lib. 6. cap. 37. contend out of *Ruffus* and others,

that many mad-men, melancholy, and labouring of the falling sickness, have been cured by this alone. *Montaltus cap. 27. de melan.*

will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smokes and vapours that offend them,

and if it be omitted, as *Valescus* supposeth, it makes the mind sad, the body dull and heavy. Many other inconveniencies are reckoned

up by *Mercatus*, and by *Rodericus à Castro*, in their Tracts *de melancholiâ virginum & monialium*; ob seminis retentionem sciunt

sapè moniales & virgines, but as *Platerius* adds, si nubant sanantur, they rave single,

and pine away, much discontent, but marriage mends all. *Marcellus Donatus lib. 2. med. hist. cap. 1.* tells a story to confirm this

out of *Alexander Benedictus*, of a maid that was mad, ob menses inhibitos, cum in officinam

meritoriam incidisset, à quindecim viris eadem nocte compressa, mensium largo profluvio,

quod pluribus annis ante constiterat, non sine magno pudore mane menti restituta discessit.

But this must be warily understood, for as *Arnoldus* objects, lib. 1. breviar. 18. cap.

Quid coitus ad melancholicum succum? What affinity have thesetwo? except it be manifest

that superabundance of seed, or fulness of blood be a cause, or that love, or an extra-

ordinary desire of *Venus* have gone before, or that as *Lod. Mercatus* excepts, they be ve-

ry flatuous, and have been otherwise accustomed unto it. *Montaltus cap. 27.* will not

allow of moderate *Venus* to such as have the Gout, Palsie, Epilepsie, Melancholy, except

they be very lusty, and full of blood. *Lodovicus Antonius lib. med. miscel.* in his chapter of *Venus*, forbids it utterly to all Wrest-

lers, Ditchers, labouring men, &c. *Ficinus* and *Marsilius Cognatus* put *Venus* one of the

five mortal enemies of a student: It consumes the spirits, and weakneth the brain.

Halyabbas the Arabian, 5. Theor. cap. 36. and *Jason Pratensis* make it the fountain of most

diseases, but most pernicious to them who are cold and dry; a melancholy man must not

meddle with it, but in some cases. *Plutarch* in his book *de san. tuend.* accounts of it as

one of the three principal signs and preservers of health, temperance in this kind; To rise

with an appetite, to be ready to work, and abstain from venery, tria saluberrima, are three

most healthful things. We see their opposites how pernicious they are to mankind, as to all other creatures they bring death, and many several diseases: *Immodicis brevis est ætas & rara senectus.* *Aristotle* gives instance in Sparrows, which are parum vivaces ob salacitatem,

short-lived because of their salacity, which is very frequent, as *Scoppius* in *Priapiis* will

better inform you. The extreems being both bad, the medium is to be kept, which cannot

easily be determined. Some are better able to sustain, such as are hot and moist, phlegma-

tick, as *Hippocrates* insinuateth, some strong and lusty, well fed like *Hercules*, *Proculus*

the Emperour, lusty *Laurence*, *prostitulum* *Messalina* the Empress, that by

Philtres, and such kind of lascivious meats, use all means to inable themselves: and brag

of it in the end, confodi multas enim, occidi verò paucas per ventrem vidisti, as that *Spa-*

nish *Celestina* merrily said: others impotent, of a cold and dry constitution cannot sustain

those gymnicks without great hurt done to their own bodies, of which number (though

they be very prone to it) are melancholy men for the most part.

Idem *4. Et lassata viris, &c. Vid. Mirald. cent. 8. II. Lem-*

niun lib. 2. cap. 16. Catullum ad Ipsiphilam, &c. Ovid. Eleg. lib. 3. & 6, &c. quot itinera una nocte consecissent, tot coronas

Judicio deo puta Triphallo, Marsie, Hermæ, Priapo donarent, Cingamus tibi mentulam coronis, &c. Pernoboscodid. Gasp. Barthii.

MEMB. 3.

Air rectified. With a digression of the Air.

AS a long-winged Hawk when he is first whistled off the fist, mounts aloft, and

for his pleasure fetcheth many a circuit in the Air, still soaring higher and higher, till he

be come to his full pitch, and in the end when the game is sprung, comes down amain, and

stoops upon a sudden: so will I, having now come at last into these ample fields of Air,

wherein I may freely expatiate and exercise my self for my recreation; a while rove,

wander round about the world, mount aloft to those æthereal orbs and celestial spheres, and

so descend to my former elements again. In which progress, I will first see whether that

relation of the Frier of Oxford be true, concerning those Northern parts under the

Pole (if I meet obiter with the wandering Jew, *Elias Artifex*, or *Lucians Icarom-*

nippus, they shall be my guides) whether there be such four *Euripes*, and a great rock

of Loadstones, which may cause the needle in the Compass still to bend that way, and what

should be the true cause of the variation of the compass, is it a magnetical rock, or the

Pole-star, as *Cardan* will; or some other star in the Bear, as *Marsilius Ficinus*; or a hill in the

magnetical meridian, as *Maurolicus*; *Vel situs in venâ terræ*, as *Agricola*; or the nearness of the next Continent, as *Cabeus* will; or

some other cause, as *Scaliger*, *Cortesius*, *Lat. 81. Conim-*

f Solvit
Venus rati-
onis vim
impeditam,
ingentes
iras remit-
tit, &c.
g Multi co-
mitiales,
melancholi-
ci, insani,
hujus usu
solo sanati.
h Si omit-
tatur coi-
tus, contri-
stat & plu-
rimum
gravat cor-
pus & ani-
mum.

i Nisi certo
constet ni-
mum semen
aut sangui-
nem causum
esse, aut
amor præ-
cesserit,
aut, &c.
k Athletis,
Arthriti-
cis, poda-
gricis no-
cet, nec
opportuna
prodest, nisi
fortibus &
qui multo
sanguine
abundant.
Idem Scal-
iger ex-
erc. 269.

l Turcis ideo
luctatori-
bus probi-
bitum.
l Desanit.
tuend. l. 1.
m Lib. 1.
cap. 7. ex-
haurit enim
spiritus
animumque
debilitat.
n Frigidus
& siccis
corporibus
inimicissi-
ma.

o Vesci in-
tra satieta-
tem, imdi-
erum esse
ad labo-
rem, vitale
semen con-
servare.

p Nequitia
est quæ te
non sinit
esse senem.
* Vide
Montanum,
Pet. Gode-
fridum,
Amorum
lib. 2. c. 6.
curiosum de
his, nam
& nume-
rum defi-
nit Tali-
mudistis,
unicuique
sciatis af-
signari
suum tem-
pus, &c.
q Thespi-
das genuit.
r Vide
Lampridi-
um vit.

u Nich. de
Lynna,
cited by
Mercator
in his Map.

x Mons
Slozo.
Some call
it the
highest
world,
next Tene-
riff in the
Canaries.
Lat. 81.

Conimbricenses, *Peregrinus* contend, why at the *Azores* it looks directly North, otherwise not? In the *Mediterranean* or *Levant* (as some observe) it varies 7. grad. by and by twelve, and then twenty two. In the *Baltick* Seas, near *Rasceburg* in *Finland*, the needle runs round, if any ships come that way; though ^a *Martin Ridley* write otherwise, that the needle near the Pole will hardly be forced from its direction. 'Tis fit to be enquired whether certain rules may be made of it, as 11. grad. *Lond. variant. alibi* 36. &c. and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our *D. Gilbert*, and *Nicholas Cabens* the Jesuite, that have both written great volumes of this subject, satisfy these Inquisitors. Whether the sea be open and navigable by the Pole artick, and which is the likeliest way, that of *Bartison* the *Hollander*, under the Pole itself, which for some reasons I hold best; or by *fretum Davis*, or *Nova Zembla*. Whether ^c *Hudsons* discovery be true of a new found Ocean, any likelihood of *Buttons Bay* in fifty degrees, *Hubberds* hope in sixty, that of *ut ultra* near *St. Thomas Roes* welcome in North-west *Fox*, being that the sea ebbs and flows constantly there fifteen foot in twelve hours, as our ^d new Cards inform us that *California* is not a Cape, but an Island, and the West winds make the Nepe tides equal to the Spring, or that there be any probability to pass by the streights of *Anian* to *China*, by the Promontory of *Tabin*. If there be, I shall soon perceive whether ^e *Marcus Polus* the *Venetians* narration be true or false, of that great City of *Quinsay* and *Cambalu*; whether there be any such places, or that as ^f *Matth. Riccius* the Jesuit hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary* and the King of *China* be the same: *Xuntain* and *Quinsay*, and the City of *Cambalu* be that new *Paquin*, or such a wall four hundred leagues long to part *China* from *Tartary*: whether ^g *Presbyter John* be in *Asia* or *Africk*; *M. Polus Venetus* puts him in *Asia*, ^h the most received opinion is, that he is Emperor of the *Abyssines*, which of old was *Athiopia*, now *Nubia*, under the *Aquator* in *Africk*. Whether ⁱ *Guinea* be an Island or part of the Continent, or that hungry ^k *Spaniards* discovery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannius*, or his of *Utopia*, or his of *Lucinia*. And yet in likelihood it may be so, for without all question it being extended from the Tropick of *Capricorn* to the circle *Antartick*, and lying as it doth in the temperate Zone, cannot chuse but yield in time some flourishing Kingdoms to succeeding ages, as *America* did unto the *Spaniards*. *Shouten* and *Le Meir* have done well in the discovery of the Streights of *Magellan*, in finding a more convenient passage to *Mare*

pacificum: methinks some of our modern *Argonautes* should prosecute the rest. As I go by *Madagascar*, I would see that great Bird ^l *Rucke*, that can carry a man and horse, or an Elephant, with that *Arabian Phoenix* described by ^m *Adricomius*; see the Pellicanes of *Egypt*, those *Scythian Gryphes* in *Asia*: And afterwards in *Africk* examine the fountains of *Nile*, whether *Herodotus*; ^o *Seneca*, *Plin.* l. 5. cap. 9. *Strabo* lib. 5. give a true cause of his annual flowing, ^p *Tagaphetta* discourse rightly of it, or of *Niger* and *Senega*: examine *Cardan*, ^q *Scaligers* reasons, and the rest. Is it from those *Etesian* winds, or melting of snow in the Mountains under the *Aquator* (for *Jordan* yearly overflows when the snow melts in Mount *Libanus*) or from those great dropping perpetual showers, which are so frequent to the inhabitants within the Tropicks, when the Sun is vertical, and cause such vast inundations in *Senega*, *Maragnan*, *Orenoque*, and the rest of those great rivers in *Zona Torrida*, which have all commonly the same passions at set times: and by good husbandry and policy, hereafter no doubt may come to be as populous, as well tilled, as fruitfull as *Egypt* it self, or *Cauchinthina*? I would observe all those motions of the sea, and from what cause they proceed, from the Moon (as the *Vulgar* hold) or earths motion, which *Galileus* in the fourth dialogue of his System of the world, so eagerly proves, and firmly demonstrates; or winds, as ^r some will. Why in that quiet Ocean of *Zur*, in *mare pacifico*, it is scarce perceived, in our *British Seas* most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular, and diverse? Why the current in that *Atlantick Ocean* should still be in some places from, in some again towards the North, and why they come sooner than go? and so from *Moabar* to *Madagascar* in that *Indian Ocean*, the Merchants come in three weeks, as ^s *Scaliger* discusseth, they return scarce in three months, with the same or like winds: The continual current is from East to West. Whether Mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Caucasus*, *Atlas*, be so high as *Pliny*, *Solinus*, *Mela* relate, above Clouds, Meteors, *Ubi nec aura nec venti spirant*, (inasmuch that they that ascend, dye suddenly very often, the air is so subtile) twelve hundred and fifty paces high, according to that measure of *Di-cearchus*, or seventy eight miles perpendicularly high, as *Jacobus Mazonius*, sec. 3. & 4. expounding that place of *Aristotle* about Mount *Caucasus*; and as ^t *Blancanus* the Jesuit contends out of *Clavius* and *Nonius* demonstrations of *Crepusculis*: or rather thirty two stadiums, as the most received opinion is; or four miles, which the height of no mountain doth perpendicularly exceed, and is equal to the greatest depths of the Sea, which is, as *Scaliger* holds, one thousand five hundred and eighty paces, *Exer.* 38. others one hundred paces: I would see those inner parts of *America*, whether there be any such great City of *Manoa*, or *Eldorado* in that golden Empire, where the high

a Cap. 26. in his Treatise of magnetic bodies.

b Lege l. 1. cap. 23. & 24. de magnetica philosophia, & lib. 3. c. 4.

c 1612.

d M. Briggs, his Map, & North-west Fox.

e Lib. 2. cap. 64. de nob. civitat. Quinsay, & cap. 10. de Cambalu. f Lib. 4. exped. ad Sinas, c. 3. & lib. 5. c. 18. g M. Polus in Asia Presb. Joh. meminit l. 2. c. 30. h Alluarefius & alii. i Lat. 10. Gr. Aust. k Ferdinando de Quir. Anno 1612.

1 Alarum
pauca con-
tinent in
longitu-
dine 12.
passus, ele-
phantem in
sublime tol-
lere potest.
Polus l. 3.
c. 40.
ni Lib. 2.
Descript.
terræ fan-
tæ.
o Natur.
quest. l. 4.
cap. 2.
p Lib. de
reg. Congo.
q Exer. 47.
r See
M. Carpen-
ters Geo-
graphy,
lib. 2. c. 6.
Bern.
Telesius lib.
de mari.
Exercit.
52. de ma-
ris motu
cause inve-
stigandæ:
prima reci-
procationis,
secunda
varietatis;
tertia cele-
ritatis,
quarta ces-
sationis,
quinta pri-
vationis,
sexta con-
trarietatis.
Patritius
saith 52.
miles in
height.
t Lib. de
explicati-
one locorum
Mathem.
Aristot.

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1. I. aet.
l. 17. c. 18.
descript. oc-
cid. Ind.
x Luge alii
vocant.

* Geor.
wernerus,
Aque tan-
ta celerita-
te erum-
punt & ab-
sorbentur, ut
expedito
equiti adi-
tum inter-
cludant.
y Boissar-
dus de Ma-
gis cap. de
Pilapiis.

2. In campis
Lovien.
solum vi-
suntur in
nive, &
ubina ve-
re, estate,
autumno se
occultant.
Hermes Po-
lit. l. 1.
Jyl. Belli-
us.
p Statim
incunte ve-
re sylva
strepunt
eorum can-
tilenis.
Muscovit.
comment.
q Immer-
gunt se flu-
minibus, la-
cubusque
per hyemem
totam, &c.

high wayes are as much beaten (one reports) as between *Madrid* and *Valedolit* in *Spain*; or any such *Amazones* as he relates, or gigantic Patagones in *Chica*; with that miraculous mountain *Ybouyapab* in the Northern *Brasile*, *cujus jugum sternitur in amœnissimam plantiæ, &c.* or that of *Pariacacca* so high elevated in *Peru*. * The pike of *Teneriff* how high it is? seventy miles, or fifty as *Patricius* holds, or nine, as *Snellius* demonstrates in his *Erotothenes*: see that strange * *Cirknickzerksey* lake in *Carniola*, whose waters gush so fast out of the ground, that they will overtake a swift horseman, and by and by with as incredible celerity are supped up: which *Lazius* and *Warnerus* make an argument of the *Argonautes* sayling under ground. And that vast den or hole called *Esmellen* in *Muscovia*, *qua visitur horrendo biatu, &c.* which if any thing casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engine can make the like; such another is *Gilberts Cave* in *Lapland*, with many the like. I would examine the *Caspian Sea*, and see where and how it exonerates it self, after it hath taken in *Volga*, *Jaxares*, *Oxus*, and those great rivers; at the mouth of *Oby*, or where? What vent the *Mexican lake* hath, the *Titicacan* in *Peru*, or that circular pool in the vale of *Terapia*, of which *Acosta* l. 3. c. 16. hot in a cold country, the Spring of which boyls up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare mortuum* in *Palestina*, of *Thrasumene*, at *Peruzium* in *Italy*: the *Mediterranean* it self. For from the *Ocean*, at the *Streights of Gibraltar*, there is a perpetual current into the *Levant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or black Sea, besides all those great rivers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed, by the Sun, or otherwise? I would find out with *Trajan* the fountains of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian Pyramids*, *Trajan's bridge*, *Grotta de Sibylla*, *Lucullus Fish-ponds*, the *Temple of Nidrose*, &c. And, if I could, observe what becomes of *Swallows*, *Storks*, *Cranes*, *Cuckows*, *Nightingales*, *Redstarts*, and many other kind of singing birds, water-fowls, *Hawks*, &c. some of them are only seen in Summer, some in Winter; some are observed in the ² snow, and at no other times, each have their seasons. In winter not a bird is in *Muscovy* to be found, but at the spring in an instant the woods and hedges are full of them, saith *P Herbastein*: how comes it to pass? Do they sleep in winter, like *Gesners* Alpine mice; or do they lye hid (as *Olaus* affirms) in the bottom of lakes and rivers, *spiritum continent*? often so found by *Fishermen* in *Poland* and *Scandia*, two together, mouth to mouth, wing to wing; and when the Spring comes they revive again, or if they be brought into a stove, or to the fire side. Or do they follow the Sun, as *Peter Martyr* le- gat. *Babylonica* l. 2. manifestly convicts, out of

his own knowledg: for when he was Embassador in *Egypt*, he saw *Swallows*, *Spanish Kites*, and many such other *European Birds*, in *December* and *January* very familiarly flying, and in great abundance, about *Alexandria*, *ubi floridæ tunc arbores ac viridaria*. Or lye they hid in caves, rocks, and hollow trees, as most think, in deep *Tin-mines* or *Sea-cliffs*, as * *Mr. Carew* gives out? I conclude of them all, for my part, as * *Munster* doth of *Cranes* and *Storks*: whence they come, whither they go, *incompertum adhuc*, as yet we know not. We see them here, some in summer, some in winter: Their coming and going is sure in the night: in the plains of *Asia* (saith he) the *Storks* meet on such a set day, he that comes last is torn in pieces, and so they get them gone. Many strange places, *Isthmi*, *Euripi*, *Chersonesi*, creeks, havens, promontories, streights, lakes, bathes, rocks, mountains, plates, and fields, where Cities have been ruined or swallowed, battels fought, creatures, *Sea-monsters*, *Remora*, &c. minerals, vegetables. Zoophytes were fit to be considered in such an expedition, and amongst the rest, that of *Harbastein* his *Tartar lamb*, * *Hector Boethius* goof-bearing tree in the *Orchades*, to which *Cardan* lib. 7. cap. 36. de *rerum varietat*. subscribes: * *Vertomannus* wonderful palm, that * in *Hispaniola*, that shines like a torch in the night, that one may well see to write; those spherical stones in *Cuba* which nature hath so made, and those like *Birds*, *Beasts*, *Fishes*, *Crowns*, *Swords*, *Saws*, *Pots*, &c. usually found in the mettall-mines in *Saxony* about *Mansfield*, and in *Poland* near *Nokow* and *Pallukie*, as * *Munster* and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether there be any such men, as *Leo Snavius* in his comment on *Paracelsus de sanit. tuend.* and * *Guinus* records in his description of *Muscovy*, that in *Lucumoria*, a Province in *Russia*, lye fast asleep as dead all winter, from the twenty seventh of November, like *Frogs* and *Swallows*, benumbed with cold, but about the twenty fourth of April in the Spring they revive again, and go about their business. I wine and would examine that demonstration of *Alexander Picolomineus*, whether the earths superficies be bigger than the seas; or that of *Archimedes* be true, the superficies of all water is even? Search the depth, and see that variety of *Sea-monsters* and *Fishes*, *Mare-maids*, *Sea-men*, *Horses*, &c. which it affords. Or whether that be true which *Jordanus Brunus* scoffs at, that if God did not detain it, the *Sea* would overflow the earth by reason of his higher site, and which *Josephus Blancanus* the

possit sine alterius ope luminis. * *Cosmog. lib. 1. cap. 435.* & lib. 3. cap. 1. habent ollas à natura formatas è terra extractas, similes illis à figulis factis, coronas, pisces, aves, & omnes animalium species. * ut solent hirundines & rane præ frigoris magnitudine mori, & postea redeunte vere 24. Aprilis reviviscere.

Jesuit in his interpretation on those mathematical places of *Aristotle*, foolishly fears, and in a just Tract proves by many circumstances, that in time the Sea will waste away the land, and all the globe of the earth shall be covered with waters; *Risum teneatis amici?* what the Sea takes away in one place it adds in another. Methinks he might rather suspect the Sea should in time be filled by land, trees grow up, carcases, &c. that all-devouring fire, *omnia devorans & consumens*, will sooner cover and dry up the vast Ocean with sand and ashes. I would examine the true seat of that terrestrial * Paradise, and where *Ophir* was whence *Solomon* did fetch his gold; from *Pernana*, which some suppose, or that *Aurea Chersonesus*, as *Dominicus Niger*, *Arias Montanus*, *Goropius*, and others will. I would censure all *Pliny's*, *Solinus*, *Strabo's*, *St John Mandevil's*, *Olaus Magnus*, *Marcus Polus* lyes, correct those errors in navigation, reform Cosmographical Charts, and rectifie longitudes, if it were possible; not by the Compass, as some dream, with *Mark Ridley* in his Treatise of magnetical bodies, cap. 43. for as *Cabeus magnet. philos. lib. 3. cap. 4.* fully resolves, there is no hope thence; yet I would observe some better means to find them out.

I would have a convenient place to go down with *Orpheus*, *Ulysses*, *Hercules*, & *Lucians Menippus*, at *St. Patrick's Purgatory*, at *Trophonius Den*, *Hecla* in Island, *Aetna* in Sicily, to descend and see what is done in the bowels of the earth; do stones and mettals grow there still? how come Firr-trees to be

* digged out from tops of hills, as in our mosses, and marishes all over Europe? How come they to dig up fish bones, shells, beams, iron-works, many fathoms under ground, and anchors in mountains far remote from all seas.

* *Anno 1460.* at *Berna* in Switzerland fifty fathom deep a ship was dig'd out of a mountain, where they got mettall ore, in which were forty eight carcases of men, with other merchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors, * *Pomponius Mela* in his first book, c. de *Numidia*, and familiarly in the *Alpes* saith * *Blancanus* the Jesuit, the like is to be seen: Came this from Earth-quakes, or from *Noah's* flood, as Christians suppose, or is there a vicissitude of Sea and Land, as *Anaximenes* held of old, the mountains of *Thessaly* would become Seas, and Seas again Mountains? The whole world belike should be new moulded, when it seemed good to those all-commanding Powers, and turned inside out, as we do hay-cocks in Harvest, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his Center; that which is under the *Poles* now, should be translated to the *Aequinoctial*, and that which is under the torrid Zone to the Circle *Artique*, and *Antartique* another while, and so be reciprocally warmed by the Sun: or if the worlds be infinite, and every fixed Star a Sun,

with his compassing Planets (as *Brunus* and *Campaniella* conclude) cast three or four Worlds into one; or else of one old world make three or four new, as it shall seem to them best. To proceed, if the earth be twenty one thousand five hundred miles in compass, its Diameter is seven thousand from us to our *Antipodes*; and what shall be comprehended in all that space? What is the Center of the earth? is it pure element only, as *Aristotle* decrees; inhabited (as * *Paracelsus* thinks) with creatures, whose Chaos is the earth: or with *Fairies*, as the woods and waters (according to him) are with *Nymphs*, or as the Air with *Spirits*? *Dionysiodorus*, a Mathematician in * *Pliny*, that sent a letter ad *superos* after he was dead, from the Center of the earth, to signifie what distance the same Center was from the superficies of the same, viz. two and forty thousand *stadiums*, might have done well to have satisfied all these doubts. Or is it the place of Hell, as *Virgil* in his *Aeneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Divines think? In good earnest, *Anthony Rusca*, one of the society of that *Ambrosian Colledge* in *Millan*, in his great volume de *Inferno lib. 1. cap. 47.* is stiff in this tenent, 'tis a corporeal fire tow, cap. 5. l. 2. as he there disputes. Whatsoever Philosophers write (saith * *Surius*) there be certain monthes of hell, and places appointed for the punishment of mens souls, as at *Hecla* in Island, where the ghosts of dead men are familiarly seen, and sometimes talk with the living: God would have such visible places, that mortal men might be certainly informed, that there be such punishments after death, and learn hence to fear God. *Kranzius* dan. hist. lib. 2. c. 24. subscribes to this opinion of *Surius*, so doth *Colerus* cap. 12. lib. de immortal: anime (out of the authority belike of *St. Gregory*, *Durand*, and the rest of the Schoolmen, who derive as much from *Aetna* in Sicily, *Lypara*, *Hyera*, and those sulphureous *Vulcanian* Islands) making *Terra del Fuego*, and those frequent *Vulcanes* in *America*, of which *Acosta* lib. 3. cap. 24. that fearful mount *Heckleberg* in Norway, an especial argument to prove it, where lamentable screeches and howlings are continually heard, which strike a terror to the Auditors; fiery chariots are commonly seen to bring in the souls of men in the likeness of crows, and divels ordinarily go in and out. Such another proof is that place near the Pyramids in Egypt, by *Cairo*, as well to confirm this as the resurrection, mentioned by * *Kornmannus* mirac. mort. lib. 1. cap. 38. &c. *Camerarius* oper. suc. cap. 37. *Bredenbachius* peregr. ter. sanct. and some others, where once a year dead bodies arise about March, and walk, and after a while hide themselves again: thousands of people come yearly to see them. But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such local known place, more than *Styx* or *Phlegeton*, *Pluto's* Court,

Or plain; as *Patricius* holds, which *Austin*, *Laetantius*, and some others, held of old as a round as a trencher. *Lib. de Zilphia & Pigmis*, they penetrate the earth as we do the air. *Lib. 2. c. 112.*

* Comment: ad annum 1537. *Quicquid Philosophis quedam sunt Tartari ostia, & loca puniendis animis destinata, ut Hecla mons, &c. ubi mortuorum spiritus visuntur, &c. voluit Deus extare talia loca, ut discant mortales. ubi mirabiles ejulantium voces auduntur, qui bus horrorem incutunt haud vulgarem, &c. Ex sepulchris apparent mensis Martio, &c. rursus sub terram se abscondunt, &c.*

* Vid. *Pererium* in *Gen. Cor. & Lapide*, & alios.

p In *Necromantia* Tom. 2.

* *Fracastorius* lib. de simp. *Georgius Merula* lib. de mem. *Julius Bilinus*, &c. * *Simlerus*, *Ortelius*, *Brachiis* centum sub terra reperta est, in qua quadraginta octo cadavera inveniunt, Anchore, &c. * *Pisces* & conche in montibus reperiuntur. * *Lib. de locis Mathematicis*. *Aristot.*

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a Descript.
Græc. lib.
6. de Pelop.

b Conclave
Ignatii.

c Melius
dubitare
de occultis,
quam liti-
ga e de in-
certis, ubi
flamma in-
ferni, &c.
d See Dr.
Raynolds
prelect. 55.
in Apoc.
e As they
come
from the
Sea, so
they re-
turn to
the Sea
again by
secret pas-
sages, as
in all like-
lihood the
Caspian
Sea vents
it self into
the Euxine
or Ocean.

Court, or that poetical *Infernus*, where *Homers* soul was seen hanging on a tree, &c. to which they ferried over in *Charons* boat, or went down at *Hermione* in *Greece*, *compendiaria ad inferos via*, which is the shortest cut, *quia nullum à mortuis naulum eo loci exposcunt*, (saith *a Gerbelius*) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmino*; or *Limbus patrum*, as *Gallucius* will, and as *Rusca* will (for they have made maps of it) *b* or *Ignatius* parler? *Virgil*, sometimes Bishop of *Salzburg* (as *Aventinus* Anno. 745. relates) by *Bonifacius* Bishop of *Mentz* was therefore called in question, because he held *Antipodes* (which they made a doubt whether Christ died for) and so by that means took away the seat of Hell, or so contracted it, that it could bear no proportion to Heaven, and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher (whom *Acosta* and common experience more largely confute) but not as a ball; and *Jerusalem* where Christ died the middle of it; or *Delos*, as the fabulous *Greeks* fained: because when *Jupiter* let two Eagles loose, to flye from the worlds ends East and West, they met at *Delos*. But that scruple of *Bonifacius* is now quite taken away by our latter Divines: *Franciscus Ribera* in cap. 14. *Apocalyps.* will have Hell a material and local fire in the center of the earth, 200. Italian miles in diameter, as he defines it out of those words, *Exiit sanguis de terrâ——per stadia mille sexcenta*, &c. But *Lessius* lib. 13. de moribus divinis cap. 24. will have this local hell far less, one Dutch mile in Diameter, all filled with fire and brimstone: because, as he there demonstrates, that space Cubically multiplied, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cum certum sit, inquit, factâ subductione, non futuros centies mille millones damnandorum*. But if it be no material fire (as *Sco-Thomas*, *Bonaventure*, *Soncinus*, *Voscius*, and others argue) it may be there or elsewhere, as *Keckerman* disputes. *System. Theol.* for sure somewhere it is, *certum est alicubi, etsi definitus circulus non assignetur*. I will end the controversie in *c Austins* words, *Better doubt of things concealed, than to contend about uncertainties, where Abrahams bosome is, and hell fire: d Vix à mansuetis, à contentiosis nunquam invenitur*; scarce the meek, the contentious shall never find. If it be solid earth, 'tis the fountain of metals, water, which by his innate temper turns Air into water, which springs up in several chinks, to moisten the earths superficies, and that in a tenfold proportion (as *Aristotle* holds) or else these fountains come directly from the sea, by *a* secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as *Peter Martyr Ocean. Decad. lib. 9.* and

some others hold, from *f* abundance of rain that falls, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of wind, or a sulphureous innate fire, as our Meteorologists inform us, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these dayes in *Japan*, *China*, and oftentimes swallow up whole Cities. Let *Lucians Menippus* consult with or ask of *Tiresias*, if you will not believe Philosophers, he shall clear all your doubts when he makes a second voyage.

In the mean time let us consider of that which is *sub dio*, and find out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to several Nations? Some are wise, subtil, witty; others dull, sad and heavy; some big, some little, as *Tully de Fato*, *Plato in Timæo*, *Vegetius*, and *Bodine* proves at large, *method. cap. 5.* some soft, and some hardy, barbarous, civil, black, dun, white, is it from the air, from the soyle, influence of stars, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Daulis* and *Thebes* no Swallowes (so *Pausanias* informeth us) as well as the rest of *Greece*, † *Ithaca* no Hares, *Pontus* Asses, *Scythia* Swine? whence come this variety of complexions, colours, plants, birds, beasts, * metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to *America* alone, as *Acosta* demands lib. 4. cap. 36. were they created in the six dayes, or ever in *Noahs* Ark? if there, why are they not dispersed and found in other Countries? It is a thing (saith he) hath long held me in suspence; no *Greek*, *Latine*, *Hebrew* ever heard of them before, and yet as differing from our *European* animals, as an egg and a chesnut: and which is more, kine, horses, sheep, &c. till the *Spaniards* brought them, were never heard of in those parts? How comes it to pass, that in the same fire, in one Latitude, to such as are *Periæci*, there should be such difference of soyle, complexion, colour, metal, aire, &c. The *Spaniards* are white, and so are *Italians*; when as the Inhabitants about *y Caput bonæ spei* are *Blackamores*, and yet both alike distant from the *Aequator*: nay, they that dwell in the same parallel line with these *Negro's*, as about the Straights of *Magellan*, are white coloured, and yet some in *Presbyter Johns* Countrey in *Ethiopia* are dun; they in *Zeilan* and *Malabar* parallel with them again black: *Ma-*

titudine, æque distantes ab *Aequatore*, hi ad *Austrum*, illi ad *Boream*? qui sub *Presbytero Johan.* habitant subsusci sunt, in *Zeilan* & *Malabar nigri*, æque distantes ab *Aequatore*, eodemque cæli parallelo: sed hoc magis mirari quis possit, in tota *America* nusquam nigros inveniri, præter paucos in loco *Quareno* illis dicto: quæ hujus coloris causa efficiens, cælive anterræ qualitas, [an soli proprietates, aut ipsorum hominum innata ratio, aut omnia? *Ortelius* in *Africa* Theat.

f Seneca
quest. lib.
cap. 3, 4,
5, 6, 7, 8,
9, 10, 11,
12. de cau-
sis aqua-
rum perpe-
tuis.

* In iis nes-
pulos bi-
rundines
excludunt,
neque, &c.
† Th. Ra-
vennas lib.
de vit. hom.
prærog. ca-
ult.
y Ad Qui-
to in Peru.
Plus auri
quam terræ
soditur in
aurisodi-
nis.

y Ad Ca-
put bonæ
spei incolæ
sunt niger-
rimi: Si
sol causa,
cur non
Hispani &
Itali æque
nigri, in
eadem la-

namotapa in *Africk*, and *St. Thomas Isle* are extream hot, both under the line, cole black their Inhabitants, whereas in *Peru* they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. *Mosco* in 53. degrees of latitude extreme cold, as those Northern Countreys usually are, having one perpetual hard frost all winter long: and in 52. deg. lat. sometimes hard frost and snow all summer, as in *Buttons Bay*, &c. or by fits; and yet ^z *England* near the same Latitude, and *Ireland*, very moist, warm, and more temperate in Winter than *Spain*, *Italy*, or *France*. Is it the sea that causeth this difference, and the Aire that comes from it: Why then is ^a *Ister* so cold near the *Euxine*, *Pontus*, *Bithnia*, and all *Thrace*; *frigidus regiones* *Maginus* calls them; and yet their latitude is but 42. which should be hot: ^b *Quevira*, or *Nova Albion* in *America*, bordering on the sea, was so cold in *July*, that our ^c Englishmen could hardly endure it. At *Noremberga* in 45. lat. all the sea is frozen Ice, and yet in a more Southern latitude than ours. *New England*, and the Island of *Cambrial Colchos*, which that noble Gentleman *Mr Vaughan*, or *Orpheus Junior*, describes in his *Golden Fleece*, is in the same latitude with little *Britain* in *France*, and yet their Winter begins not till January, their Spring till May; which search he accounts worthy of an *Astrologer*: is this from the Easterly winds, or melting of ice and snow dissolved within the circle Artick; or that the aire being thick, is longer before it be warm by the Sun beams, and once heated like an oven will keep it self from cold? Our Climes breed lice, ^{*} *Hungary* and *Ireland* male audunt in this kind; come to the *Azores*, by a secret vertue of that air they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Egypt* is watered with *Nilus* not far from the sea, and yet there it seldom or never rains: *Rhodes*, an Island of the same nature, yields not a cloud, and yet our Islands ever dropping and inclining to rain. The *Atlantick* Ocean is still subject to storms, but in *Del Zur*, or *Mari pacifico*, seldom or never any. Is it from Topick stars, *apertio portarum*, in the *Dodecatemories* or constellations, the Moons mansions, such aspects of Planets, such winds, or dissolving air, or thick air, which causeth this and the like differences of heat and cold? *Bodin* relates of a *Portugal* Embassadour, that coming from ^d *Lisbon* to ^e *Dantzick* in *Spruce*, found greater heat there than at any time at home. *Don Garcia de Sylva*, Legate to *Philip 3.* King of *Spain*, residing at *Spahan* in *Persia* 1619. in his letter to the *Marquess of Bedmar*, makes mention of greater cold in *Spahan*, whose lat. is 31. gr. than ever he felt in *Spain*, or any part of *Europe*. The torride Zone was by our predecessors held to be inhabitable, but by our modern travellers found to be most temperate, bedewed with frequent rains, and moistning showers, the Brise and cooling blasts in some parts, as ^{*} *Acosta* describes, most pleasant and

fertile. *Arica* in *Chili* is by report one of the sweetest places that ever the Sun shined on, *Olympus terra*, an heaven on earth: how incomparably do some extol *Mexico* in *Nova Hispania*, *Peru*, *Brasile*? in some again hard, dry, sandy, barren, a very Desert, and still in the same latitude. Many times we find great diversity of air in the same ^f Countrey, ^f The by reason of the site to seas, hills, or dales, same variety of weather. ^{Lod. Guicciardine} want of water, nature of soil, and the like: ^{observes betwixt Liege and Ajax not distant, de Script. Belg. g. Magin. Quadus:} as in *Spain* *Arragon* is *aspera & sicca*, harsh and evil inhabited; *Estramedura* is dry, sandy, barren most part, extream hot by reason of his plains, *Andaluzia* another Paradise, *Valence* a most pleasant air, and continually green; so is it about ^g *Granado*, on the one side fertile plains, on the other, continual snow to be seen all Summer long on the hill tops. That their houses in the *Alpes* are three quarters of the year covered with snow, who knows not? That *Tenariffa* is so cold at the top, extream hot at the bottom: *Mons Atlas* in *Africk*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, ^{*} *Tacitus* ^{*} *Hist. lib. 5: calls them, and *Radzivilius* *epist. 2. fol. 27. lib. 5: yields it to be far hotter there than in any part of *Italy*: 'tis true; but they are highly elevated, near the middle Region, and therefore cold, *ob paucam solarium radiorum refractionem*, as *Serrarius* answers, *com. in 3. cap. Fosua quest. 5. Abulensis quest. 37.* In the heat of summer, in the Kings Palace in *Escorial* the air is most temperate, by reason of a cold blast which comes from the snowy mountains of *Sierra de Cadarama* hard by, when as in *Toledo* it is very hot: so in all other Countries. The causes of these alterations are commonly by reason of their nearness (I say) to the middle Region: but this diversity of air, in places equally site, elevated and distant from the Pole, can hardly be satisfied with that diversity of Plants, Birds, Beasts, which is so familiar with us: with *Indians*, every where, the Sun is equally distant, the same vertical stars, the same irradiations of Planets, Aspects alike, the same nearness of seas, the same superficies, the same soyl, or not much different. Under the *Equator* it self, amongst the *Sierra's*, *Andes*, *Lanes*, as *Herrera*, *Lact*, and ^{*} *Acosta* contend, there is *tam mirabilis* ^{*} *lib. 111. & inopinata varietas*, such variety of weather, *ut merito exerceat ingenia*, that no Philosophy can yet find out the true cause of it. When I consider how temperate it is in one place, saith [†] *Acosta*, within the Tropick of *Capricorn*, as about *La-plate*, and yet hard by at *Potosa*, in that same altitude, mountainous alike, extream cold; extream hot in *Brasile*, &c. *urbes in Hic ego*, saith *Acosta*; *philosophiam Aristotelis tam tenui meteorologicam vehementer irrifi, cum, &c.* ^{interuallo 3 utraq; montosus &c.} when the Sun comes nearest to them, they have great tempests, storms, thunder and lightning, great store of rain, snow: and the foulest weather when the Sun is vertical; their rivers over-flow; the morning fair and hot, noon day cold and moist: all which is opposite to us. How comes it to pass? *Scaliger poeti-***

z Regio quocunque anni tempore temperatissima. Ortel. Multas Gallie & Italie Regiones, molli tempore, & benigna quadam temperie prorsus antecellit, Jovi. a Lat. 45. Danubii. b Quevira lat. 40. c In Sir Fra. Drakes voyage.

* Lanfius orat. contra Hungaros.

d Lisbon lat. 38. e Dantzick lat. 54.

* De nat. novi orbis lib. 1. cap. 9. Suavis finis omnium locus, &c.

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ces l. 3. c. 16. discourseth thus of this subject. How comes, or wherefore is this temeraria syderum dispositio, this rash placing of Stars, or as Epicurus will, fortuita, or accidental? Why are some big, some little, why are they so confusedly, unequally sited in the heavens, and set so much out of order? In all other things Nature is equal, proportionable, and constant; there be *juste dimensiones*, & *prudens partium dispositio*, as in the fabrick of man, his eyes, ears, nose, face, members are correspondent, *cur non idem cælo opere omnium pulcherrimo*? Why are the heavens so irregular, *neque paribus molibus*, *neque paribus intervallis*, whence is this difference? *Diversos* (he concludes) *efficere locorum Genios*, to make diversity of Countreys, soils, manners, customs, characters and constitutions among us, *ut quantum vicinia ad charitatem addat, sydera distrahant ad perniciem*, and so by this means *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weak and most insufficient. The fixed stars are removed since Ptolomies time 26. gr. from the first of Aries, and if the earth be immovable, as their site varies, so should Countreys vary, and divers alterations would follow. But this we perceive not; as in Tullies time with us in Britain, *cælum visu fœdum*, & *in quo facile generantur nubes*, &c. 'tis so still. Wherefore Bodine *Theat. nat. lib. 2.* and some others, will have all these alterations and effects immediately to proceed from those *Genii*, Spirits, Angels, which rule and domineer in several places; they cause storms, thunder, lightning, earthquakes, ruins, tempests, great winds, floods, &c. the Philosophers of Coimbra, will refer this diversity to the influence of that *Empyrean Heaven*: for some say, the *Ec-centricity* of the Sun is come nearer to the earth than in Ptolomies time, the vertue therefore of all the vegetals is decayed, ^h men grow less, &c. There are that observe new motions of the Heavens, new Stars, *palantia sydera*, Comets, Clouds, call them what you will, like those *Medecan, Burbonian, Austrian* planets lately detected, which do not decay, but come and go, rise higher and lower, hide and shew themselves amongst the fixed stars, amongst the Planets, above and beneath the Moon, at set times, now nearer, now farther off, together, asunder; as he that plays upon a Sagu but by pulling it up and down alters his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) divers alterations. Clavius conjectures otherwise, but they be but conjectures. About Damascus in Cæli-Syria is a ⁱ Paradise, by reason of the plenty of waters, *in promptu causa est*, and the Desarts of Arabia barren, because of rocks, rolling seas of sands, and dry mountains, *quod in aquosa* (saith Adricomius) *montes habens asperos, saxosos, precipites, horroris & mortis speciem præ se ferentes*, uninhabitable therefore of men, birds, beasts, void of all

green trees, plants and fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident. Bohemia is cold, for that it lyes all along to the North. But why should it be so hot in Egypt, or there never rain? Why should those ^k *Etesian* and North-^k *Strabo*. Eastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes only: here perpetual drought, there dropping showres; here foggy mists, there a pleasant Air; here ^l terrible thunder and lightning at such set seasons, here frozen seas all the year, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes, (as in ^m Peru) on the one side of the mountains it is hot, on the other cold, here snow, there wind, with infinite such. *Fro-mundus* in his *Meteors* will excuse or salve all this by the Suns motion, but when there is such diversity to such as *Periæci*, or very near site, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should rain ⁿ Stones, Frogs, Mice, &c. Rats, which they call *Lemmer* in Norway, and are manifestly observed (as ^{*} *Munster* writes) by the Inhabitants, to descend and fall with some feculent showres, and like so many Locusts, consume all that is green. *Leo Afer* speaks as much of Locusts, about Fez in Barbary there be infinite swarms in their fields upon a sudden: so at Arles in France 1553. the like happened by the same mischief, all their grasse and fruits were devoured, *magna incolarum admiratione & consternatione* (as *Valeriola* (*obser. med. lib. 1. obser. 1.*) relates) *cælum subito obumbrabant*, &c. he concludes, † it could not be from natural causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wooll, blood, &c. lifted up into the middle Region by the Sun beams, as ^{*} *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? ^{*} *Cornelius Gemma* is of that opinion, they are there conceived by celestial influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the air; to whom *Bodin lib. 2. Theat. Nat.* subscribes. In fine, of Meteors in general, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus* his Principles confuted, and other causes assigned, *Sal, Sulphur, Mercury*, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetual motions, not as *Cardan, Tasneir, Peregrinus*, by some magnetical vertue, but by mixture of elements; imitate thunder, like *Salmonius*, snow, hail, the seas ebbing and flowing, give life to creatures (as they say) without generation, and what not? *P. Nonius Saluciensis*, and *Kepler* take upon them to demonstrate, that no Meteors, Clouds, Foggs, ° Vapours, arise higher than 50. or 80. miles, and all the rest to be purer air or Element of fire: which

P Cardan,

^h Terra malos homines nunc educat atq; pusillos.

ⁱ Nav. l. 1. c. 5.

^l As under the Aequator in many parts, showres here at such a time, winds at such a time, the Brise they call it.

^m Ferd. Cortesius lib. Novus orbis inscript.

ⁿ Lapidatum est. Livy.

^{*} Cosmog. li. 4. c. 22.

^hæ tempestatibus decidunt e nubibus feculentis, depascunturq; more locustorum omnia vi-

rentia. † Hort. Genial.

^{An à terra sursum rapiuntur à solo iterumque cum}

^{pluvius precipitantur?}

^{&c.}

^{*} Tam omnino pro-

^{ventus in naturales causas}

^{referri vix potest.}

^{*} Cosmog. c. 6.

^o Cardan saith va-

^{pours rise 288. miles}

^{from the earth, Eratosthe-}

^{nes 48. miles.}

p De sub-
til. l. 2.
q In pro-
gymnaſ.
r Prefat.
ad Euclid.
Catop.

f Manuco-
dinte,
Birds that
live conti-
nually in
the Air,
and are
never ſeen
on ground
but dead :
See ulyſſes
Aldero-
vand. Or-
nithol.
Scal. exerc.
cap. 229.
* Lat. de-
ſcrip. Amer.

t Epist. lib.
1. p. 83.
Ex quibus
conſtat nec
diverſa
aëris &
aetheris di-
aphana
eſſe, nec
refractione
aliunde
quàm à
crasso aëre
cauſari —
Non dura
aut imper-
via, ſed
liquida,
ſubtilis,
motuque
Planeta-
rum facile
cedens.
u In Pro-
gymn. lib.
2. exemplis
quinque.
x In Tien-
ria novâ
Met. ce-
leſtium
1578.
* Epit.
Aſtron.
lib. 4.

y Multa ſane hinc conſequentur abſurda, & ſi nihil aliud,
tot Cometæ in æthere animadverſi, qui nullius orbis ductum co-
mitantur, idipſum ſufficienter reſellunt. Tycho aſtr. epiſt. pag.
107.

P Cardan, q Tycho, and r John Pena manifest-
ly confute by refractions, and many other
arguments, there is no ſuch element of fire
at all. If, as Tycho proves, the Moon be di-
ſtant from us 50. and 60. Semidiameters of the
earth : and as Peter Nonius will have it, the
air be ſo anguſt, what proportion is there be-
twixt the other three Elements and it ? to
what uſe ſerves it ? is it full of ſpirits which
inhabit it, as the Paracelſians and Platonists
hold, the higher the more noble, f full of birds,
or a meer vacuum to no purpoſe ? It is much
controverted betwixt Tycho Brahe and Chriſto-
pher Rotman the Lantſgrave of Haſſia's Ma-
thematician, in their Aſtronomical Epiſtles,
whether it be the ſame Diaphanum, clearneſs,
matter of air and heavens, or two diſtinct Ef-
ſences ? Chriſtopher Rotman, John Pena, For-
danus Brunus, with many other late Mathe-
maticians, contend it is the ſame, and one mat-
ter throughout, ſaving that the higher ſtill the
purer it is, and more ſubtile ; as they find by
experience in the top of ſome hills in * Ame-
rica ; if a man aſcend, he faints inſtantly for
want of thicker air to refrigerate the heart.
Acoſta l. 3. c. 9. calls this mountain Peria-
caca in Peru, it makes men caſt and vomit,
he ſaith, that climb it, as ſome other of thoſe
Andes do in the deſarts of Chila for 500.
miles together, and for extremity of cold to
loſe their fingers and toes. Tycho will have
two diſtinct matters of Heaven and Air ; but
to ſay truth, with ſome ſmall qualification,
they have one and the ſelf ſame opinion about
the Eſſence and matter of Heavens ; that it is
not hard and impenetrable, as Peripateticks
hold, transparent, of a quinta eſſentia, t but
that it is penetrable and ſoft as the air it ſelf
is, and that the Planets move in it, as Birds in
the air, Fiſhes in the ſea. This they prove
by motion of Comets, and otherwiſe (though
Claremontius in his Antitycho ſtiſtly oppoſe)
which are not generated ; as Ariſtotle teacheth,
in the aerial Region, of an hot and dry exha-
lation, and ſo conſumed : but as Anaxagoras
and Democritus held of old, of a celeftial
matter : and as u Tycho, x Eliſeus Ræſlin,
Thaddæus, Haggæſius, Pena, Rotman, Fraca-
ſtorius, demonſtrate by their progreſs, paral-
laxes, refractions, motions of the Planets,
which enterſere and cut one anothers orbs,
now higher, and then lower, as g amongſt the
reſt, which ſometimes, as * Kepler confirms
by his own, and Tycho's accurate obſervati-
ons, comes nearer the earth than the ☉, and is
again eſſoons aloſt in Jupiters orb ; And
y other ſufficient reaſons, far above the Moon :
exploding in the mean time that element of
fire, thoſe fictitious fiſt watry movers, thoſe
Heavens I mean above the Firmament, which
Del-rio, Lodovicus Imo'a, Patricius, and ma-
ny of the Fathers affirm ; thoſe monſtrous
Orbes of Eccentricks, and Eccentre Epicycles

deſerentes. Which howſoever Ptolomy, Al-
haſen, Vitellio, Purbachius, Maginus, Clavi-
us, and many of their associates ſtiſtly main-
tain to be real Orbes, eccentrick, concentrick,
circles æquant, &c. are abſurd and ridiculous.
For who is ſo mad to think, that there ſhould
be ſo many circles, like ſubordinate wheels in
a clock, all impenetrable and hard, as they
feign, add and ſubſtract at their pleaſure.
z Maginus makes eleven Heavens, ſubdivided
into their Orbes and circles, and all too little
to ſerve thoſe particular appearances : Fra-
caſtorius 72. Homocentricks ; Tycho Brahe,
Nicholas Ramerus, Eliſeus Ræſlin, have pe-
culiar hypotheſes of their own inventions :
and they be but inventions, as moſt of them
acknowledge, as we admit of Equators,
Tropicks, Colures, Circles, Artique and Antar-
tique, for doctrines ſake (though Ramus think
them all unneceſſary) they will have them
ſuppoſed only for method and order. Tycho
hath feigned I know not how many ſubdivi-
ſions of Epicycles in Epicycles, &c. to calcu-
late and expreſs the Moons motion : But when
all is done, as a ſuppoſition, and no otherwiſe ;
not (as he holds) hard, impenetrable, ſubtile,
transparent, &c. or making muſick, as Py-
thagoras maintained of old, and Robert Con-
ſtantine of late, but ſtill, quiet, liquid,
open, &c.

If the Heavens then be penetrable, as theſe
men deliver, and no lets, it were not amiſs in
this aerial progreſs, to make wings, and fly
up, which that Turk in Buſbequius, made his
fellow-Citizens in Conſtantinople believe he
would perform : and ſome new-fangled wits,
methinks, ſhould ſome time or other find out :
or if that may not be, yet with a Galilies
glaſs, or Icaromenippus wings in Lucian, com-
mand the Spheres and Heavens, and ſee what
is done amongſt them. Whether there be ge-
neration and corruption, as ſome think, by rea-
ſon of æthereal Comets, that in Caſſiopea 1572.
that in Cygno 1600. that in Sagittarius 1604.
and many like, which by no means Jul. Caſar
la Galla, that Italian Philoſopher, in his phy-
ſical diſputation with Galileus de phaenomenis in
orbe Luna, cap. 9. will admit : or that they
were created ab initio, and ſhew themſelves at
ſet times : and as a Eliſeus Ræſlin contends,
have Poles, Axletrees, Circles of their own,
and regular motions. For non pereunt, ſed
minuuntur & diſparent, b Blancanus holds,
they come and go by fits, caſting their tails
ſtill from the Sun : ſome of them, as a burn-
ing glaſs projects the Sun beams from it ;
though not alwayes neither : for ſometimes a
Comet caſts his taile from Venus, as Tycho ob-
ſerves. And as c Eliſeus Ræſlin of ſome
others, from the Moon, with little Stars about
them, ad ſtuporem Aſtronomorum ; cum mul-
tis aliis in cælo miraculis, all which argue,
with thoſe Medicean, Auſtrian, and Burbo-
nian Stars, that the Heaven of the Planets is
indifferent, pure, and open, in which the Pla-
nets move certis legibus ac metis. Examine
likewiſe, An cælum ſit coloratum ? Whether

z In Theo-
ricis pla-
netarum,
three
above the
Firma-
ment,
which all
wiſe men
rejeſt.

a Theor.
novæ celeſt.
Meteor.

b Lib. de
fabricâ
mundi.

c Lib. de
Cometis.

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*d An sit
crux & nu-
becula in
caelis ad
Polum Ant-
articum,
quod ex
consilio
refert Pa-
tritius.*

*e Gilbertus
Origanus.
f See this
discussed
in Sr. wal-
ter Ra-
leigh's hi-
story, in
Zanch. ad
Casnan.
g Vid. Fro-
mundum de
Meteoris,
lib. 5. ar-
tic. 5. &
Lansbergi-
um.*

** Peculia-
ri libello.
* Comment.
in motum
terre, Mid-
dlebergi
1630. 4.*

the Stars be of that bigness, distance, as Astro-
nomers relate, so many in^d number, 1026. or
1725. as *J. Bayerus*; or as some *Rabbins* 29000
Myriades; or as *Galilie* discovers by his glasses,
infinite; and that *via lactea*, a confused light of
small Stars, like so many nailes in a door: or
all in a row, like those 12000. Isles of the
Maldives, in the *Indie* Ocean? whether the
least visible Star in the eighth Sphere be eigh-
teen times bigger than the earth; and as *Tycho*
calculates, 14000. semidiameters distant from
it? Whether they be thicker parts of the
Orbes, as *Aristotle* delivers: or so many ha-
bitable Worlds, as *Democritus*? whether
they have light of their own, or from the Sun,
or give light round, as *Patritius* discourseth?
An aequè distent à centro mundi? Whether
light be of their essence; and that light be a
substance or an accident? whether they be hot
by themselves, or by accident cause heat? whether
there be such a precession of the *Æ-*
quinoxes, as *Copernicus* holds, or that the
eighth Sphere move? *An benè philosophentur*
R. Bacon, & *J. Dee*, *Aphorism. de multiplicati-*
one specierum? Whether there by any such
Images ascending with each degree of the Zo-
diack in the East, as *Aliacensis* feigns? *An*
aqua super cœlum? as *Patritius* and the
Schoolmen will, a Crystalline^e watry hea-
ven, which is^f certainly to be understood of
that in the middle Region? for otherwise, if
at *Noahs* flood the water came from thence, it
must be above an hundred years falling down
to us, as *g* some calculate. Besides, *An terra*
sit animata? which some so confidently be-
lieve, with *Orpheus*, *Hermes*, *Averroes*, from
which all other souls of men, beasts, devils,
plants, fishes, &c. are derived, and into which
again, after some revolutions, as *Plato* in his
Timeus, *Plotinus* in his *Enneades* more largely
discuss, they return, (See *Chalcidius* and *Ben-*
nius, *Plato's Commentators*) as all philoso-
phical matter in *materiam primam*. *Keplerus*,
Patritius, and some other Neotericks have in
part revived this opinion. And that every
Star in heaven hath a soul, angel, or intelli-
gence to animate or move it, &c. Or to omit
all smaller controversies, as matters of less mo-
ment, and examine that main paradox, of the
Earths motion, now so much in question:
Aristarchus Samius, *Pythagoras* maintained
it of old, *Democritus*, and many of their
Scholars, *Didacus Astunica*, *Anthony Fascari-*
nius, a Carmelite, and some other Commen-
tators will have *Job* to insinuate as much, cap.
9. ver. 4. *Qui commovet terram de loco suo*,
&c. and that this one place of Scripture
makes more for the Earths motion, than all
the other prove against it; whom *Pineda* con-
futes, most contradict. Howsoever, it is re-
vived since by *Copernicus*, not as a truth, but
a supposition, as he confesseth himself in the
Preface to Pope *Nicholas*, but now maintained
in good earnest by * *Calcagninus*, *Telefius*,
Kepler, *Rotman*, *Gilbert*, *Digges*, *Galileus*,
Campanella, and especially by * *Lansbergius*,
natura, rationi, & veritati consentaneum,

by *Origanus*, and some † others of his fol-
lowers. For if the Earth be the Center of
the World, stand still, and the Heavens move,
as the most received opinion is, which they
call *inordinatam cœli dispositionem*, though
stiffly maintained by *Tycho*, *Ptolomeus*, and
their adherents, *quis ille furor*? &c. what
fury is that, saith^h Dr *Gilbert*, *satis animosè*,
as *Cabeus* notes, that shall drive the Heavens
about with such incomprehensible celerity in
twenty four hours, when as every point of
the Firmament, and in the *Equator*, must
needs move (soⁱ *Clavius* calculates, 176660.
in one 246th part of an hour: and an arrow
out of a bow must go seven times about the
earth, whilest a man can say an *Ave Maria*,
if it keep the same pace, or compass the
earth 1884 times in an hour, which is *supra*
humanam cogitationem, beyond humane con-
ceit: *Ocyor & jaculo, & ventos equante sa-*
gitta. A man could not ride so much ground,
going 40. miles a day, in 2904. years, as the
Firmament goes in 24. hours; or so much in
203. years, as the said Firmament in one mi-
nute; *quod incredibile videtur*: And the^k Pole
star, which to our thinking scarce moveth out
of his place, goeth a bigger circuit than the
Sun, whose Diameter is much larger than the
Diameter of the Heaven of the Sun, and
20000. Semidiameters of the earth from us,
with the rest of the fixed stars, as *Tycho*
proves. To avoid therefore these impossibi-
lities, they ascribe a triple motion to the earth,
the Sun immoveable in the Center of the
whole world, the earth Center of the Moon
alone, above ♀ and ♂, beneath ♄, ♃, ♀, (or as
* *Origanus* and others will, one single motion
to the earth, still placed in the Center of the
world, which is more probable) a single
motion to the Firmament, which moves in
thirty or twenty six thousand years; and so
the Planets, *Saturn* in thirty years absolves his
sole and proper motion, *Jupiter* in 12. *Mars*
in 3. &c. and so solve all apparences better
than any way whatsoever: Calculate all mo-
tions, be they in *longum* or *latum*, direct, sta-
tionary, retrograde, ascent or descent, with-
out Epicycles, intricate Eccentrics, &c. *recti-*
us commodiusque per unicum motum terræ,
saith *Lansbergius*, much more certain than
by those *Alphonsine*, or any such tables, which
are grounded from those other suppositions.
And 'tis true they say, according to optick
principles, the visible apparances of the Pla-
nets do so indeed answer to their magnitudes
and orbes, and come nearest to Mathematical
observations, and precedent calculations, there
is no repugnancy to physick axiomes, because
no penetration of orbes: but then between
the sphere of *Saturn* and the Firmament,
there is such an incredible and vast^l space or
distance (7000000. semidiameters of the
earth, as *Tycho* calculates) void of stars:
And besides, they do so inhanche the bigness
of the stars, enlarge their circuit, to salve those
ordinary objections of Parallaxes and Retro-
gradations of the fixed stars, that alteration of
the

† *Peculiari
libello.*
h See M.
Carpenters
Geogr. cap.
4. lib. 1.
Camparella
& Origa-
nus Pref.
Ephemer.
where
Scripture
places are
answered.
h De Mag-
nete.
i Comment.
in 2. cap.
spher. Jo. de
Sacr. Bosc.

k Dist. 3.
gr. 1. a
Polo.

* Pref.
Ephem.

l Which
may be
full of Pla-
nets, per-
haps, to us
unseen,
as those
about Ju-
piter, &c.

the Poles, elevation in several places or latitude of Cities here on earth (for, say they, if a mans eye were in the Firmament, he should not at all discern that great annual motion of the earth, but it would still appear *punctum indivisibile*, and seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to natural philosophy, and all out as absurd as disproportional (so some will) as prodigious, as that of the Suns swift motion of Heavens. But *hoc posito*, to grant this their tenent of the earths motion: If the earth move, it is a Planet, and shines to them in the Moon, and to the other Planetary inhabitants, as the Moon and they do to us upon the earth: but shine she doth, as Galilee, ^m Kepler, and others prove, and then *per consequens*, the rest of the Planets are inhabited, as well as the Moon, which he grants in his dissertation with Galilæus Nuncius Siderens, ⁿ that there be Jovial and Saturn Inhabitants, &c. and those several Planets have their several Moons about them, as the earth hath hers, as Galilæus hath already evinced by his glasses: * four about Jupiter, two about Saturn (though Sittius the Florentine, Fortunius Licetus, and Jul. Cæsar le Galla cavil at it) yet Kepler, the Emperours Mathematician, confirms out of his experience, that he saw as much by the same help, and more about Mars, Venus; and the rest they hope to find out, peradventure even amongst the fixed Stars, which Brunus and Brutius have already averred. Then (I say) the earth and they be Planets alike, inhabited alike, moved about the Sun, the common Center of the World alike, and it may be those two green children which * Nubrigensis speaks of in his time, that fell from Heaven, came from thence; and that famous stone that fell from Heaven in Aristotles time, olymp. 84. anno tertio; ad Capuæ Fluenta, recorded by Laertius and others, or Ancile or buckler in Numa's time recorded by Festus. We may likewise insert with Campanella and Brunus that which Pythagoras, Aristarchus, Samius, Heraclitus, Epicurus, Melissus, Democritus, Leucippus maintained in their ages, there be ^o infinite Worlds, and infinite earths or systems, in infinito athere, which * Eusebius collects out of their tenents, because infinite Stars and Planets like unto this of ours, which some stick not still to maintain and publickly defend; sperabundus expecto innumerabilium mundorum in aternitate perambulationem, &c. (Nic. Hill. Londinensis philos. Epicuri) For if the Firmament be of such an incomparable bigness, as these Copernical Giants will have it, infinitum, aut infinito proximum, so vast and full of innumerable Stars, as being infinite in extent, one above another, some higher, some lower, some nearer; some farther off,

and so far asunder, and those so huge and great: insomuch, that if the whole sphere of Saturn, and all that is included in it, *totum aggregatum* (as Fromundus of Lovain in his Tract de immobilitate terre argues) evectatur inter stellas, videri à nobis non poterat; tam immanis est distantia inter tellurem & fixas, sed instar puncti, &c. If our world be small in respect, why may we not suppose a plurality of worlds, those infinite Stars visible in the Firmament to be so many Suns, with particular fixt Centers; to have likewise their subordinate Planets, as the Sun hath his dancing still round him? which Cardinal Cusanus, Walkarinus, Brunus, and some others have held, and some still maintain, *Anima Aristotelismo innutrita, & minutis speculationibus assueta, secus forsan, &c.* Though they seem close to us, they are infinitely distant, and so *per consequens*, there are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects? as Nic. Hill Democrit. philos. disputes: Kepler (I confess) will by no means admit of Brunus infinite worlds, or that the fixed Stars should be so many Suns, with their compassing Planets, yet the said ^p Kepler betwixt ^p Kepler jest and earnest in his perspectives, Lunar Geography, * and somnio suo, dissertat. cum nunc. syder. seems in part to agree with this; and partly to contradict; For the Planets, he yields them to be inhabited, he doubts of the Stars: and so doth Tycho in his Astronomical Epistles, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never believe those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible, in respect of the whole. But who shall dwell in these vast bodies, Earths, Worlds, ^q if they be inhabited? rational creatures? as Kepler demands, or have they souls to be saved? or do they inhabit a better part of the world than we do? Are we or they Lords of the world? And how are all things made for man? Difficile est nondum hunc expedire, eò quod nondum omnia qua huc pertinent explorata habemus: 'tis hard to determine; this only he proves, that we are in præcipuo mundi sinu, in the best place, best world, nearest the heart of the Sun. Thomas Campanella, a Calabrian Monk, in his second book de sensu rerum, cap. 4. subscribes to this of Keplerus; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means: and that there are infinite worlds, having made an Apology for Galilæus, and dedicates this tenent of his to Cardinal Cajetanus. Others freely speak, mutter, and would perswade the world (as * Marinus Marcenus complains) that our operum Dei? Kepler. fol. 29. r Francofort. quarto 1620. ibid. quarto 1622. * Prefat. in Comment. in Genesin. Modo suadent Theologos summâ ignorance versari, veras scientias admittere nolle, & tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus; & religione Catholica detineant.

moderni

in Luna circumterrestribus Planetis quum sit, consentaneum est esse in Luna viventes creaturas, & singulis Planetarum globis suis serviant circumculatores, ex qua consideratione, de eorum incolis summâ probabilitate concludimus, quod & Tycho Brahe, è solâ consideratione vastitatis eorum visum fuit. Kepl. dissert. cum nunc. syd. f. 29. n Temperare non possum quin ex inventis tuis hoc moneam, veri non absimile, non tam in Luna, sed etiam in Jove, & reliquis Planetis incolae esse. Kepl. fo. 26. Si non sint accolae in Jovis globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planetae Jovem circumcurant? * Some of those about Jupiter I have seen my self by the help of a glass eight foot long. * Rerum Angl. lib. 1. cap. 27. de viridibus pueris. o Infiniti alii mundi, vel ut Brunus, terræ huic nostræ similes. * Libro Cont. philos. cap. 29.

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modern Divines are too severe and rigid against Mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannize over art, science, and all philosophy, in suppressing their labours (saith *Pomponatius*) forbidding them to write, to speak a truth, all to maintain their superstition, and for their profits sake. As for those places of Scripture which oppugn it, they will have spoken *ad captum vulgi*, and if rightly understood, and favourably interpreted, not at all against it: and as *Otho Casman Astrol. cap. 1. part. 1.* notes, many great Divines, besides *Porphyrius*, *Proclus*, *Simplicius*, and those Heathen Philosophers, *doctrinâ & ætate venerandi*, *Mosis Genesin mundanam popularis nescio cujus ruditatis, quæ longa absit à verâ Philosophorum eruditione, insimulant*: For *Moses* makes mention but of two Planets, ☉ and ☾. no four elements, &c. Read more in him, in *Grossius* and *Junius*. But to proceed, these and such like insolent and bold attempts, prodigious Paradoxes, inferences must needs follow, if it once be granted, which *Rotman*, *Kepler*, *Gilbert*, *Diggeus*, *Origanus*, *Galileus*, and others maintain of the earths motion, that 'tis a Planet, and shines as the Moon doth, which contains in it * both land and sea as the Moon doth: for so they find by their glasses that *Macule in facie Lunæ, the brighter parts are Earth, the duskie Sea*, which *Thales*, *Plutarch*, and *Pythagoras* formerly taught: and manifestly discern Hills and Dales, and such like concavities, if we may subscribe to and believe *Galilies* observations. But to avoid these Paradoxes of the earths motion (which the Church of *Rome* hath lately † condemned as heretical, as appears by *Blancanus* and *Fromundus* writings) our latter Mathematicians have rolled all the stones that may be stirred: and to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the World, out of their own *Dedalean* heads. *Fracastorius* will have the earth stand still, as before; and to avoid that supposition of *Eccentricicks* and *Epicycles*, he hath coyned seventy two Homocentricicks, to solve all appearances. * *Nicholas Ramerus* will have the earth the Center of the World, but moveable, and the eighth sphere immovable, the five upper Planets to move above the Sun, the Sun and Moon about the earth. Of which Orbs, *Tycho Brahe* puts the earth the Center immovable, the Stars immovable, the rest with *Ramus*, the Planets without Orbs to wander in the Air, keep time and distance, true motion, according to that vertue which God hath given them. † *Helisæus Ræslin* censurèth both, with *Copernicus* (whose Hypothesis *de terræ motu*, *Philippus Lansbergius* hath lately vindicated, and demonstrated with solid arguments in a just volume, *Fansonius Casus* hath illustrated in a sphere.) The said *Johannes Lansbergius*, 1633. hath since defended his assertion against all the cavils and calumnies of *Fromundus* his *Anti-Aristarchus*,

f Theat.
Biblico.

* His argu-
mentis pla-
nè satisfec-
isti, do
maculas in
Lunâ esse
maria, do
lucidas
partes esse
terram.
Kepler.
fol. 16.
† Anno
1616.

g In Hypo-
thes. de
mundo, Ed.
1597.

Lugduni
1633.

Baptista Morinus, and *Petrus Bartholinus*: *Fromundus*, 1634. hath written against him again, *J. Rossæus* of *Aberdine*, &c. (found Drums and Trumpets) whilst *Ræslin* (I say) censures all, and *Ptolomæus* himself as insufficient: one offends against natural Philosophy, another against Optick principles, a third against Mathematical, as not answering to Astronomical observations: one puts a great space betwixt *Saturnus* Orb and the eighth sphere, another too narrow. In his own hypothesis he makes the earth as before, the universal Center, the Sun to the five upper Planets, to the eighth sphere he ascribes diurnal motion, Eccentricicks, and Epicycles to the seven Planets, which hath been formerly exploded; and so

Dum vitant stulti vitia in contraria currunt,

as a Tinker stops one hole and makes two, he corrects them, and doth worse himself: reforms some, and mairs all. In the meantime, the World is tossed in a blanket amongst them, they hoise the earth up and down like a ball, make it stand and go at their pleasures: One saith the Sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox be wanting, he * finds certain spots and clouds in the Sun, by the help of glasses, which multiply (saith *Keplerus*) a thing seen a thousand times bigger in plano, and make it come thirty two times nearer to the eye of the beholder: but † see the demonstration of this glass in * *Tarde*, by means of which, the Sun must turn round upon his own Center, or they about the Sun. *Fabritius* puts only three, and those in the Sun: *Apelles* fifteen, and those without the Sun, floating like the *Cyanean* Isles in the *Euxine* Sea. † *Tarde* the Frenchman hath observed thirty three, and those neither spots nor clouds, as *Galileus Epist. ad Velsærum* supposeth, but Planets Concentrick with the Sun, and not far from him, with regular motions. * *Christopher Shemer* a German Suiffer Jesuit, *Ursicâ Rosâ* divides them in maculas & faculas, and will have them to be fixed in *Solis* superficie: and to absolve their periodical and regular motion in twenty seven or twenty eight dayes, holding withal the rotation of the Sun upon his Center; and are all so confident, that they have made schemes and tables of their motions. The † *Hollander* in his *dissertationiculâ cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcilable in their opinions; thus *Aristarchus*, thus *Hipparchus*, thus *Ptolomæus*, thus *Albateginus*, thus *Alfraganus*, thus *Tycho*, thus *Ramus*, thus *Ræslinus*, thus *Fracastorius*, thus *Copernicus* and his adherents, thus *Clavius* and *Maginus*, &c. with their followers, vary and determine of these celestial orbs and bodies; and so whilst these men contend about the Sun and Moon, like the Philosophers in *Lucian*, it is to be feared, the Sun and Moon will hide themselves, and be as much offended as * she was with those, and

x Jo. Fa-
britius de
maculis in
sole, writeb.
1611.
† In Burbo-
niis syde-
ribus.

y Lib. de
Burboniis
syd. Stelle
sunt errati-
cæ, quæ
propriis or-
bitibus ferun-
tur, non
longè à
Sole distan-
tis, sed
juxta So-
lem.

* Braccini
fol. 1630.
lib. 4. c. 52.
55, 59, &c.
† Lugdun.
Bat. An.
1612.

* Ne se
subducant,
& reliqua
statione
decessum
parent, ut
curiositatis
finem faci-
ant.

and send another message to *Jupiter*, by some new fangled *Icaromenippus*, to make an end of all those curious *Controversies*, and scatter them abroad.

But why should the Sun and Moon be angry, or take exceptions at *Mathematicians* and *Philosophers*? when as the like measure is offered unto God himself, by a company of *Theologasters*: they are not contented to see the Sun and Moon, measure their site and biggest distance in a glass, calculate their motions, or visit the Moon in a Poetical fiction, or a dream, as he saith, *⁊ Audax facinus ⁊ memorabile nunc incipiam, neque hoc saculo usurpatum prius, quid in Luna regno hac nocte gestum sit exponam, ⁊ quo nemo unquam nisi somniando pervenit*, but he and *Menippus*: or as *⁊ Peter Cuneus*, *Bonâ fide agam, nihil eorum que scripturus sum, verum esse scitote, ⁊c. que nec facta, nec futura sunt, dicam, ⁊ stili tantum ⁊ ingenii causa*, not in jest, but in good earnest these gigantical *Cyclops* will transcend *Spheres*, *Heaven*, *Stars*, into that *Empyrean Heaven*; soar higher yet, and see what God himself doth. The *Jewish Talmudists* take upon them to determine how God spends his whole time, sometimes playing with the *Leviathan*, sometime over-seeing the world, *⁊c.* like *Lucians Jupiter*, that spent much of the year in painting *Butter-flies wings*, and seeing who offered sacrifice; telling the hours when it should rain, how much snow should fall in such a place, which way the wind should stand in *Greece*, which way in *Africk*. In the *Turks Alchoran*, *Mahomet* is taken up to heaven, upon a *Pegasus* sent a purpose for him; as he lay in bed with his wife, and after some conference with God is set on ground again. The *Pagans* paint him and mangle him after a thousand fashions; our *Hereticks*, *Schismaticks*, and some *Schoolmen*, come not far behind: some paint him in the habit of an old man, and make *Maps* of *Heaven*, number the *Angels*, tell their several names, offices: some deny God and his providence; some take his office out of his hand, will *⁊ bind and loose* in *Heaven*, release, pardon, forgive, and be quartermaster with him; some call his God-head in question, his power, and attributes, his mercy, justice, providence; they will know with *⁊ Cecilius*, why good and bad are punished together, wars, fires, plagues infest all alike, why wicked men flourish, good are poor, in prison, sick, and ill at ease. Why doth he suffer so much mischief and evil to be done, if he be *⁊ able to help*? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdom, government, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos? an ex scarabeo deum? ⁊c. ⁊ quo demum ruetis sacrificuli?* Some, by visions and revelations, take upon them to be familiar

⁊ Hercules tuam fidem Satyra Menipp. edit. 1608.

⁊ Sardi venales Satyr. Menipp. An. 1612.

⁊ Putzani Comus sic incipit, or as Lipsius Satyre in a dream.

u Tritemius l. de 7. secundis.

x They have fetched Trajanus soul out of Hell, and canonize for Saints whom they list.

** In Minutius, sine delectu tempestates tangunt loca sacra ⁊ profana, bonorum ⁊ malorum fata juxta, nullo ordine res sunt, soluta legibus fortuna dominatur.*

** Vel malus vel impotens, qui peccatum permittit, ⁊c. unde hæc superstitio?*

with God, and to be of privy counsel with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what month, and whatsoever else God hath reserved unto himself, and to his Angels. Some again curious phantasticks, will know more than this, and enquire with *⁊ Epicurus*, what God did before the World was made? Was he idle? Where did he bide? What did he make the world of? Why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite? *⁊c.* Some will dispute, cavil, and object, as *Julian* did of old, whom *Cyrril* confutes, as *Simon Magus* is feigned to do, in that *⁊ dialogue* betwixt him and *Peter*: and *Ammonius* the Philosopher, in that dialogical disputation with *Zacharias* the Christian. If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evil, how shall he be free from the evil that made it evil? *⁊c.* with many such absurd and brain-sick questions, intricacies, froth of humane wit, and excrements of curiosity, *⁊c.* which as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not *⁊ able to dive* into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure to wade into such Philosophical mysteries: for put case I were as able as willing, yet what can one man do? I will conclude with *⁊ Scaliger*, *Nequaquam nos homines sumus, sed partēs hominis, ex omnibus aliquid fieri potest, idque non magnum; ex singulis ferè nihil.* Besides (as *Nazianzen* hath it) *Deus latere nos multa voluit: and with Seneca, cap. 35. de Cometis, Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multa sunt gentes que tantum de facie sciunt cælum, veniet tempus fortasse, quo ista que nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non sufficit, posteri, ⁊c.* when God sees his time, he will reveal these mysteries to mortal men, and shew that to some few at last, which he hath concealed so long. For I am of *⁊ his mind*, that *Columbus* did not find out *America* by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals to whom, and when he will. And which *⁊ one* said of History and Records of former times, *God in his providence to check our presumptuous inquisition, wraps up all things in uncertainty; bars us from long antiquity, and bounds our search within the compass of some few ages*: Many good things are lost, which our predecessors made use of, as *Pancirola* will better inform you; many new things are daily invented, to the

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** Quid fecit Deus ante mundum creatum? ubi vixit otiosus à suo subjecto, ⁊c.*

** Lib. 3. recog. Pet. cap. 3. Peter answers by the simile of an egg-shell, which is cunningly made, yet of necessity to be broken; so is the world, ⁊c. that the excellent state of Heaven might be made manifest.*

y ut me pluma levat, sic grave mergit onus.

z Exercit. 184.

** Iact. descript. occid. Ind. die.*

** Daniel principio historie.*

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the publick good ; so Kingdoms, men, and knowledge ebb and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum*. But my melancholy Spaniels quest, my game is sprung, and I must suddenly come down and follow.

Jason Pratensis, in his book *de morbis capitis*, and chapter of Melancholy hath these words out of *Galen*, ^a *Let them come to me to know what meat and drink they shall use; and besides that, I will teach them what temper of ambient Air they shall make choice of, what wind, what countreys they shall chuse, and what avoid.* Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of Air is necessarily required. This is performed, either in reforming Natural or Artificial Air. Natural, is that which is in our election to chuse or avoid: and 'tis either general, to Countreys, Provinces; particular, to Cities, Towns, Villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shewed: the *medium* must needs be good, where the Air is temperate, serene, quiet, free from bogs, fens, mists, all manner of putrefaction, contagious and filthy noisome smells. The ^b *Egyptians* by all Geographers are commended to be *hilares*, a conceited and merry Nation: which I can ascribe to no other cause than the serenity of their Air. They that live in the *Orchades* are registred by ^c *Hector Boethius* and ^d *Cardan*, to be fair of complexion, long-lived, most healthful, free from all manner of infirmities of body and mind, by reason of a sharp purifying Air, which comes from the Sea. The *Bæotians* in *Greece* were dull and heavy, *crassi Bæoti*, by reason of a foggy Air in which they lived,

^a *Veniant ad me audituri quo esculento, quo item poculento uti debeant, & præter alimentum ipsum, potumque ventos ipsos docebo, item aeris ambientis temperiem, insuper regiones quas eligere, quas vitare ex usu sit.*

^b *Leo Afer, Maginus, &c.*

^c *Ib. 1. Scot. hist. d Lib. 1. de rer. var.*

^{*} *Horat.*

^{*} *Maginus.*

^e *Hieronius de Tartaris.*

(^{*} *Bæotum in crasso jurares aere natum*) *Attica* most acute, pleasant, and refined. The Clime changeth not so much customs, manners, wits (as *Aristotle Polit. lib. 6. cap. 4. Vegetius, Plato, Bodine method. hist. cap. 5.* hath proved at large) as constitutions of their bodies, and temperature it self. In all particular Provinces we see it confirmed by experience, as the Air is, so are the inhabitants, dull, heavy, witty, subtle, neat, cleanly, clownish, sick, and sound. In ^{*} *Perigort* in *France* the Air is subtle, healthful, seldom any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of *Quienne* full of moors and marishes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference betwixt *Surry, Suffex, and Rumny Marth*, the Wolds in *Lincolnshire*, and the Fens. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of Air in this Malady, and generally for health, to wander up and down, as those ^e *Tartari Zamolhenfes*, that live in

hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses; in Winter at *Sardis*, in Summer at *Susa*; now at *Persepolis*, then at *Pasargada*. *Cyrus* lived seven cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith ^{*} *Xenophon*, and had by that means a perpetual Spring. The great *Turk* sojourns sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spain* have their *Escorial* in heat of Summer, ^f *Madridte* for an wholesome seat, *Villadolite* a pleasant site, &c. variety of *secessus*, as all Princes and great men have, and their several progresses to this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baia*, &c. ^g When *Cn. Pompeius, Marcus Cicero* (saith *Plutarch*) and many Noble men in the Summer came to see him, at supper *Pompeius* jested with him, that it was an elegant and pleasant village, full of windows, galleries, and all offices fit for a Summer-house; but in his judgement very unfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changeth her countrey with the season; he had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Laurentan Village*, and every Gentleman of any fashion in our times hath the like. The ^h *Bishop of Exeter* had fourteen several houses all furnished, in times past. In *Italy*, though they bide in Cities in Winter, which is more Gentleman-like, all the Summer they come abroad to their countrey-houses, to recreate themselves. Our Gentry in *England* live most part in the countrey (except it be some few Castles) building still in bottoms (saith ⁱ *Jovius*) or near woods, *corona arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the Island is infested, and cold Winter blasts. Some discommend moted houses, as unwholsome; so *Cambden* saith of ^k *Ew-elm*, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be near lakes or rivers. But I am of opinion, that these inconveniencies will be mitigated, or easily corrected by good fires, as ^l one reports of *Venice*, that *graveolentia* and fog of the moors, is sufficiently qualified by those innumerable smoaks. Nay more, ^m *Thomas Philol. Ravennas* a great Physitian contends that the *Venetians* are generally longer lived than any City in *Europe*, and live many of them one hundred and twenty years. But it is not water simply that so much offends, as the slime and noisome smells that accompany such overflowed places, which is but at some few seasons after a flood, and is sufficiently recompenced with sweet smells and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit; or else may be corrected by the site, if it be somewhat remote from the water, as *Lindly*, ⁿ *Orton super montem*, ^o *Drayton*, or a little more elevated, though nearer,

^{*} *Cyropæd. lib. 8. perpetuum inde ver.*

^f The Air so clear, it never breeds the plague.

^g *Leander Albertus in Campania, à Plutarcho vitâ Luculli. cum Cn. Pompeius, Marcus Cicero, multi-que nobiles viri L. Lucullum*

æstivo tempore convenissent, Pompeius inter cœnam dum familiariter jocatus est, eam villam imprimis sumptuosam, & elegantem videri,

fenebris, porticibus, &c.

^h *Godwin vita Jo. Voysse al. Harman. i Descript. Brit.*

^k In *Oxfordshire.*

^l *Leander Albertus.*

^m *Cap. 21. de vit hom. prorog.*

ⁿ The possession of *Robert Bradshaw, Esq.*

^o Of *George Pwrefey, Esq.*

p The pos- nearer, as P Gaucut, as q Amington, r Polef-
 session of worth, s Weddington (to insist in such places
 william best to me known, upon the river of Anker in
 Pursey, Warwickshire, t Swarston, and u Drakefly up-
 Esq. on Trent.) Or howsoever they be unseaso-
 q The nable in Winter, or at some times, they have
 feat of their good use in Summer. If so be that
 Sr. John their means be so slender, as they may not ad-
 Reppington mit of any such variety, but must determine
 Knight. once for all, and make one house serve each
 r Sr. Henry season, I know no men that have given better
 Goodieres rules in this behalf, than our husbandry Wri-
 lately de- ters. * Cato and Columella prescribe a good
 ceased. house to stand by a navigable river, good high-
 f The waies, near some City and in a good soil, but
 dwelling that is more for commodity than health.
 house of
 Hum. Ad-
 derly, Esq.
 r Sr. John
 Harpurs
 lately de- u Sr. George Grefelies, Knight. x Lib. 1.
 ceased. cap. 2.

The best soil commonly yields the worst
 air, a dry sandy plat is fittest to build upon,
 and such as is rather hilly than plain, full of
 Downs, a Cotswold countrey, as being most
 commodious for hawking, hunting, wood, wa-
 ters, and all manner of pleasures. Perigort
 in France is barren, yet by reason of the ex-
 cellency of the air, and such pleasures that it
 affords, much inhabited by the Nobility; as
 y The feat Noremberg in Germany, Toledo in Spain. Our
 of G. Pure- countrey-man Tuffer will tell us so much, that
 fry, Esq. the field-one is for profit, the wood-land for
 * For I am pleasure and health, the one commonly a deep
 now In- clay, therefore noisome in Winter, and subject
 cumbent to bad high-wayes: the other a dry sand.
 of that Provision may be had elsewhere, and our
 Rectory, Towns are generally bigger in the wood-land,
 presented thereto by my right
 honorable Patron the Lord Perk-
 ly. z Sr. Fran-
 cis wil-
 loughby. a Montani
 & mariti-
 mi salubri-
 ores, acli-
 ves, & ad
 Boream
 vergentes.
 b The
 dwelling
 of Sr. To.
 Burdet
 Knight
 Baronet.
 c In his
 Survey of
 Cornwall,
 book 2.
 d Propè
 paludes,
 stagna, &
 loca con-
 cava, vel
 ad Au-
 strum, vel
 ad Occi-
 dentem in-
 clinatæ, do-
 mus sunt
 morbose.

Our country-man Tuffer will tell us so much, that the field-one is for profit, the wood-land for pleasure and health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad high-wayes: the other a dry sand. Provision may be had elsewhere, and our Towns are generally bigger in the wood-land, than the field-one, more frequent and populous, and Gentlemen more delight to dwell in such places. Sutton Coldfield in Warwickshire (where I was once a Grammar Scholar) may be a sufficient witness, which stands, as Cambden notes, loco ingrato & sterili, but in an excellent air, and full of all manner of pleasures. y Wadley in Barkshire is situate in a vale, though not so fertile a soil as some vales afford, yet a most commodious site, wholesome, in a delicious air, a rich and pleasant seat. So Segrave in Leicestershire (which Town* I am now bound to remember) is sited in a Champian, at the edge of the Wolds, and more barren than the Villages about it, yet no place likely yields a better air. And he that built that fair house z Wollerton in Nottinghamshire, is much to be commended, (though the tract be sandy and barren about it) for making choice of such a place. Constantine lib. 2. cap. de agricult. praiseth mountains, hilly, steep places, above the rest by the Sea side, and such as look toward the a North upon some great river, as b Farmack in Darbi-
 shire on the Trent, invironed with hills, open only to the North, like Mount Edgemond in Cornwall, which Mr. c Carew so much admires for an excellent seat: Such as is the general site of Bohemia: serenat Boreas, the North wind clarifies, d but near lakes or ma-

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 rishes, in holes, obscure places, or to the South and West he utterly disproves, those winds are unwholsome, putrifying, and make men subject to diseases. The best building for health, according to him, is in e high places, and in e Oportet an excellent prospect, like that of Cuddeston igitur ad in Oxfordshire (which place I must honoris sanitatem ergo mention) is lately and fairly * built in a domus in altioribus good air, good prospect, good soil, both for edificare, profit and pleasure, not so easily to be matched. & ad spe- P. Crescentius, in his lib. 1. de Agric. cap. 5. culationem: is very copious in this subject, how a house * By John should be wholsomely sited, in a good coast, Doctor of Divinity Varro de re rust. lib. 1. my quon- cap. 12. f forbids lakes and rivers, marish and dam Tutor in Christ- diseased, hard to be cured: g if it be so that Church he cannot help it, better, as he adviseth, sell Oxon, now thy house and land, than lose thine health. the Right Reverend Lord Bi- He that respects not this in chusing of his shop of Oxon, who feat, or building his house, is mente captus, mad, h Cato saith, and his dwelling next to built this house for Hell it self, according to Columella: he com- himself mends in conclusion, the middle of an hill, and his successors. upon a descent. Baptista Porta Villæ, lib. 1. f Hyeme cap. 22. censures Varro, Cato, Columella, erit vehe- and those antient Rusticks, approving many menter fri- gida, & things, disallowing some, and will by all means estate non salubris: have the front of an house stand to the South, paludes enim faci- which how it may be good in Italy and hotter unt crassum, climes, I know not, in our Northern Coun- aerem, & treys I am sure it is best: Stephanus a French- difficiles morbos. man, prædio rustic. lib. 1. cap. 4. subscribes g Vendas to this, approving especially the descent of quot assibus. an hill South or South-East, with Trees to the possis, & si Claudinus a Physitian, consult. 24. for a No- nequeas, re- bleman in Poland, melancholy given, adviseth l Lib. 1. him to dwell in a house inclining to the cap. 2. in i East, and k by all means to provide the air Orco habi- be clear and sweet; which Montanus, consil. ta. 229. counselleth the Earl of Monfort his pa- i Aurora ments ami- tient, to inhabit a pleasant house, and in a good ca, Vitruv: k Aedes air. If it be so, the natural site may not be Orientem spectantes vir nobi- altered of our City, Town, Village, yet by lissimus in- artificial means it may be helped. In hot habitet, & Countreys therefore they make the streets of curet ut sit their Cities very narrow, all over Spain, aer clarus; Africk, Italy, Greece, and many Cities of lucidus, France, in Languedock especially, and Pro- odoriferus. vence, those Southern parts: Montpellier, the Eligat ha- habitationem bitation and University of Physitians, is so optimo aere jucundam. built, with high houses, narrow streets, to di- 1 Quoniam vert the Suns scalding rayes, which Tacitus angustie itin- commends, lib. 15. Annal. as most agreeing erum; & altitu- to their health, l because the height of build- do tecto- ings, and narrowness of streets, keep away rum, non the Sunbeams. Some Cities use Galleries, or perinde tempests, as the Suns scorching heat. They Solis calo- build on high hills in hot Countreys, for more rem adrit- air; or to the sea side, as Baie, Naples, &c. tit. In our Northern coasts, we are opposite, we

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commend freight, broad, open, fair streets, as most befitting and agreeing to our clime. We build in bottoms for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Ægean Sea*, which *Vitruvius* so much discommends, magnificently built with fair houses, *sed imprudenter positam*, unadvisedly sited, because it lay along to the South, and when the South wind blew, the people were all sick, would make an excellent site in our Northern climes.

Of that artificial site of houses I have sufficiently discoursed: if the site of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windows, excluding forreign air and winds, and walking abroad at convenient times. *Crato* a German commends East and South site (disallowing cold air and Northern winds in this case, rainy weather and misty dayes) free from purefaction, fens, bogs, and muckhills. If the air be such, open no windows, come not abroad. *Montanus* will have his patient not to stir at all, if the wind be big or tempestuous, as most part in *March* it is with us; or in cloudy, louring dark dayes, as in *November*, which we commonly call the black month; or stormy, let the wind stand how it will, *consil.* 27. and 30. he must not

o Fenestram non aperiat.

* Disputit Sol horrem crassi spiritus, mentem exhilarat, non enim tam corpora, quam animi mutationem inde subeunt pro celi & ventorum ratione, & sani aliter affecti sint cælo nubiloso, aliter sereno. De naturâ ventorum, see *Pliny*, lib. 2. cap. 26, 27, 28. *Strabo* l. 7. etc. * *Pines* *Morison* part. 1. c. 4.

open a casement in bad weather, or in a boisterous season, *consil.* 299. he especially forbids us to open windows to a South wind. The best site for chamber windows in my judgement are North, East, South, and which is the worst, West. *Levinus Lemnius* lib. 3. cap. 3. *de occult. nat. mir.* attributes so much to air, and rectifying of wind and windows, that he holds it alone sufficient to make a man sick or well; to alter body and mind. * A clear air cheers up the spirits, exhilarates the mind; a thick, black, misty, tempestuous, contracts, overthrows. Great heed is therefore to be taken at what times we walk, how we place our windows, lights, and houses, how we let in or exclude this ambient air. The *Egyptians*, to avoid immoderate heat, make their windows on the top of the house like chimnies, with two tunnels to draw a through air. In *Spain* they commonly make great opposite windows without glass, still shutting those which are next to the Sun: So likewise in *Turkey* and *Italy* (*Venice* excepted, which brags of her stately glazed Palaces) they use paper windows to like purpose; and lye *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of Heaven. In some parts of * *Italy* they have Windmills, to draw a cooling air out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at *Costoza* the house of *Casareo Trento*, a Gentleman of *Vicenza*, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificial air, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes,

pleasant and lightsome as may be; to have *P* *Roses*, *Violets*, and sweet smelling flowers ever in their windows, *Posies* in their hand. *Laurentius* commends water Lillies, a vessel of warm water to evaporate in the room, which will make a more delightful perfume, if there be added Orange flowers, pills of *Citrans*, *Rosemary*, *Cloves*, *Bayes*, *Rose-water*, *Rose-vinegar*, *Belzoin*, *Ladanum*, *Syrax*, and such like Gums, which make a pleasant and acceptable perfume. * *Bessardus Bisantinus* prefers the smoak of *Juniper* to melancholy persons, which is in great request with us at *Oxford*, to sweeten our chambers. *Guianensis* prescribes the air to be moistened with water, and sweet herbs boiled in it, vine and fallow-leaves, &c. to besprinkle the ground and posts with *Rose-water*, *Rose-vinegar*, which *Avicenna* much approves. Of colours, it is good to behold green, red, yellow and white, and by all means to have light enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be dark and alone, yet darkness is a great encreaser of the humour.

Although our ordinary air be good by nature or art, yet it is not amiss, as I have said, still to alter it; no better Physick for a melancholy man, than change of air, and variety of places, to travel abroad and see fashions. *Leo Afer* speaks of many of his countrey-men so cured, without all other Physick: amongst the *Negroes*, there is such an excellent air, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness. *Lipsius*, *Zuinger*, and some other, add as much of ordinary travel. No man, saith *Lipsius* in an epistle to *Phil. Lanoius*, a noble friend of his, now ready to make a voyage, can be such a stock or stone, whom that pleasant speculation of countreys, cities, towns, rivers, will not affect. * *Seneca* the Philosopher was infinitely taken with the sight of *Scipio Africanus* house, near *Linternum*, to view those old buildings, Cisterns, Baths, Tombs, &c. And how was * *Tully* pleased with the sight of *Athens*, to behold those ancient and fair buildings, with a remembrance of their worthy inhabitants. *Paulus Æmilius*, that renowned Roman Captain, after he had conquered *Perseus*, the last King of *Macedonia*, and now made an end of his tedious wars, though he had been long absent from *Rome*, and much there desired, about the beginning of Autumn (as * *Livy* describes it) made a pleasant peregrination all over *Greece*, accompanied with his son *Scipio*, and *Athenus* the brother of King *Eumenes*, leaving the charge of his army with *Sulpitius Galus*. By *Thessaly* he went to *Delphos*, thence to *Megariss*, *Aulis*, *Athens*, *Argos*, *Lacedæmon*, *Megalopolis*, &c. He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travel be ad jactationem magis quam

Altomarus car. 7. *Brueel*. Aer sit lucidus, bene olens, humidus. *Montanus* idem, c. 26. *Olfactus* rum suavi-um, *Laurentius* c. 8. * *Ant. Philo-* sof. cap. de melanc.

e *Tract.* 15. c. 9. ex redolentibus herbis & foliis vitis viniferae, salicis, &c. f *Parimen-* tum aceto & aqua rosacea irrorare, *Laurent.* c. 8.

g *Lib.* 1. cap. de morb. *Africanus*. In Nigritarum regione tanta aeris temperies, ut si quis alibi morbosus eo advehatur, optime statim sanitatur, quod multis accidisse, ipse meis oculis vidi. *h* *Lib.* de peregrinat. *i* *Epist.* 2. cen. 1. Nec quisquam tam lapis aut futex, quem non titillat amena illa, variaque spectio locorum, urbium, gentium, &c. * *Epist.* 86. *Lib.* 2. de legibus. * *Lib.* 45.

† Kecker-
man præ-
fat. polit.

* Fines
Morison c.
3. part. 1.

k Mutatio
de loco in
locum, Iti-
nera &
viagia
longa &
indetermi-
nata, &
hospitare in
diversis
diversis.
1 Modo ruri
esse, modo
in urbe, se-
pius in
agro vena-
ri, &c.

m In Ca-
talonía in
Spain.

n Laudat-
urque do-
mus longos
que prospici-
cit agros.
* Many
towns
there are
of that
name,
saith Adri-
comius, all
high sited.

† Lately
refigned
for some
special
reasons.

quam ad usum reipub. (as † one well ob-
serves) to crack, gaze, see fine sights and
fashions, spend time, rather than for his own
or publick good? (as it is to many Gallants
that travel out their best dayes, together with
their means, manners, honesty, religion) yet
it availeth howsoever. For peregrination
charms our senses with such unspeakable and
sweet variety, * that some count him unhappy
that never travelled, a kind of prisoner, and
pity his case, that from his cradle to his old age
beholds the same still; still, still the same, the
same. Infomuch that k *Rhasis cont. lib. 1.*
Tract. 2. doth not only commend, but enjoyn
travel, and such variety of objects to a me-
lancholy man, and to lye in divers Inns, to be
drawn into several companies: *Montaltus*
cap. 36. and many Neotericks are of the same
mind. *Celsus* adviseth him therefore that will
continue his health, to have *varium vita ge-
nus*, diversity of callings, occupations, to be
busied about, l *sometimes to live in the City,*
sometimes in the Countrey; now to study or
work, to be intent, then again to hawk or
hunt, swim, run, ride, or exercise himself.
A good prospect alone will ease melancholy,
as *Comenius* contends, *lib. 2. c. 7. de Sale.*
The Citizens of m *Barcino*, saith he, otherwise
penned in, Melancholy, and stirring little
abroad, are much delighted with that pleasant
prospect their city hath into the sea, which like
that of old *Athens* beside *Egina Salamina*, and
many pleasant Islands, had all the variety of de-
licious objects: so are those *Neapolitanes*, and
inhabitants of *Genua*, to see the ships, boats,
and passengers go by, out of their windows, their
whole cities being sited on the side of an hill,
like *Pera* by *Constantinople*, so that each house
almost, hath a free prospect to the sea, as some
part of *London* to the *Thames*: or to have a free
prospect all over the city at once, as at *Granado*
in *Spain*, and *Fez* in *Africk*, the river running
betwixt two declining hills, the steepness
causeth each house almost, as well to oversee,
as to be overseen of the rest. Every country
is full of such n delightful prospects, as well
within land, as by sea, as *Hermon* and * *Rama*
in *Palestina*, *Colalto* in *Italy*, the top of *Ta-
getus* or *Acrochorinthus*, that old decayed
castle in *Corinth*, from which *Peloponessus*,
Greece, the *Ionian* and *Aegean* seas were se-
mel & simul at one view to be taken. In
Egypt the square top of the great *Pyramis*
300. yards in height, and so the *Sultans* Palace
in *Grand Cairo*, the Countrey being plain,
hath a marvellous fair prospect as well over
Nilus, as that great City, five *Italian* miles
long, and two broad, by the river side: from
mount *Sion* in *Jerusalem* the holy land is of
all sides to be seen: such high places are
infinite: with us those of the best note are
Glassenbury Tower, *Bever castle*, *Rodway*
Grange, † *Walsby* in *Lincolnshire*, where I
lately received a real kindness, by the munifi-
cence of the right honourable my noble Lady
and patroness, the Lady *Frances Countess*
Dowager of Exeter: And two amongst the

rest, which I may not omit for vicinities sake,
Oldbury in the confines of *Warwickshire*,
where I have often looked about me with great
delight, at the foot of which hill o I was born:
And *Hasbury* in *Staffordshire*, contiguous to
which is *Falde* a pleasant Village, and an ancient
patrimony belonging to our family, now in
the possession of mine elder brother *William*
Burton Esquire. P *Barclay* the *Scot* commends
that of *Greenwich* tower for one of the best
prospects in *Europe*, to see *London* on the one
side, the *Thames*, ships, and pleasant meadows
on the other. There be those that say as much
and more of *St. Marks* steeple in *Venice*.
Yet these are at too great a distance; some are
especially affected with such objects as be near,
to see passengers go by in some great Rode
way, or boats in a river, in *subjectum forum*
despicere, to oversee a Fair, a Market place,
or out of a pleasant window into some thorough-
fare street to behold a continual concourse, a
promiscuous rout, coming and going, or a
multitude of spectators at a Theatre, a Mask
or some such like shew. But I rove: the
summ is this, that variety of actions, objects,
air, places, are excellent good in this infirmity
and all others, good for man, good for beast.
q *Constantine* the Emperour *lib. 18. cap. 13.*
ex Leontio, holds it an only cure for rotten
sheep, and any manner of sick cattle. *Laelius*
à *fonte Agubinus* that great Doctor, at the
latter end of many of his consultations (as
commonly he doth set down what success his
Physick had) in melancholy most especially
approves of this above all other remedies
whatsoever, as appears *consult. 69. consult. 229.*
&c. r *Many other things helped, but change*
of air was that which wrought the cure, and
did most good.

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o At *Linda-*
sey in *Lei-*
cestershire,
the pos-
session
and dwel-
ling place
of *Ralph*
Burton
Esquire,
my late
deceased
father.
p In *Icon*
animorum.

q *Agro-*
tantes oves
in alium
locum
transpor-
tandæ sunt,
ut alium
aerem &
aquam par-
ticipantes,
coalescant
& corrobora-
rentur.
r *Alia uti-*
lia, sed ex
mutatione
aeris potis-
simum cu-
ratus.

MEM B. 4.

Exercise rectified of Body and mind.

TO that great inconvenience, which comes
on the one side by immoderate and unsea-
sonable exercise, too much solitariness and idle-
ness on the other, must be opposed as an An-
tidote, a moderate and seasonable use of it,
and that both of body and mind, as a most
material circumstance, much conducing to this
cure, and to the general preservation of our
health. The heavens themselves run conti-
nually round, the Sun riseth and sets, the Moon
increaseth and decreaseth, Stars and Planets
keep their constant motions, the air is still
tossed by the winds, the waters ebb and flow to
their conservation no doubt, to teach us that
we should ever be in action. For which cause
Hierom prescribes *Rusticus* the Monk, that he
be alwayes occupied about some business or
other, † *that the Devil do not find him idle.*
† *Seneca* would have a man do something,
though it be to no purpose. * *Xenophon*

† *Ne te de-*
mon otio-
sum inve-
niat.

aliud agere quam nihil. * *Lib. 3. de dictis Socratis, Qui tesseris*
& risui excitando vacant, aliquid faciunt, etsi liceret his meli-
ora agere.

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Amasis
compel-
led every
man once
a year to
tell how
he lived.

u Nostra
memoria
Mahometes
Othoman-
nus qui
Græciæ
imperium
subvertit,
cum orato-
rum postu-
lata audi-
ret externa-
rum genti-
um, cochle-
aria lignæ
assidue ca-
labat, aut
aliquid in
tabula af-
fringebat.

x Sands
fol. 37. of
his voyage
to Jerusa-
lem.

† Perkins
cases of
conscience
l. 3. c. 4. q. 3.

** Lucianus*
Græcino.

y Non est
cura melior
quam in-
ungere eis
necessaria
& oportu-
na; ope-
rum administratio illis magnum sanitatis incrementum, &
que repleant animos eorum, & incutiant eis diversas cogita-
tiones. Cont. 1. tract. 9.

wiseth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed) than do nothing. The ¹ Egyptians of old, and many flourishing Commonwealths since, have enjoined labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefs that come by idleness; for as fodder, whip and burthen belong to the ass: so meat, correction and work unto the servant, Eccles. 33. 23. The Turks enjoyn all men whatsoever, of what degree, to be of some trade or other, the grand Signior himself is not excused. ^u In our memory (saith Sabellicus) Mahomet the Turk, he that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carve or cut wooden spoons, or frame something upon a table. * This present Sultan makes notches for bows. The Jews are most severe in this examination of time. All well-governed Places, Towns, Families, and every discreet person will be a law unto himself. But amongst us the badge of Gentry is idleness: to be of no calling, not to labour, for that's derogatory to their birth, to be a meer spectatour, a drone, fruges consumere natus, to have no necessary employment to busie himself about in Church and Commonwealth (some few governours exempted) but to rise to eat, &c. to spend his days in hawking, hunting, &c. and such like disports and recreations († which our Casuists tax) are the sole exercise almost and ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes to pass that in City and Countrey so many grievances of body and mind, and this feral disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones. They know not how to spend their times (disports excepted, which are all their business) what to do, or otherwise how to bestow themselves: like our modern Frenchmen that had rather lose a pound of blood in a single combat, than a drop of sweat in any honest labour. Every man almost hath something or other to employ himself about, some vocation, some trade, but they do all by ministers and servants, ad otia duntaxat se natos existimant, imò ad sui ipsius plerumque & aliorum perniciem, * as one freely taxeth such kind of men, they are all for pastimes, 'tis all their study, all their invention tends to this alone to drive away time, as if they were born some of them to no other ends. Therefore to correct and avoid these errors and inconveniences, our Divines, Physicians, and Politicians, so much labour, and so seriously exhort; And for this disease in particular, † there can be no better cure than continual business, as Rhasis holds, to have some employment or other, which may set their mind awork, and distract their cogitations. Riches may not

easily be had without labour and industry, nor learning without study, neither can our health be preserved without bodily exercise. If it be of the body, Guianerius allows that exercise which is gentle, ^z and still after those ordinary frictions, which must be used every morning. Montaltus cap. 26. and Jason Pratensis use almost the same words, highly commending exercise if it be moderate; a wonderful help so used, Crato calls it, and a great means to preserve our health, as adding strength to the whole body, increasing natural heat, by means of which, the nutriment is well concocted in the stomach, liver and veins, few or no crudities left, is happily distributed over all the body. Besides, it expells excrements by sweat, and other insensible vapours; in so much, that ^a Galen prefers Exercise before all Physick, Rectification of diet, or any regiment in what kind soever; 'tis Natures Physician. ^b Fulgentius out of Gordonius de conserv. vit. hom. lib. 1. cap. 7. terms exercise, a spur of a dull sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefs and vices. The fittest time for exercise, is a little before dinner, a little before supper, ^c or at any time when the body is empty. Montanus consil. 31. prescribes it every morning to his patient, and that as ^d Calenus adds, after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized. What kind of exercise he should use, Galen tells us, lib. 2. & 3. de sanit. tuend. and in what measure, ^e till the body be ready to sweat, and roused up; ad ruborem, some say, non ad sudorem, lest it should dry the body too much; others enjoyn those wholesome businesses, as to dig so long in his garden, to hold the plough, and the like: Some prescribe frequent and violent labour and exercises, as sawing every day, so long together, (epid. 6. Hippocrates confounds them) but that is in some cases, to some peculiar men; the most forbid, and by no means will have it go farther than a beginning sweat, as being so perillous if it exceed.

atra bile. ^e Quousque corpus universum intumescat, & florida appareat, sudoreque, &c. ^f Omnino sudorem vitent. cap. 7. lib. 1. Valescus de Tar. ^g Exercitium si excedat, valde periculosum. Salvianus de remed. lib. 2. cap. 1.

Of these labours, exercises and recreations, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doors, some natural, some are artificial. Amongst bodily exercises, Galen commends ludum parva pile, to play at ball, be it with the hand or racker, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and Plinius. Some write, that Aganella a fair maid

^z Ante exercitium, leves toto corpore fricationes conveniunt. Ad hunc morbum exercitatio, quum recte & suo tempore sunt, mirifice conducunt, & sanitatem tuentur, &c. ^a Lib. 1. de San. tuend. ^b Exercitium nature dormientis stimulat, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum. Crato. ^c Alimenti in ventriculo probe concoctis. ^d Jejuno ventre, vesica & alvo ab excrementis purgato, frictis membris, lotis manibus & oculis, &c. lib. de

maid of *Corcyra*, was the inventer of it, for she presented the first ball that ever was made, to *Nausica* the daughter of King *Alcinous*, and taught her how to use it.

The ordinary sports which are used abroad, are *Hawking*, *Hunting*, *hilaris venandi labores*, ^h one calls them, because they recreate body and mind, ⁱ another, *the best exercise that is, by which alone many have been freed from all feral diseases*. *Hegesippus lib. 1. cap. 37.* relates of *Herod*, that he was eased of a grievous melancholy by that means. *Plato 7. de leg.* highly magnifies it, dividing it into three parts, * by *Land, Water, Air*. *Xenophon* in *Cyropad.* graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith *Langius epit. 59. lib. 2.* as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in *Europe* and elsewhere all over the World. *Bohemus de mor. gent. lib. 3. cap. 12.* styles it therefore *studium nobilem, communiter venantur, quod sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary business, all their talk: and indeed some dote too much after it, they can do nothing else, discourse of nought else. *Paulus Jovius descr. Brit.* doth in some sort tax our ^m *English Nobility* for it, for living in the Countrey so much, and too frequent use of it, as if they had no other means but *Hawking and Hunting* to approve themselves Gentlemen with.

M. Tyrius. ^m *Nobilitas omnis fere urbes fastidit, ca-*
stellis, & libero coelo gaudet, generisque dignitatem una maxime
venatione, & falconum aucupii tueretur.

Hawking comes near to *Hunting*, the one in the air, as the other on the Earth, a sport as much affected as the other, by some preferred. ⁿ It was never heard of amongst the *Romans*, invented some 1200 years since, and first mentioned by *Firmicus lib. 5. cap. 8.* The *Greek Emperours* began it, and now nothing so frequent: he is no body, that in the season hath not a Hawk on his fist. A great Art, and many † books written of it. It is a wonder to hear what is related of the *Turks* Officers in this behalf, how many thousand men are employed about it, how many Hawks of all sorts, how much revenues consumed on that only disport, how much time is spent at *Adrianople* alone every year to that purpose. The *Persian Kings* hawk after Butterflies with sparrows, made to that use, and starrs; lesser Hawks for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian Emperours* reclaim Eagles to fly at Hindes, Foxes, &c. and such a one was sent for a present to ^q *Queen Elizabeth*: some reclaim Ravens, Castrils, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightful to some sorts of men, be it with guns, lime, nets, glades, ginns, strings, baits,

pitfalls, pipes, calls, stawking-horses, setting-doggs, coy-ducks, &c. or otherwise. Some much delight to take Larks with day-nets, small birds with chaff-nets, plovers, partridge, herons, snite, &c. *Henry* the third, King of *Castile* (as *Mariana* the Jesuite reports of him *lib. 3. cap. 7.*) was much affected with catching of *Quailes*, and many Gentlemen take a singular pleasure at morning and evening to go abroad with their Quail-pipes, and will take any pains to satisfy their delight in that kind. The ^f *Italians* have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, and Castle of *Uraniburge*, puts down his nets, and manner of catching small birds as an ornament, and a recreation, where-in he himself was sometimes employed.

Fishing is a kind of hunting by water, be it with nets, weeles, baits, angling or otherwise, and yields all out as much pleasure to some men, as dogs, or hawks: ^t *When they draw their fish upon the bank*, saith *Nic. Henselius Silesiographia, cap. 3.* speaking of that extraordinary delight his Countrymen took in fishing, and in making of pooles. *James Du-bravins* that *Moravian*, in his book *de pisc.* telleth, how travelling by the highway side in *Silesia*, he found a Nobleman ^u booted up to the groins, wading himself, pulling the nets, and labouring as much as any fisherman of them all: and when some belike objected to him the baseness of his office, he excused himself, ^x *that if other men might hunt Hares, why should not he hunt Carpes?* Many Gentlemen in like sort with us, will wade up to the Arm-holes, upon such occasions, and voluntarily undertake that to satisfy their pleasure, which a poor man for a good stipend would scarce be hired to undergo. *Plutarch* in his book *de soler. animal.* speaks against all fishing, ^y *as a filthy, base, illiberal employment, having neither wit nor perspicacity in it, nor worth the labour.* But he that shall consider the variety of Baits for all seasons, and pretty devices which our Anglers have invented, peculiar lines, false flies, several sleights, &c. will say, that it deserves like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the angler catch no Fish, yet he hath a wholesome walk by the Brook side, pleasant shade, by the sweet silver streams; he hath good air, and sweet smells of fine fresh meadow flowers, he hears the melodious harmony of Birds, he sees the Swans, Herons, Ducks, Water-horns, Coots, &c. and many other fowl, with their brood, which he thinketh better than the noise of hounds, or blast of horns, and all the sport that they can make.

Many other sports and recreations there be,
much

b camden
in Staf-
fordshire.
i Fride-
vallius lib.
1. cap. 2.
optima em-
nium exer-
citationum
multi ab
hac solum-
modo mor-
bis libe-
rati.
h Josephus
Querceta-
nus dia-
lect. polit.
sect. 2.
cap. 11.
Inter om-
nia exerci-
tia praec-
stantiae
laudem
meretur.
l Chyron in
monte Pe-
lio, praec-
ceptor he-
roum eos a
morbis a-i-
mi venati-
onibus &
puris cibis
tuebatur.
m Tyrius.
liberore coelo
gaudet, generis-
que dignitatem
una maxime
venatione, &
falconum aucupii
tuetur.

n Jos. Sca-
liger com-
ment. in
Cir. in fol.
344.
Salmuth.
23. de Nov.
repert. com.
in Pancir.
† Demetri-
us Constan-
tinop. de
re accipi-
traria, li-
ber a P.
Gillir la-
tine red-
ditus.
Alins
epist. A-
quile Sy-
machi &
Theodoti-
onis ad
Ptolome-
um, &c.
o Lonice-
rus, Geffre-
us, Jovius.
p S. Antho-
ny Sherlies
relations.
q Hacluit.

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z Præci-
pua hinc
Anglis glo-
ria, crebra
victoria
part. Jo-
vius.

much in use, as Ringing, bowling, shooting, which *Askam* commends in a just volume, and hath in former times been enjoined by Statute, as a defensive exercise, and an² honour to our Land, as well may witness our victories in *France*. Keelpins, tronks, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustring, swimming, wasters, foiles, foot-ball, balown, quintan, &c. and many such, which are the common recreations of the Countrey folks. Riding of great horses, running at rings, tilts and turnaments, horse-races, wild-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that means gallop quite out of their fortunes.

a Cap. 7.

But the most pleasant of all outward pastimes, is that of ^a *Areteus*, *deambulatio per amœna loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friends, see Cities, Castles, Towns,

b Fracas-
torius.

^b *Visere sæpè amnes nitidos, peramœnaque Tempe,*

Et placidas summis sectari in montibus auras.
To see the pleasant fields, the Chrystal foun-
tains,

And take the gentle air amongst the moun-
tains.

c Ambula-
tiones sub-
diales,
quas hor-
tenses auræ
ministrant,
sub fornice
viridi,
pampinis
virentibus
concame-
rata.
* Theophy-
last.

^c To walk amongst Orchards, Gardens, Bowers, Mounts and Arbours, artificial wil-
dernesses, green thickets, Arches, Groves, Lawns, Rivulets, Fountains and such like plea-
sant places, like that *Antiochian Daphne*, Brooks, Pools, Fishponds, betwixt wood and
water, in a fair meadow, by a river side,

† Itinerar.
Ital.

^{*} *ubi variæ avium cantationes, florum colores,*

d Sedet
egrotus
cespite vi-
ridi, &

pratorum frutices, &c. to disport in some plea-
sant plain, park, run up a steep hill sometimes,

cum incle-
mentia Ca-
nicularis

or sit in a shady seat, must needs be a delecta-
ble recreation. *Hortus principis & domus ad*

terras ex-
coquit, &

*delectationem facta, cum sylvâ, monte & pisci-
na, vulgò La montagna:* The Princes garden

siccat flu-
mina, ipse
securus se-

at *Ferrara*, † *Schottus* highly magnifies, with
the groves, mountains, ponds, for a delectable

det sub ar-
borea fron-
de, & ad

prospect, he was much affected with it; A
Persian Paradise, or pleasant park, could not be

doloris sui
solatium,
naribus suis

more delectable in his sight. *S. Bernard* in
the description of his Monastery, is almost ra-

gramineas
redolet spe-
cies, pascit

vished with the pleasures of it. *A sick^d man*

oculos her-
barum

(saith he) sits upon a green bank, and when
the dog-star parcheth the Plains, and dries up

amœna vi-
riditas,
aures suavi

rivers, he lies in a shady bowre, Fronde sub
arborea ferventia temperat astra, and feeds his

modula-
mine de-
mulcet pi-

eyes with variety of objects, herbs, trees, to
comfort his misery, he receives many delight-

centus avi-
um, &c.

some smells, and fills his ears with that sweet
and various harmony of Birds: Good God

Deus bone,
quanta

(saith he) what a company of pleasures hast
thou made for man! He that should be admit-

pauperibus
procuris

ted on a sudden to the sight of such a Palace as
that of *Escorial* in Spain, or to that which

solatia!

the *Moors* built at *Granado*, Fountenblewe in
France, the *Turks* gardens in his *Seraglio*,

wherein all manner of Birds and beasts are
kept for pleasure; Wolves, Bears, Lynces,

Tygers, Lyons. Elephants, &c. or upon the

banks of that *Thracian Bosphorus*: the Popes

Belvedere in *Rome* † as pleasing as those *Horti* † *Diod.*

pensiles in *Babylon*, or that *Indian Kings* de- *Siculus,*

lightsome gardens in * *Ælian*; or^e those fa- *lib. 2.*

mous gardens of the Lord *Cantelow* in *France*, ** Lib. 13.*

could not choose, though he were never so ill *de animal.*

apaid, but be much recreated for the time; *cap. 13.*

or many of our Noblemens gardens at home. *e Pet. Gil-*

To take a boat in a pleasant evening, and with *lins. Paul.*

musick^f to row upon the waters, which *Hentzens*

tarch so much applauds, *Ælian* admires upon *Itinerar.*

the river *Pineus*: in those *Thessalian* fields, *Italie.*

befet with green Bayes, where Birds so sweet- *1617.*

ly sing that passengers enchanted as it were *Jod. Sin-*

with their heavenly musick, *omnium laborum* *cerus Iti-*

& *curarum obliviscantur*, forget forthwith all *nerar. Gal-*

labours, care and grief: or in a *Gundilo* *lie 1617.*

through the grand *Canale* in *Venice*, to see *Simp. lib.*

those goodly Palaces, must needs refresh and *1. quest. 4.*

give content to a melancholy dull spirit. Or *f Jucundif-*

to see the inner rooms of a fair-built and sum- *ima deam-*

ptuous ædifice, as that of the *Persian Kings* so *bulatio*

much renowned by *Diodorus* and *Curtius*, in *juxta mare,*

which all was almost beaten gold, † chairs, *& naviga-*

stools, thrones, tabernacles, and pillars of *tio prope*

gold, plane trees, and vines of gold, grapes *terram.*

of precious stones, all the other ornaments of *In utraque*

pure gold, *fluminis*

* *Fulget gemma floris, & jaspide fulva su-*

pellex, *ripa.*

Strata micant Tyrio— *† Aurei*

With sweet odours and perfumes, generous *panes, au-*

wines, opiparous fare, &c. besides the gallant- *rea obsonia,*

est young men, the fairest † Virgins, *vis Marga-*

scitula ministrantes, the rarest beauties the *ritarum*

world could afford, and those set out with *aceto sub-*

costly and curious attires, *ad stuporem usque* *acta, &c.*

spectantium, with exquisite musick, as in * *Tri-*

maltions house, in every chamber, sweet voices ** Lucan.*

ever sounding day and night, *incomparabilis*

luxus, all delights and pleasures in each kind

which to please the senses could possibly be de- *† 300. pel-*

vised or had, *convivæ coronati, deliciis ebriz,* *lices, po-*

&c. *Telemachus* in *Homer* is brought in as *cillatores*

one ravished almost, at the sight of that mag- *& pincer-*

nificent Palace, and rich furniture of *Mene-* *ne innu-*

laus, when he beheld *meri, pueri*

* *Æris fulgorem & resonantia tecta corusco* *† 300. pel-*

Auro, atque electro nitido, sectoque elephanto, *lices, po-*

Argentoque simul. Talis Jovis ardua sedes, *cillatores*

Aulaq; cœlicolum stellans splendet Olympo. *& pincer-*

Such glittering of gold and brightest bras to *ne innu-*

shine, *meri, pueri*

Clear amber, silver pure, and Ivory so fine:

Jupiters lofty palace where the Gods do

dwell, *† 300. pel-*

Was even such a one, and did it not excell.

It will *laxare animos*, refresh the soul of man

to see fair-built cities, streets, Theatres, Tem- *lices, po-*

ples, Obelisks, &c. The Temple of *Jerusalem* *cillatores*

was so fairly built of white marble, with so *& pincer-*

many pyramids covered with gold; *tectumque*

templi fulvo coruscans auro, nimio suo fugore

obcæcabat oculos itinerantium, was so glorious,

and so glistered afar off, that the spectators

might not well abide the sight of it. But the

inner parts were all so curiously set out with

Cedar,

Cedar, Gold, Jewels, &c. as he said of Cleopatra's palace in Egypt,

† Lucan
l. 8.

—† *Crassumque trabes absconderet aurum*,
That the beholders were amazed. What so
pleasant as to see some Pageant or fight go by,
as at Coronations, Weddings, and such like
solemnities, to see an Embassadour or a Prince
met, received, entertained with Masks, Shews,
Fireworks, &c. To see two Kings fight in sin-
gle combat, as *Porus* and *Alexander*; *Canutus*
and *Edmond Ironside*; *Scanderbeg* and *Ferat*
Bassa the Turk; when not honour alone but life
it self is at stake, as the † Poet of *Hector*,

† Iliad. 10.

—*nec enim pro tergo Tauri*,
Pro bove nec Certamen erat, quæ præmia Cur-
sus
Esse solent, sed pro magni vitæque animæque
Hectoris.

g Betwixt
Ardes and
Guines,
1519.

To behold a battle fought, like that of *Crescy*,
or *Agencourt*, or *Poitiers*, quâ nescio (saith
Frossard) *an vetustas ullam proferre possit*
clariorem. To see one of *Cæsars* triumphs in
old Rome revived, or the like. To be pre-
sent at an Interview, & as that famous of *Hen-*
ry the eighth, and *Francis* the first, so much
renowned all over Europe; *ubi tanto appa-*
ratu (saith *Hubertus Vellius*) *tamque triumphali*
pompâ ambo reges cum eorum conjugibus coiere,
ut nulla unquam ætas tam celebra festa vide-
rit aut audierit, no age ever saw the like.
So infinitely pleasant are such shews, to the
fight of which oftentimes they will come hun-
dreds of miles, give any money for a place,
and remember many years after with singular
delight. *Bodine*, when he was Embassadour
in England, said he saw the Noblemen go in
their Robes to the Parliament house, *summâ*
cum jucunditate vidimus, he was much affected
with the sight of it. *Pomponius Columna*, saith
Jovius in his life, saw 13. Frenchmen, and so
many Italians, once fight for a whole Army:
Quod jucundissimum spectaculum in vita dicit
suâ, the pleasantest sight that ever he saw in
his life. Who would not have been affected
with such a spectacle? Or that single combat

† *Suærtius*
in deliciis,
fol. 487.
veteri Ho-
ratorum
exemplo,
virtute &
successu ad-
mirabili,
casus holi-
bus 17. in
conspectu
patriæ, &c.
h Paternu-
lus vol.
post.
† Quos an-
tea auli-
vi, inquit,
hodie vidi
deos.

of † *Breute* the Frenchman, and *Anthony*
Schets a Dutchman before the walls of *Sylva-*
ducis in *Brabant*, Anno 1600. They were 22.
Horse on the one side, as many on the other,
which like *Livies Horatii*, *Torquati* and *Cor-*
vini fought for their own glory and Countreys
honour, in the sight and view of their whole
City and Army. ^h When *Julius Cæsar* war-
red about the banks of *Rhene*, there came a
Barbarian Prince to see him, and the Roman
Army, and when he had beheld *Cæsar* a good
while, ⁱ *I see the Gods now* (saith he) *which*
before I heard of, *nec feliciorem ullam vitæ*
meæ aut optavi, aut sensi diem: It was the
happiest day that ever he had in his life.
Such a sight alone were able of it self to drive
away melancholy; if not for ever, yet it must
needs expel it for a time. *Radzivilus* was
much taken with the *Bassa's* palace in *Cairo*,
and amongst many other objects which that
place afforded, with that solemnity of Cutting
the banks of *Nilus*, by *Imbram Bassa* when it

overflowed, besides two or three hundred
gilded Gallies on the water, he saw two mil-
lions of men gathered together on the land
with Turbants as white as snow; and 'twas a
goodly sight. The very reading of feasts, tri-
umphs, interviews, nuptials, tilts, turnaments,
combats, and monomachies, is most acceptable
and pleasant. † *Franciscus Modius* hath made
a large collection of such solemnities in two
great Tomes, which whoso will may peruse.
The inspection alone of those curious Icono-
graphies of Temples and Palaces, as that of
the *Lateran Church* in *Albertus Duras*, that of
the Temple of *Jerusalem* in * *Josephus*, *Adri-*
comius, and *Vikalpandus*: that of the *Escorial*
in *Guadas*, of *Diana* at *Ephesus* in *Pliny*, *Ne-*
ro's golden palace in *Rome*, † *Justinians* in *Con-*
stantinople, that *Perunian Jugo's* in * *Cusco*, *ut*
non ab hominibus, sed à demoniis constructum
videatur; *S. Marks* in *Venice* by *Ignatius*,
with many such: *priscorum artificum opera*
(saith that † interpreter of *Pausanias*) the
rare workmanship of those ancient Greeks, in
Theatres, Obelisks, Statues, gold, silver, ivory,
marble images, *non minore fermè quum le-*
gantur, quam quum cernuntur, animum de-
lectatione complent, affect one as much by read-
ing almost, as by sight.

The Countrey hath his recreations, the City
his several Gymnicks and exercises, May-
games, feasts, wakes, and merry meetings to
solace themselves; the very being in the
Countrey, that life it self is a sufficient re-
creation to some men, to enjoy such pleasures,
as those old Patriarchs did. *Dioclesian* the
Emperour was so much affected with it, that
he gave over his Scepter, and turned Gardiner:
Constantine wrote 20. books of husbandry:
Lysander, when Embassadours came to see him,
bragged of nothing more, than of his Orchard,
hi sunt ordines mei. What shall I say of
Cincinnatus, *Cato*, *Tully*, and many such?
how have they been pleased with it, to prune,
plant, inoculate and graft, to shew so many se-
veral kinds of Pears, Apples, Plumbs, Peach-
es, &c.

^k *Nunc captare feras laqueo, nunc fallere*
visco,

^k Virg. l.
Geor.

Atque etiam magnos canibus circumdare
saltus,

Insidias avibus moliri, incendere vepres.

Sometimes with traps deceive, with line and
string

To catch wild Birds and Beasts, encompass-
ing

The Grove with Dogs, and out of bushes
firing.

— & *nidos avium scrutari, &c.*

Jucundus in his preface to *Cato*, *Varro*, *Colu-*
mella, &c. put out by him, confesseth of him-
self, that he was mightily delighted with these
husbandry studies, and took extraordinary
pleasure in them: if the Theorick or specu-
lation can so much affect, what shall the place
and exercise it self, the practick part do? The
same confession I find in *Herbastein*, *Porta*,
Camerarius, and many others, which have
written

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written of that subject. If my testimony were ought worth, I could say as much of my self; I am verè Saturnus; No man ever took more delight in Springs, Woods, Groves, Gardens, Walks, Fishponds, Rivers, &c. But

*Tantalus à labris sitiens fugientia captat
Flumina; And so do I; Velle licet, potiri
non licet.*

Every Palace, every City almost hath his peculiar Walks, Cloysters, Terraces, Groves, Theatres, Pageants, Games, and several recreations; every Countrey, some professed Gymnicks, to exhilarate their minds, and exercise their bodies. The ¹ Greeks had their

¹ Boterus
lib. 3. po-
lit. cap. 1.

m See A-
thenens
dipros.

n Ludi vo-
tivi, sa-
cri, ludi-
cri, Mega-
lensis, Ce-
reales, Flo-
rales, Mar-
tiales, &c.

Rosinus, 5.

12.

o See Lip-
sius Am-
phithea-
trum Rosi-
nus lib. 5.

Mensius
de ludis
Græcorum.

p 150

Men at
once, Ti-
gers, Ly-
ons, Ele-
phants,

Horses,
Dogs,
Bears,

&c.

q Lib. ult.

& l. 1. ad
finem. Con-
suetudine
non minus
laudabili,

quam ve-
teri conti-
nua Rhe-
torum,

Rythmorum
in urbibus
& municipi-
is, cer-
tisq; die-
bus exerce-
bant se sa-
gittarii,
gladiato-
res, &c.

Alia in-
genii, ani-
mæque
exercitia,
quorum
præcipuum
studium,

principem,
populum tragædiis, comædiis, fabulis senicis, aliisque id genus
ludis recreare.

r Orbis terræ descript. part. 3.

f Lam-
pridius.

Olympian, Pythian, Isthmian, Nemean games, in honour of Neptune, Jupiter, Apollo; Athens

hers: Some for Honour, Garlands, Crowns; for ^m beauty, dancing, running, leaping, like our silver games. The ⁿ Romans had their

feasts, as the Athenians, and Lacedæmonians held their publick banquets, in Pritaneo, Pa-

nathenais, Thesperiis, Phiditiis, Playes, Nau- machies, places for Sea fights, ^o Theatres, Am- phitheatres able to contain 70000 men, where-

in they had several delightful shews to ex- hilarate the people; ^p Gladiators, combats of

men with themselves, with wild beasts, and wild beasts one with another, like our bull-

baitings, or bear-baitings (in which many Countreymen and Citizens amongst us so much delight and so frequently use) dancers on ropes,

Juglers, Wrestlers, Comedies, Tragedies, publickly exhibited at the Emperours and Ci- ties charge, and that with incredible cost and

magnificence. In the Low-countries (as ^q Meteran relates) before these wars, they

had many solemn feasts, Plays, Challenges, Artillery Gardens, Colledges of Rhimers,

Rhetoricians, Poets: and to this day, such places are curiously maintained in Amsterdam,

as appears by that description of Isaacus Pon- tanus rerum Amstelrod. l. 2. cap. 25. So like-

wise not long since at Friburg in Germany, as is evident by that relation of ^r Neander,

they had Ludos Septennales, solemn Playes every seven years, which Bocerus one of their

own Poets hath elegantly described:

*At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Qui-
rino,*

Ludorum pompa, &c.

In Italy they have solemn Declamations of cer- tain select young Gentlemen in Florence (like

those Reciters in old Rome) and publick Theatres in most of their Cities, for Stage-

players and others, to exercise and recreate themselves. All seasons almost, all places

have their several pastimes; some in Summer, some in Winter; some abroad, some within;

some of the body, some of the mind; and divers men have divers recreations, and ex- ercises. Domitian the Emperour was much

delighted with catching flies; Augustus to play with nuts amongst children; ^f Alexan-

der Severus was often pleased to play with whelps and young Pigs. ^t Adrian was so ^t Spartian.

wholly enamoured with dogs and horses, that he bestowed monuments and tombs of them,

and buried them in graves. In foul weather, or when they can use no other convenient

sports, by reason of the time, as we do Cock-fighting to avoid idleness I think,

(though some be more seriously taken with it, spend much time, cost and charges, and

are too solicitous about it) ^u Severus used ^u Delecta- tus lufis catulorum, porcello-

Partridges and Quails, as many Frenchmen do still, and to keep Birds in cages, with which

he was much pleased, when at any time he had leisure from publick cares and businesses.

He had (saith Lampridius) tame Pheasants, Ducks, Partridges, Peacocks, and some 20000

Ringdoves and Pidgeons. Busbequius the Em- perours Oratour, when he lay in Constanti-

nople, and could not stir much abroad, kept for his recreation, busying himself to see them

fed, almost all manner of strange birds and Beasts; this was something, though not to

exercise his body, yet to refresh his mind. Conradus Gesner, at Zurick in Switzerland,

kept so likewise for his pleasure, a great com- pany of wild beasts, and (as he saith) took

great delight to see them eat their meat. Turkie Gentlewomen, that are perpetual pri-

soners, still mewed up according to the cu- stome of the place, have little else besides

their household business, or to play with their children to drive away time, but to dally with

their cats, which they have in deliciis, as ma- ny of our Ladies and Gentlewomen use Mon-

kies and little Dogs. The ordinary recreati- ons which we have in Winter, and in most so-

litary times busie our minds with, are Cards, Tables and Dice, Shovelboord, Chess-play, the

Philosophers game, small trunks, shuttle-cock, balliards, musick, masks, singing, dancing,

ulegames, frolicks, jests, riddles, catches, purposes, questions and commands,

* merry tales of errant Knights, Queens, Lo- vers, Lords, Ladies, Giants, Dwarfs, Thieves,

Cheaters, Witches, Fayries, Goblins, Friers, &c. such as the old woman told Psyche in

† Apuleius, Bocace Novels, and the rest, † Miles. 4.

quarum auditione pueri delectantur, senes nar- ratione, which some delight to hear, some to

tell; all are well pleased with. Amaran- thus the Philosopher, met Hermocles, Dio-

phantus and Philolaus his companions, one day busily discoursing about Epicurus and Demo- critus Tenents, very solicitous which was most

probable and came nearest to truth: To put them out of that surly controversie, and to re- fresh their spirits, he told them a pleasant tale

of Stratocles the Physicians wedding, and of all the particulars, the company, the cheer, the musick, &c. for he was new come from

it; with which relation they were so much delighted, that Philolaus wished a blessing to his heart, and many a good wedding, † many such merry meetings might he be at, to please himself with the sight, and others with the narration of it. News are generally welcome

to all our ears, *avidè audimus, aures enim hominum novitate latantur* (* as Pliny observes) we long after rumour to hear and listen to it, * *densum humeris bibit aure vulgus*. We are most part too inquisitive and apt to hearken after news, which *Cæsar* in his * Commentaries observes of the old *Gaules*, they would be enquiring of every Carrier and passenger what they had heard or seen, what news abroad ?

— *quid toto fiat in orbe,*

Quid Seres, quid Thraces agant, secreta noverca,

Et pueri, quis amet, &c.

as at an ordinary with us, Bake-house or Barbers shop. When that great *Gonsalva* was upon some displeasure confined by King *Ferdinand*, to the City of *Loxa* in *Andalusia*, the only comfort (saith * *Jovius*) he had to ease his melancholy thoughts, was to hear news, and to listen after those ordinary occurrences, which were brought him *cum privis*, by letters or otherwise out of the remotest parts of *Europe*. Some mens whole delight is, to take Tobacco, and drink all day long in a Tavern or Ale-house, to discourse, sing, jest, roar, talk of a Cock and Bull over a pot, &c. Or when three or four good companions meet, tell old stories by the fire side, or in the Sun, as old folks usually do, * *quæ aprici meminere senes*, remembring afresh and with pleasure antient matters, and such like accidents, which happened in their younger years : Others best pastime is to game, nothing to them so pleasant.

* *Hic Veneri indulget, hunc decoquit alea* — Many too nicely take exceptions at Cards, y Tables, and Dice, and such mixt lufurious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious ; *insanam rem & damnosam*, ² *Lemnius* calls it. For most part in these kind of disports 'tis not art or skill, but subtilty, cunny-catching, knavery, chance and fortune carryes all away : 'tis *ambulatoria pecunia*,

— *puncto mobilis hora*

Permutat dominos, & cedit in altera jura.

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. In *foedissimum lucrum & avaritiam hominum convertitur*, as *Daneus* observes. *Fons fraudum & maleficiorum*, 'tis the fountain of cozenage and villany. ^a A thing so common all over *Europe* at this day, and so generally abused, that many men are utterly undone by it, their means spent, patrimonies consumed, they and their posterity beggered ; besides swearing, wrangling, drinking, loss of time, and such inconveniencies, which are ordinary concomitants :

^b For when once they have got a haunt of such

companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whore-masters, once entered, they cannot easily leave it off ; *Vexat mentes insana cupido*, they are mad upon their sport. And in conclusion (which *Charles* the seventh that good *French* King published in an Edict against gamesters) *unde pia & hilaris vita suffugium sibi suisque liberis, totique familia, &c.* That which was once their livelihood, should have maintained Wife, Children, Family, is now spent and gone ; *mæror & egestas, &c.* sorrow and beggery succeeds. So good things may be abused, and that which was first invented to refresh mens weary spirits, when they come from other labours and studies to exhilarate the mind, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.

animus defatigatus respiret, novasque vires ad subeundos labores denuo concipiat.

Chesse-play, is a good and witty exercise of the mind, for some kind of men, and fit for such melancholy, *Rhasis* holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares ; nothing better to distract their mind, and alter their meditations : invented (some say) by the * General of an Army in a famine, to keep souldiers from mutiny : but if it proceed from over much study, in such a case it may do more harm than good ; it is a game too troublesome for some mens brains, too full of anxiety, all out as bad as study ; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate. ^d *William* the Conqueror in his younger years, playing at Chesse with the Prince of *France* (*Daulphine* was not annexed to that Crown in those dayes) losing a Mate, knocked the Chesse-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his third book *Tit. 12. de reg. instit.* forbids his Prince to play at Chesse : hawking and hunting, riding, &c. he will allow ; and this to other men, but by no means to him. In *Muscovy*, where they live in Stoves and hot houses all winter long, come seldome or little abroad, it is again very necessary, and therefore in those parts (saith ^e *Herbastein*) much used. At *Fessa* in *Africk*, where the like inconvenience of keeping within doors is through heat, it is very laudable ; and (as ^f *Leo Afer* relates) as much frequented. A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game, *D. Fulkes Metromachia* and his *Ouromachia*, with the rest of those intricate

^c *Instituitur ista exercitatio, non lucri, sed valetudinis & oblectamenti ratione, & quo*

* *Latrunculorum ludus inventus est à duce, ut cum miles intolerabili fame laboraret, altero die edens altero ludens, famis oblivisceretur.* *Bellonius.* See more of this game in *Daniel Souters Palamedes, vel de variis ludis* l. 3. ^d *D. Hayward in vita ejus.*

^e *Muscovit. commentarium.* ^f *Inter civitates Fessanos latrunculorum ludus est usitatissimus, lib. 3. de Africâ.*

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Astrological and Geometrical fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, Singing, Masking, Mimming, Stage-playes, howsoever they be heavily censured by some severe Catoes, yet if opportunely and soberly used, may justly be approved. *Melius est fodere, quam saltare*, saith *Austin*: but what is that if they delight in it? *g Tullius. s Nemo saltat sobrius*. But in what kind of dance? I know these sports have many opponents, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi*; and some again, because they are now cold and wayward, past themselves, cavil at all such youthful sports in others, as he did in the Comedy; they think them, *illico nasci senes, &c.* Some out of præposterous zeal object many times trivial arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine, because it makes men drunk; but in my judgement they are too stern: there is a time for all things, a time to mourn, a time to dance, *Eccles. 3. 4. a time to embrace, a time not to embrace, (ver. 5.) and nothing better than that a man should rejoyce in his own works, verse 22.* for my part, I will subscribe to the *Kings declaration*, and was ever of that mind, those May-games, Wakes, and Whitson-ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their poppet-playes, hobby-horses, tabers, cròuds, bag-pipes, &c. play at ball, and barley-breaks, and what sports and recreations they like best. In *Franconia* a Province of *Germany* (saith *Aubanus Bohemus*) the old folks after evening prayer, went to the Ale-house, the younger sort to dance: and to say truth with *Salisburiensis*, *satius fuerat sic otuari, quam turpius occupari*, better do so than worse, as without question otherwise (such is the corruption of mans nature) many of them will do. For that cause, Playes, Masks, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew is admitted and winked at: *Tota jocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otuari solent*: that they might be busied about such toyes, that would otherwise more perniciously be idle. So that as *Tacitus* said of the Astrologers in *Rome*, we may say of them, *genus hominum est quod in civitate nostra & vitabitur semper & retinebitur*, they are a debauched company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as Fidlers, and Musicians) and yet ever retained. *Evil is not to be done* (I confess) that good may come of it: but this is evil per accidens, and in a qualified sense, to avoid a greater inconvenience, may justly be tolerated. *St. Thomas Moor* in his *Utopian Common-wealth*,¹ as he will have none idle, so will he have no man labour over-

hard, to be toiled out like an horse, 'tis more than slavish infelicity, the life of most of our hired servants, and tradesmen elsewhere (excepting his *Utopians*) but half the day allotted for work, and half for honest recreation, or whatsoever imployment they shall think fit themselves. If one half-day in a week were allowed to our household servants for their merry meetings, by their hard masters, or in a year some feasts, like those *Roman Saturnals*, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say;) for some of them do nought but loyter all the week long.

This which I aim at, is for such as are *fracti animis*, troubled in mind, to ease them, over-toiled on the one part, to refresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or imployment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many Gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be divers sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of humours which is amongst them, that if one will not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the mind alone, some for the body and mind: (as to some it is both business, and a pleasant recreation to oversee workmen of all sorts, Husbandry, Cattle, Horse, &c. To build, plot, project, to make models, cast up accounts, &c.) some without, some within doors: new, old, &c. as the season serveth, and as men are inclined. It is reported of *Philippus Bonus*, that good Duke of *Burgundy* (by *Lodovicus Vives*, in *Epist.* and *Pont.* * *Heuter* in his history) that the said Duke, at the marriage of *Elionara*, Sister to the King of *Portugal*, at *Burges* in *Flanders*, which was solemnized in the deep of winter, when as by reason of unseasonable weather he could neither hawk nor hunt, and was now tired with cards, dice, &c. and such other domestical sports, or to see Ladies dance, with some of his Courtiers, he would in the evening walk disguised all about the Town. It so fortun'd, as he was walking late one night, he found a countrey-fellow dead drunk, snorting on a Bulk; * he caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attiring him after the Court fashion, when he waked, he and they were all ready to attend upon his excellency, perswading him he was some great Duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, when he was well tripled, and again fast asleep, they put on his old robes, and so conveyed him to the place where

h De mor.
gent.

i Polycrat.

l. i. cap. 8.

k Idem Sa-

risburiensis.

* Hist. lib. 1.

l Nemo de-

siderat otio-

sus, ita ne-

mo asinino

more ad

seram no-

ctem labo-

rat; nam

capitulum

seruile

arumna,

que opifi-

cum vita

est, exceptis

utopiensi-

bus, qui

diem in 24

horas divi-

dunt, sex

die taxat

operi depu-

tant, reli-

quam à

sonno & ci-

to cuiusque

arbitrio

permitti-

tur.

* Rerum
Burgund.
l. 4.

* Fuisse ho-
minem de-
ferri ad
palatium
& lecto
ducali col-
locari, &c.
mirari ho-
mo ubi se
eo loci
videt.

m Quid
interet, in-
quit Lodo-
vicens Vi-
res, (epist.
ad Fran-
cisc. Bar-
ducem) in-
terdiem
illius &
nostros ali-
quot an-
nis? nihil
penitus, ni-
si quod,
&c.
n Hen. Ste-
phan. pref.
Herodoti.

where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himself; all the jest was, to see how he ^m looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be perswaded, and so the jest ended. ⁿ Antiochus Epiphanes would often disguise himself, steal from his Court, and go into Merchants, Goldsmiths, and other Tradesmens shops, sit and talk with them, and sometimes ride, or walk alone, and fall aboard with any Tinker, Clown, Serving-man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato* give a poor fellow money, to see how he would look, or on set purpose, lose his purse as he went, to watch who found it, and withal how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.

But amongst those exercises, or recreations of the mind within doors, there is none so general, so aptly to be applyed to all sorts of men, so fit and proper to expell Idleness and Melancholy, as that of Study: *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* find the rest in Tully pro Archia Poeta. What so full of content, as to read, walk, and see Mapps, Pictures, Statues, Jewels, Marbles, which some so much magnifie, as those that Phidias made of old so exquisite and pleasing to be beheld, that as * Chrysostome thinketh, if any man be sickly, troubled in mind, or that cannot sleep for grief, and shall but stand over against one of Phidias Images, he will forget all care or whatsoever else may molest him, in an instant? There be those as much taken with Michael Angelo's, Raphael de Urbino's, Francesco Francia's pieces, and many of those Italian and Dutch Painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat Architectures, Devices, Scutchions, Coats of Arms, read such Books, to peruse old Coyms of several sorts in a fair Gallery; artificial works, perspective glasses, old reliques, Roman Antiquities, variety of colours. A good picture is *falsa veritas, & muta poesis*: and though (as ^o *Vives* saith) *artificialia delectant, sed mox fastidimus*, artificial toyes please but for a time; yet who is he that will not be moved with them for the present? When Achilles was tormented and sad for the loss of his dear friend Patroclus, his Mother Thetis brought him a most elaborate and curious Buckler made by Vulcan, in which were engraven Sun, Moon, Stars, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective pieces: with sight of which he

was infinitely delighted, and much eased of his grief.

* Continuo eo spectaculo captus delectato mor-
rore

Oblectabatur, in manibus tenens dei splen-
dida dona.

Who will not be affected so in like case, or to see those well furnished Cloisters and Galleries of the Roman Cardinals, so richly stored with all modern Pictures, old Statues and Antiquities? Cum se --- spectando recreet simul & legendo, to see their pictures alone, and read the description, as * Boisardus well adds, whom will it not affect? which Bozins, Pomponius Latus, Marlianus, Schottus, Cavelerius, Ligorius, &c. and he himself hath well performed of late. Or in some Princes Cabinets, like that of the great Dukes in Florence, of Felix Platerus in Basil, or Noblemens houses to see such variety of attires, faces, so many, so rare, and such exquisite pieces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-works, and curious cuts of Sadlier of Prague, Albertus Durer, Goltzius, Vrintes, &c. such pleasant pieces of perspective, Indian Pictures made of feathers, China works, frames, Thaumaturgical motions, exotick toyes, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not be much lightened in his mind by reading of some enticing story, true or feigned, whereas in a glass he shall observe what our fore-fathers have done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions displayed to the life, &c? * Plutarch there-
fore calls them, *secundas mensas & bellaria*, the second course and junkets, because they were usually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, like that of * Heliodorus, *ubi oblectatio quedam placide fluit, cum hilaritate conjuncta*? Julian the Apostate was so taken with an Oration of Libanius the Sophister, that as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magna ex parte, hesternæ die, ante prandium, pransus vero sine ullâ intermissione totam absolvi. O argumenta! O compositionem!* I may say the same of this or that pleasing Tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader? In Arithmetick, Geometry, Perspective, Optick, Astronomy, Architecture, Sculpturâ, Picturâ, of which so many and such elaborate Treatises are of late written: In Mechanicks and their mysteries, Military matters, Navigation, * riding of horses, * fencing, swim-
ming, gardening, planting, great tomes of Husbandry, Cookery, Faulconry, Hunting, Fishing, Fowling, &c. with exquisite pictures

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Ilia. 19.

* Topogor.
Rom par. 1.

* Quod
heroum con-
vivis legi
solita.

* Melan-
thon de
Heliodoro.

* Pluvinea
Thibault.

* Orat. 12.
si quis ani-
mo fuerit
afflictus
aut eger,
nec som-
num ad-
mittens, is
mihi vide-
tur è regi-
one stans
talis ima-
ginis, obli-
visci omni-
um posse,
quæ huma-
ne vite
atrocia &
difficilia
accidere
solent.
o 3. De
anima.

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* As in travelling the rest go forward and look before them, an Antiquary alone looks round about him, seeing things past, &c. hath a compleat Horizon, *Janus Bifrons*.
* *Cardan.*

* *Hondius* præfat. *Mercatoris*.

p *Atlas* *Geog.*

of all sports, games, and what not? In *Musick*, *Metaphysicks*, *Natural* and *Moral Philosophy*, *Philology*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of * *Antiquity*, &c. & * *quid subtilius Arithmeticis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus?* What so sure, what so pleasant? He that shall but see that Geometrical Tower of *Garezenda* at *Bologne* in *Italy*, the Steeple and Clock at *Strasborough*, will admire the effects of art, or that Engine of *Archimedes* to remove the earth it self if he had but a place to fasten his instrument: *Archimedes Coclea*, and rare devices to corrivate waters, musick instruments, and trisyllable *Ecchoes* again, again, and again repeated, with myriads of such. What vast Tomes are extant in *Law*, *Physick* and *Divinity*, for profit, pleasure, practice, speculation, in verse or prose, &c? their names alone are the subject of whole volumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for several palates; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these books are written, *Hebrew*, *Greek*, *Syriack*, *Chaldee*, *Arabick*, &c. Methinks it would well please any man to look upon a Geographical Map, * *suavi animum delectatione allicere, ob incredibilem rerum varietatem & jucunditatem, & ad pleniorum sui cognitionem excitare*, *Chorographical*, *Topographical* delineations, to behold as it were, all the remote Provinces, Towns, Cities of the world, and never to go forth of the limits of his study, to measure by the Scale and Compass, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three fair silver tables, in one of which superficies was a large Map of *Constantinople*, in the second *Rome* neatly engraved, in the third an exquisite description of the whole world, and much delight he took in them. What greater pleasure can there now be, than to view those elaborate Mapps of *Ortelius*, p *Mercator*, *Hondius*, &c. To peruse those books of Cities, put out by *Brannus*, and *Hogenbergius*? To read those exquisite descriptions of *Maginus*, *Munster*, *Herrera*, *Laet*, *Merula*, *Boterus*, *Leander*, *Albertus*, *Cambden*, *Leo*, *Afer*, *Adricomius*, *Nic. Gerbelius*, &c? Those famous expeditions of *Christoph. Columbus*, *Americus*, *Vesputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus*, &c? Those accurate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliver à Nort*, &c. *Haccluits* voyages, *Pet. Martyrs* *Decades*, *Benzoni*, *Lerius*, *Linschotens* relations, those *Hodoricons* of *Jod. à Meggen*, *Brocard* the Monk, *Bredenbachius*, *Jo. Dublinus*, *Sands*, &c. to *Jerusalem*, *Egypt*, and other remote places of the world? those pleasant Itineraries of *Paulus Hentzerus*, *Jodocus Sincerus*,

Dux Polonus, &c. to read *Bellonius* observations, *P. Gillius* his surveyes; those parts of *America*, set out, and curiously cut in pictures, by *Fratres à Bry*. To see a well cut Herbal, Herbs, Trees, Flowers, Plants, all vegetals expressed in their proper colours to the life, as that of *Matthiolus* upon *Dioscorides*, *Delacampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herbal of *Beslar* of *Noremberge*, wherein almost every Plant is to his own bigness. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truly expressed in lively colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Ælian*, *Gesner*, *Ulysses Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus*, *Salvianus*, &c. * *Arcana cœli, naturæ* * *Cardan. secreta, ordinem universi scire majoris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare*. What more pleasing studies can there be than the *Mathematicks*, *Theorick*, or *Practick* parts? As to survey land, make mapps, models, dials, &c. with which I was ever much delighted my self. *Talis est Mathematicum pulchritudo* (saith *Plutarch*) *ut his indignum sit divitiarum phaleras istas & bullas, & pæcellaria spectacula comparari*; such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them: *crede mihi* (saith one) *extingui dulce erit Mathematicarum artium studio*, I could even live and dye with such meditations, and take more delight, true content of mind in them, than thou hast in all thy wealth and sport, how rich soever thou art. And as * *Cardan* well second me, *Honorificum magis est & gloriosum hæc intelligere, quam provinciis præesse, formosum aut ditem juvenem esse*. The like pleasure there is in all other studies, to such as are truly addicted to them, * *ea suavitatis* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli*; the like sweetness, which as *Circes* cup, bewitcheth a student, he cannot leave off, as well may witness those many laborious hours, dayes and nights, spent in the voluminous Treatises written by them; the same content. *Julius Scaliger* was so much affected with Poetry, that he brake out into a pathetical protestation, he had rather be the Author of twelve Verses in *Lucan*, or such an Ode in * *Horace*, than Emperour of *Germany*. * *Nicholas Gerbelius* that good old man, was so much ravished with a few Greek Authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus atque Indis omnibus erimus ditiores*, we shall be richer than all the *Arabick* or *Indian* Princes; of such * esteem they were with him, incomparable worth and value. *Seneca* prefers *Zeno* and *Chrysippus*, two doting *Stoicks* (he was so much enamoured on their works) before any Prince or General

q *Lib. de cr'id. divitiarum.*

r *Leon Diggs præfat. ad perpet. prognost.*

s *Plus capio voluptatis, &c. In Hipparchen. divif. 3.*

* *Cardan. præfat. rerum varietatis.*

t *Poetices lib.*

* *Lib. 3. Ode 9. Donec gratus eram tibi, &c.*

* *De Peloponess. lib. 6. de script. Græc.*

* *Quos si integros haberemus, Dii boni, quas opes, quos thesauros teneremus!*

General of an Army; and *Orontius* the Mathematician so far admires *Archimedes*, that he calls him, *Divinum & homine majorem*, a petty God, more than a man; and well he might, for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow citizens for their warlike actions; & si famam respicias, non pauciores *Aristotelis* quam *Alexandri* meminerunt (as *Cardan* notes) *Aristotle* is more known than *Alexander*; for we have a bare relation of *Alexanders* deeds, but *Aristotle*, totus vivit in monumentis, is whole in his works: yet I stand not upon this; the delight is it, which I aim at, so great pleasure, such sweet content there is in study. u King *James* 1605. when he came to see our University of *Oxford*, and amongst other *Ædifices*, now went to view that famous Library, renewed by *Sr. Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King, I would be an University man; And if it were so that I must be a Prisoner, if I might have my wish, I would desire to have no other prison than that Library, and to be chained together with so many good

u *Isack*
wake muse
regnantes.

x Si un-
quam mihi
in fatis sit,
ut captivus
ducar, si
mihi daretur
optio,
hoc cuperem
carcere con-
cludi, his
catenis il-
ligari, cum
hisce capti-
vis conca-
tenatis
etatem
agere.

y *Epist.*
Primiero.

Plerumque
in qua si-
mulac pe-
dem posui,
sorbibus pes-
sulum ab-
do; ambi-
tionem au-
tem, amo-
rem, libidi-
nem, &c.
excludo,
quorum pa-
rens est ig-
navia, im-
peritia nu-
trix, & in
ipso eterni-
tatis gre-
mio, inter
tot illustres
animas se-
dem mihi
sumo, cum
ingenti
quidem
animo, ut
subinde
magnatum
me misere-
at, qui
felicitate
hanc
ignorant.
* *Chil.* 2.
cent. 1.
adag. 1.

Authors, & mortuis magistris. So sweet is the delight of study, the more learning they have (as he that hath a Dropsie, the more he drinks the thirstier he is) the more they covet to learn, and the last day is prioris discipulus; harsh at first learning is, radices amarae, but fructus dulces, according to that of *Isocrates*, pleasant at last; the longer they live, the more they are enamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing, caused in him a greater liking. y I no sooner (saith he) come into the Library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose nurse is idleness, their mother Ignorance, and Melancholy her self, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this trix, & in happiness. I am not ignorant in the mean time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder Gentry esteem of Libraries and Books, how they neglect and contemn so great a treasure, so inestimable a benefit, as *Æsops* Cock did the Jewel he found in the dunghil; and all through error, ignorance and want of education. And 'tis a wonder withal to observe how much they will vainly cast away in unnecessary expences, quot modis pereant (saith * *Erasmus*) magnatibus pecunia, quantum absument alea, scorta, computationes, profectioes non necessarie, pompe, bella quæstia, ambitio, colax, morio, ludio, &c. what in hawks, hounds, law-suits, vain building, gurmondizing, drinking, sports, playes,

pastimes, &c. If a well minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or enlargement of such a work, be it Colledge, Lecture, Library, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and revenues so bestowed: and therefore it were in vain, as *Erasmus* well notes, vel ab his, vel à negotiatoribus qui se *Mammonæ* dediderunt, improbum fortasse tale officium exigere, to sollicite or ask any thing of such men that are likely damn'd to riches, to this purpose. For my part I pity these men, stultos jubeo esse libenter, let them go as they are, in the catalogue of *Ignoramus*. How much on the other side, are all we bound that are scholars, to those Munificent *Ptolomies*, bountiful *Mæcenates*, heroical Patrons, divine spirits, —* qui * *Virg.* ec- nobis hac otia fecerunt, Namq; erit ille mihi log. 1. semper Deus—that have provided for us so many well furnished Libraries as well in our publick Academies in most Cities, as in our private Colledges? How shall I remember * *Founder* of our *Sr. Thomas Bodley*, amongst the rest, * *Otho* of our publick library in *Nicholson*, and the right reverend *John Williams* Lord Bishop of *Lincolne* (with many library in *Oxon.* other pious acts) who besides that at *St. Johns* * *Ours* in *Colledge* in *Cambridge*, that in *Westminster*, is *Christ-Church*, now likewise in *Fieri* with a Library at *Lincolne* (a noble president for all corporate *Oxon.* Towns and Cities to imitate) O quam te memorem (vir illustrissime) quibus elogiis? But to my task again.

Whosoever he is therefore that is over-run with solitariness, or carried away with pleasing melancholy and vain conceits, and for want of imployment knows not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy than this of study, to compose himself to the learning of some art or science. Provided alwayes, that his malady proceed not from overmuch study; for in such cases he adds fuel to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a Skeleton of himself; or such inamoratoes as read nothing but Play-books, idle Poems, Jests, *Amadis de Gaul*, the *Knight of the Sun*, the *seven Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, &c. Such many times prove in the end as mad as *Don Quixot*. Study is only prescribed to those that are otherwise idle, troubled in mind, or carryed headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would do the former no harm) and divert their continual meditations another way. Nothing in this case better than study; semper aliquid memoriter ediscant, saith *Piso*, let them learn something without book, translate, transcribe, &c. Read the Scriptures, which *Hyperius* lib. 1. de quorid.

178

z Animus
levatur in-
de à curis,
multa qui-
ete &
tranquilli-
tate fruens.
* Ser. 38.
ad Fratres
Erem.
* Hom. 4. de
penitentia.
Nam neque
arborum
come pro
pecorum ta-
guriis fa-
cie, meri-
die per
estatem,
optabilem
exhibentes
umbram
oves ita
reficiunt, ac
scriptura-
rum lectio
afflictas
angore ani-
mas sola-
tur & re-
creat.
a Otium
sine literis
mors est,
& vivi
hominis se-
pultura, Se-
neca.
b Cap. 99.
l. 57. de
rer. var.
c Fortem
reddunt
animum &
constantem;
& pium
colloquium
non permit-
tit animum
absurda co-
gitatione
torqueri.
d Alterca-
tionibus
utantur,
que non
permittunt
animum
submergi
profundis
cogitatio-
nibus, de
quibus oti-
ose cogitat
& tristat-
ur in iis.
e Bodin.
prefat. ad
meth. hist.
f Operum
subcis.
cap. 15.
g Hor.
h Fatem-
dum est ca-
camine
Olympi
constitutis
supra ventos & procellas, & omne res humanas.

quotid. script. lec. fol. 77. holds available of it self, ² the mind is erected thereby from all worldly cares, and hath much quiet and tranquillity. For as * *Austin* well hath it, 'tis *scientia scientiarum*, omni melle dulcior, omni pane suavior, omni vino hilarior: 'Tis the best *Nepenthe*, surest cordial, sweetest alterative, presentest diverter: For neither as * *Chrysostom* well adds, those boughs and leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the Scripture doth recreate, and comfort a distressed soul, in sorrow and affliction. Paul bids Pray continually; quod cibus corpori, lectio anima facit, saith *Seneca*, as meat is to the body, such is reading to the soul. ^a To be at leisure without books, is another hell, and to be buried alive. ^b *Cardan* calls a Library the physick of the soul; ^c *Divine Authors* fortifie the mind, make men bold and constant; and (as *Hyperius* adds) godly conference will not permit the mind to be tortured with absurd cogitations. *Rhasis* enjoyns continual conference to such melancholy men, perpetual discourse of some history, tale, poem, news, &c. alternos sermones edere ac bibere, æque jucundum quam cibus, sive potus, which feeds the mind as meat and drink doth the body, and pleaseth as much: And therefore the said *Rhasis* not without good cause would have some body still talk seriously, or dispute with them, and sometimes ^d to cavil and wrangle (so that it break not out to a violent perturbation) for such altercation is like stirring of a dead fire to make it burn afresh, it whets a dull spirit, and will not suffer the mind to be drowned in those profound cogitations, which melancholy men are commonly troubled with. ^e *Ferdinand* and *Alphonfus* Kings of *Arragon* and *Sicily*, were both cured by reading the history, one of *Curtius*, the other of *Livy*, when no prescribed physick would take place. ^f *Camerarius* relates as much of *Laurence Medices*. Heathen Philosophers are so full of divine precepts in this kind, that as some think, they alone are able to settle a distressed mind. ^g *Sunt verba & voces*, quibus hunc lenire dolorem, &c. *Epictetus*, *Plutarch*, and *Seneca*; qualis ille, quæ tela, saith *Lipsius*, adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes? when I read *Seneca*, methinks I am beyond all humane fortunes, on the top of an hill above mortality. *Plutarch* saith as much of *Homer*, for which cause belike *Niceratus* in *Xenophon*, was made by his parents to con *Homers Iliads* and *Odysses* without book, ut in virum bonum evaderet, as well to make him a good and honest man, as to avoid idleness. If this comfort may be got by Philosophy, what shall be had from Divinity? What shall *Austin*, *Cyprian*, *Gregory*, *Bernards* divine meditations afford us?

Qui quid sit pulchrum, quid turpe, quid utile, quid non, Plenius & melius Chrysippo & Crantore dicunt.

Nay, what shall the Scripture it self? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of mind, purgatives, cordials, alteratives, corroboratives, lenitives, &c. Every disease of the soul, saith ⁱ *Austin*, hath a peculiar medicine in the Scripture; this only is required, that the sick man take the potion which God hath already tempered. ^k *Gregory* calls it a glass wherein we may see all our infirmities, ignitum colloquium, *Psal.* 119. 140. ^l *Origen* a Charm. And therefore *Hierom* prescribes *Rusticus* the Monk, ^m continually to read the Scripture, and to meditate on that which he hath read; for as magnification is to meat, so is meditation on that which we read. I would for these causes wish him that is melancholy, to use both humane and divine Authors, voluntarily to impose some task upon himself, to divert his melancholy thoughts: To study the art of memory, *Cosmus Rosselius*, *Pet. Ravennas*, *Scenkelius* detectus, or practise *Brachygraphy*, &c. that will ask a great deal of attention: or let him demonstrate a proposition in *Euclide* in his five last books, extract a square root, or study *Algebra*: Than which as * *Clavius* holds, in all humane disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easie withal and full of delight, omnem humanum captum superare videtur. By this means you may define *ex ungue leonem*, as the diverb is, by his thumb alone the bigness of *Hercules*, or the true dimensions of the great * *Colossus*, *Solomons Temple*, and *Domitians Amphitheatre* out of a little part. By this art you may contemplate the variation of the twenty three letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmament; ten words may be varied 40320 several wayes: by this art you may examine how many men may stand one by another in the whole superficies of the earth, some say 14845680000000 assignando singulis passum quadratum, how many men, supposing all the world as habitable as *France*, as fruitful and so long lived, may be born in 60000 years, and so may you demonstrate with * *Archimedes*, how many Sands the mass of the whole world might contain if all sandy, if you did but first know how much a small cube as big as a Mustard-seed might hold, with infinite such. But in all nature what is there so stupend as to examine and calculate the motion of the Planets, their magnitudes, apogeums, perigeums, eccentricities, how far distant from the earth, the bigness, thickness, compass of the Firmament, each Star, with their diameters and circumference, apparent area, superficies, by those curious helps of glasses, astrolabes, sextants, quadrants, of which *Tycho Brahe* in his mechanicks, opticks (* divine opticks) cat.

i In Ps. 36.
omnis mor-
bus animi
in scriptura
habet me-
dicinam;
tantum
opus est ut
qui sit
ager, non
recuset poti-
onem quam
Deus tem-
peravit.
k In moral.
speculum
quo nos
intueri pos-
semus.
l Hom. 28.
ut incan-
tatione vi-
rus fuga-
tur, ita
lectio
malum.
m Iterum
atque ite-
rum moneo,
ut animam
sacræ scri-
pturæ lecti-
one occupa-
pes. Masti-
cat divi-
num pabu-
lum medi-
tatio.
* Ad 2. de-
fin. 2. elem.
In disci-
plinis hu-
manis nihil
prestantius
reperitur:
quippe mi-
racula
quedam
numerosum
eruit tam
abstrusa &
recondita,
tanta nihil-
ominus fa-
cilitate &
voluptate,
ut &c.
* Which
contained
1080000.
weight of
brass.
* Vide
clavius in
com. de
Sacrobosco.

* Distanti-
as celorum
sola Opti-
ca disjudi-
cat.

Cap. 4.
5.

ticks) Arithmetick, Geometry, and such like arts and instruments? What so intricate and pleasing withal, as to peruse and practise *Heron Alexandrinus* works, *de spiritalibus*, *de machinis bellicis*, *de machinâ se movente*, *For-dani Nemorarii de ponderibus proposit.* 13. that pleasant Tract of *Machometes Bragde-dinus de superficierum divisionibus*, *Apolloni-us Conicks* or *Commandinus* labours in that kind, *de centro gravitatis*, with many such Geometrical Theorems, and Problems? Those rare instruments and mechanical inventions of *Jac. Besshus*, and *Cardan* to this purpose, with many such experiments intimated long since by *Roger Bacon* in his Tract *de Secretis artis & nature*, as to make a chariot to move *sine animali*, diving boats, to walk on the water by art and to fly in the air, to make several cranes and pullies, *quibus homo tra-hat ad se mille homines*, lift up and remove great weights, Mills to move themselves, *Ar-chita's Dove*, *Albertus Brazen head*, and such Thaumaturgical works. But especially to do strange miracles by glasses, of which *Proclus* and *Bacon* writ of old, burning-glasses, multi-plying-glasses, perspectives, *ut unus homo ap-pareat exercitus*, to see afar off, to represent solid bodies, by Cylinders and Concaves, to walk in the air, *ut veraciter videant* (saith *Bacon*) *aurum & argentum & quicquid aliud volunt, & quum veniant ad locum visionis, nihil inveniant*, which glasses are much per-fected of late by *Baptista Porta* and *Galileus*, and much more is promised by *Magus* and *Midorgius*, to be performed in this kind. *Otoconsticons* some speak of to intend hearing, as the other do sight; *Marcellus Vrencken* an *Hollander* in his Epistle to *Burgravius*, makes mention of a friend of his that is about an in-strument, *quo videbit quæ in altero Horizonte sint*. But our Alchymists methinks, and *Rosie-Cross* men afford most rarities, and are ful-ler of experiments: they can make gold, sepa-rate and alter mettals, extract oyls, salts, lees, and do more strange works than *Geber*, *Lullius*, *Bacon*, or any of those Antients. *Crollius* hath made after his master *Paracel-sus*, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder than any gunpowder; *Cornelius Dribel* a perpetual motion, inextinguible lights, *linum non ardens*, with many such feats; see his book *de naturâ elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fire-works; devilish pe-tards and such like warlike machinations de-rived hence, of which read *Tartarea* and others. *Ernestus Burgravius* a disciple of *Paracelsus* hath published a discourse, in which he specifies a lamp to be made of mans blood, *Lucerna vitæ & mortis index*, so he terms it, which Chymically prepared forty dayes, and afterward kept in a glafs, shall shew all the accidents of this life; *si lampas hic cla-rus, tunc homo hilaris & sanus corpore & animo; si nebulosus & depressus, malè affici-tur, & sic pro statu hominis variatur, unde*

sumptus sanguis; and which is most wonderful, it dyes with the party, *cum homine perit, & evanescit*, the lamp and the man whence the blood was taken, are extinguished together. The same Author hath another Tract of *Mu-mia* (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by draw-ing blood from one, and applying it to the other, *vel in plantam derivare*, and an *Alexi-pharmacum*, of which *Roger Bacon* of old in his Tract *de retardanda senectute*, to make a man young again, live three or four hundred years. Besides *Panaceas*, Martial Amulets, *unguentum armarium*, balsoms, strange ex-tracts, elixirs, and such like magico-magne-tical cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or if a man be more mathematically given, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificial * *Sines* and *Tangents*, not long since set out by mine old Collegiate; good friend, and late fellow-Student of *Christ-Church* in *Oxford*, * *Mr. Edmund Gunter*, which will perform that by addition and subtraction only, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his * *Sector*, *Quadrant* and *Crossestaffe*. Or let him that is melancholy calculate Spherical Triangles, square a Circle, cast a Nativity, which howsoever some tax, I say with * *Garcus*, *dabimus hoc petulantibus ingeniis*, we will in some cases allow: or let him make an *Ephemerides*, read *Sniffet* the *Calculators* works, *Scaliger de emendatione temporum*, and *Petavius* his adversary, till he understand them, peruse *subtile Scotus* and *Suarez* *Metaphysicks*, or *School Divinity*, *Occam*, *Thomas*, *Entisberus*, *Durand*, &c. If those other do not affect him, and his means be great, to imploy his purse and fill his head, he may go find the *Philosophers stone*; he may apply his mind I say to *Heraldry*, *Anti-quity*, invent *Impresses*, *Emblems*; make *Epi-thalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Pa-lindroma*, *Epigrammata*, *Anagrams*, *Chrono-grams*, *Acrosticks*, upon his friends names; or write a Comment on *Martianus Capella*, *Tertullian de pallio*, the *Nubian Geography*, or upon *Ælia Lalia Crispis*, as many idle fel-lows have assayed; and rather than do no-thing, vary a Verse a thousand wayes with *Purean*, so torturing his wits, or as *Rainnerus* of *Luneburge*, * 2150 times in his *Proteus Poe-ticus*, or *Scaliger*, *Chrysolithus*, *Cleppisus*, and others have in like sort done. If such vo-luntary tasks, pleasure and delight, or crabbed-ness of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith *Christophorus à Vega*, *cogi debent*, l. 5. c. 14. upon some mulct, if they perform it not, *quod ex officio incumbat*, loss of credit or disgrace, such as are our publick University exercises. For, as he that playes for nothing, will not heed his game; no more will voluntary imployment se-
thoroughly

* Printed
at London,
An. 1620.

* Late A-
stronomy-
reader at
Gresham
Colledge.
* Printed
at London
by William
Jones 1623

* Prefat.
Meth.
Astrol.

n Tot tibi
sunt dotes
virgo, quot
sydera
cælo.
* Da pie
Christe ur-
bi bona sit
pax tempore
nostro.

180.

throughly affect a Student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergo, and without great loss, much, shame, or hinderance he may not omit.

Now for women, instead of laborious studies, they have curious needle-works, Cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, Cushions, Carpets, Chairs, Stools, (for she eats not the bread of idleness, Prov. 31. 27. *quæsit lanam & linum*) confections, conserves, distillations, &c. which they shew to strangers.

† Chalonerus Lib. 9. de Rep. Angel.

† *Ipsa comes præsesq; operis venientibus ultro Hospitibus monstrare solet, non segniter horas Contestata suas, sed nec sibi deperiisse.*

Which to her guests she shews, with all herself,

Thus far my maids, but this I did myself.

* Hortus Coronarius, medicus & culinaris, &c.

This they have to busie themselves about, household offices, &c. * neat gardens, full of extotick, versicolour, diversly varied, sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of. Their merry meetings and frequent visitations, mutual invitations in good Towns, I voluntarily omit, which are so much in use, gossiping among the meaner sort, &c. old folks have their beads; an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many *Paternosters*, *Avenaries*, *Creeds*, if it were not prophane and superstitious. In a word, body and mind must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be over-tired, it tires the mind. The mind oppresseth the body, as with Students it oftentimes falls out, who (as *Plutarch* observes) have no care of the body, but compel that, which is mortal, to do as much as that which is immortal: that which is earthly, as that which is ethereal. But as the Oxe tyred, told the Camel, (both serving one master) that refused to carry some part of his burden, before it were long, he should be compelled to carry all his pack, and skin to boot (which by and by, the Oxe being dead, fell out) the body may say to the soul, that will give him no respite, or remission: a little after, an *Ague*, *Vertigo*, *Consumption*, seiseeth on them both; all his study is omitted, and they must be compelled to be sick together: He that tenders his own good estate, and health, must let them draw with equal yoke, both alike, & that so they may happily enjoy their wished health.

o Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortali, terrestrem æthere æqualem præstare industriam: Ceterum ut Camelo usu venit, quod ei bos prædixerat, cum eidem servirent domino & parte oneris levare illum Camelus recusasset, paulo post & ipse eum, & totum onus cogeretur gestare (quod mortuo bove impletum) Ita animo quoque contingit, dum defatigato corpori, &c. p ut pulchram illam & amabilem sanitatem præstemus.

MEMB. 5.

Waking and terrible dreams rectified.

AS waking that hurts, by all means must be avoided, so sleep which so much helps, by like wayes ^q must be procured by nature or ^q Interdict, inward or outward medicines, and be protracted longer than ordinary, if it may be, as being an especial help. It moistens and fattens the body, concocts, and helps digestion (as we see in Dormice, and those Alpine Mice that sleep all Winter) which *Gesner* speaks of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the mind, refresheth the weary limbs after long work;

* *Somne quies rerum, placidissime somne deorum,*

Pax animi, quem cura fugit, qui corpora duris

Fessa ministeriis mulces reparasque labori.

Sleep rest of things, O pleasing Deity, Peace of the Soul, which cares dost crucifie, Weary bodies refresh and mollifie.

The chiefeft thing in all Physick * *Paracelsus* calls it, *omnia arcana gemmarum superans poc. Aphor. & metallorum*. The fittest time is ^{two or three} hours after supper, when as the meat is now settled at the bottom of the stomach, and 'tis good to lie on the right side first, because at that site the liver doth rest under the stomach, not molesting any way, but heating him as a fire doth a kettle, that is put to it. After the first sleep 'tis not amiss to lye on the left side, that the meat may the better descend: and sometimes again on the belly, but never on the back. Seven or eight hours is a competent time for a melancholy man to rest, as *Crato* thinks; but as some do, to lye in bed and not sleep, a day, or half a day together, to give assent to pleasing conceits and vain imaginations, is many wayes pernicious. To procure this sweet moistning sleep, it's best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. *Constat hodie* (saith *Boissardus* in his *Tract de magia cap. 4.*) *multos ita fascinari ut noctes integer exigant insomnes, summâ inquietudine animorum & corporum*; many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, *dare aliqui malam noctem*. But the ordinary causes are heat and dryness, which must first be removed; a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great businesses, † *La aurem utramque otiose ut dormias*, and all violent perturbations of the mind must in some sort be qualified, before we can hope for any good repose. He that sleeps in the day time, or is in suspense, fear, any way troubled in mind, or goes to bed upon a full stomach, may never hope for quiet

† *Ter. u ut sis nocte levis, sit tibi æna brevis rest*

rest in the night; *nec enim meritoria somnos admittunt*, as the ^x Poet saith; Inns and such like troublesome places are not for sleep; one calls Hostler, another Tapster, one cries and shouts, another sings, whoupes, hollows,

—† *absentem cantat amicam*,
 Multa prolutus vappa nauta atque viator.

Who not accustomed to such noises can sleep amongst them? He that will intend to take his rest must go to bed *animo securo, quieto & libero*, with a secure and composed mind, in a quiet place: *omnia noctis erunt placida composita quiete*: and if that will not serve, or may not be obtained, to seek then such means as are requisite. To lye in clean linnen and sweet Musick, which *Ficinus* commends, *lib. 1. cap. 24.* or as *Johbertus med. pract. lib. 3. cap. 10.* ^a to read some pleasant Anthour till he be asleep, to have a bason of water still dropping by his bed side, or to lie near that pleasant murmur, *lene sonantis aquae*, some flood-gates, arches, falls of water, like London Bridge, or some continue noise which may benumb the senses, *lenis motus, silentium & tenebrae, tum & ipsa voluntas somnos faciunt*; as a gentle noise to some procures sleep, so, which *Bernardinus Tilesius lib. de somno* well observes, silence, in a dark room, and the will it self, is most available to others. *Piso* commends frictions, *Andrew Borde* a good draught of strong drink before one goes to bed; I say, a nutmeg and ale, or a good draught of muscadine, with a toft and nutmeg, or a posset of the same, which many use in a morning, but me thinks for such as have dry brains, are much more proper at night; some prescribe a ^b sup of vinegar as they go to bed, a spoonful saith *Aetius Tertrabib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10. Aegineta lib. 3. cap. 14.* *Piso*, a little after meat, ^c because it rarifies melancholy, and procures an appetite to sleep. *Donat. ab Altomar. cap. 7.* and *Mercurialis* approve of it, if the malady proceed from the ^d Spleen. *Salust. Salvia. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan. Aelianus Montaltus de morb. capitis, cap. 28. de Melan.* are altogether against it. *Lod. Mercatus de inter. Morb. cau. lib. 1. cap. 17.* in some cases doth allow it. ^e *Rhasis* seems to deliberate of it, though *Simeon* commend it (in sawce peradventure) he makes a question of it: as for baths, fomentations, oyls, potions, simples or compounds, inwardly taken to this purpose, ^f I shall speak of them elsewhere. If in the midst of the night when they lye awake, which is usual to tofs and tumble, and not sleep, ^g *Ranzovius* would have them, if it be in warm weather, to rise and walk three or four turns (till they be cold) about the chamber, and then go to bed again.

Against fearful and troublesome dreams, *Incubus* and such inconveniences, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easie of digestion, no Hare, Venison, Beef,

&c. not to lye on his back, not to meditate or think in the day time of any terrible objects; or especially talk of them before he goes to bed: For as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I can think of nothing but Hobgoblins: and as *Tully* notes, ^h for the most part our speeches in the day time, cause our phantasie to work upon the like in our sleep, which *Ennius* writes of *Homer*:

Et canis in somnis leporis vestigia latrat:

As a dog dreams of an Hare, so do men, on such subjects they thought on last.

ⁱ *Somnia quæ mentes ludunt volitantibus imbris,*

Nec delubra deum, nec ab aethere numina mittunt,

Sed sibi quisque facit, &c.

For that cause when *Ptolomy* King of *Egypt* had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night, he told him, ^k the best way was to have divine and celestial meditations, and to use honest actions in the day time. ^l *Lod. Vives* wonders how School-men could sleep quietly, and were not terrified in the night, or walk in the dark, they had such monstrous questions, and thought of such terrible matters all day long. They had need amongst the rest to sacrifice to God *Morpheus*, whom ^m *Philostratus* paints in a white and black coat, with a horn and Ivory box full of dreams, of the same colours, to signifie good and bad. If you will know how to interpret them, read *Artemidorus*, *Sambucus* and *Cardan*; but how to help them, Iⁿ must refer you to a more convenient place.

aut de illis in tenebris audere verba facere, adeo res sunt monstruosæ.
 m Icon. lib. 1. n Sect. 5. Memb. 1. Subst. 6.

MEMB. 6. SUBSECT. 1.

Perturbations of the mind rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.

Whosoever he is that shall hope to cure this malady in himself or any other, must first rectifie these passions and perturbations of the mind; the chiefest cure consists in them. A quiet mind is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the World, as *Seneca* truly recites his opinion, not that of eating and drinking, which injurious *Aristotle* maliciously puts upon him, and for which he is still mistaken, *malè audit & vapulat*, slandered without a cause, and lashed by all posterity. ^o *Fear and Sorrow* therefore are especially to be avoided, *tristitia; eorumque loco animus demulcendus hilaritate, animi constantia, bona spe; removendi terrores, & eorum consortium quos non probant.*

Hh

avoided,

x Juven.
Sat. 3.

† Hor. Ser.
lib. 1.
Sat. 5.

y Sepositis
curis omnibus,
quantum fieri
potest, una
cum vestibus,
&c.
Kirkst.
z Ad horam
somni
aures suavis
vibus can-
tibus &
sonis delin-
nere.

a Lectio
jucunda,
aut sermo,
ad quem
attentior
animus
convertitur,
aut
aqua ab
alto in sub-
jectam pel-
vim dela-
batur, &c.
Ovid.

b Aceti
forbitio
c Attenuat
melancholia,
&
ad concili-
andum som-
num juvat.

d Quod
leni ace-
tum conve-
niat.

e Cont. 1.
tract. 9.
meditan-
dum de
aceto.

f Sect. 5.
memb. 1.
Subsect. 6.

g Lib. de
lanit. tu-
enda.

h In son.

Scip. fit
enim fere
ut cogita-
tiones no-
stræ & ser-
mones pa-
riant ali-
quid in

somno, quale
de Homero
scribit En-
nius, de
quo videli-
cet sepi-

simè vigi-
lans solebat
cogitare &
loqui.

i Aristæ

k Optimum
de celesti-
bus & ho-
nestis medi-
tari, & ea
facere.

l Lib. 3.
de causis
corr. art.

m tam mira
monstra
questionum
sepe nas-
cuntur in-
ter eos, ut
mirer eos
interdum
in somnis
non terredi.

o Animi
perturba-
tiones sum-
mè fugi-
ende, me-
tus potissi-
mum &

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p Phanta-
sie eorum
placide
subverten-
de, terrores
ab animo
removendi.
q Ab omni
fixa cogi-
tatione
quovismodo
avertantur.
r Cuncta
mala cor-
poris ab
animo pro-
cedunt,
que nisi
curentur,
corpus cu-
rari mini-
me potest,
Charmid.
* Disputat.
An morbi
graviore
corporis an
animi. Re-
noldo in-
terpret. ut
parum absit
a furore,
rapitur a
Lyceo in
concionem,
a concione
ad mare, a
mari in Si-
ciliam,
&c.
Ira bilem
mouet, san-
guinem
adurit, vi-
tales spiri-
tus accen-
dit, mæsti-
tia univer-
sum corpus
infrigidit,
calorem in-
natum ex-
tinguit,
appetitum
destruit,
concoctio-
nem impe-
dit, corpus
exsiccat,
intellectum
pervertit.

Quamobrem hæc omnia prorsus vitanda sunt, & pro virili fugienda.
De mel. c. 26. ex illis solum remedium; multi ex visis, auditis,
&c. sanati sunt.

avoided, and the mind to be mitigated with mirth, constancy, good hope; vain terrour, bad objects are to be removed, and all such persons in whose companies they be not well pleased. Gualter Brucl. Fernelius consil. 43. Mercurialis consil. 6. Piso, Jacchinus cap. 15. in 9. Rhasis, Capiuaccius, Hildesheim, &c. all inculcate this as an especial means of their cure, that their minds be quietly pacified, vain conceits diverted, if it be possible, with terrours, cares, & fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soul, because that otherwise there is no good to be done. The bodies mischiefs, as Plato proves, proceed from the soul: and if the mind be not first satisfied, the body can never be cured. Alcibiades raves (saith * Maximus Tyrius) and is sick, his furious desires carry him from Lyceus to the pleading place, thence to the Sea, so into Sicily, thence to Lacedamon, thence to Persia, thence to Samos, then again to Athens; Critias tyrannizeth over all the City; Sardana-palus is love-sick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. Crato therefore in that often cited Counsel of his for a Noble man his Patient, when he had sufficiently informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est, animæ accidentia corrigantur*, from which alone proceeds Melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed. For anger stirs choler, heats the blood and vital spirits; Sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dries up the temperature, and perverts the understanding: Fear dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed. Aelianus Montaltus attributes so much to them, that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients. Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds; Galen the common master of them all, from whose fountain they fetch water, brags lib. 1. de san. tuend. that he for his part hath cured divers of this infirmity, *solum animis ad rectum institutis*, by right settling alone of their minds.

Yea but you will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? *hic labor, hoc opus est*. 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions, and Melancholy

above all others, as being distempered by their innate humours, abundance of choler adust, weakness of parts, outward occurrences; and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalf; such as are found in body and mind, Stoicks, Heroes, Homers Gods, all are passionate, and furiously carried sometimes; and how shall we that are already crazed, *fracti animis*, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But, how shall they be put in practice? I may not deny but our passions are violent, and tyrannize over us, yet there be means to curb them; though they be headstrong, they may be tamed, they may be qualified, if he himself or his friends, will but use their honest endeavours, or make use of such ordinary helps as are commonly prescribed.

He himself (I say); from the Patient himself the first and chiefest remedy must be had; for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his own good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himself must do his utmost endeavour to resist and withstand the beginnings. *Principiis obsta, Give not water passage, no not a little, Eccles. 25. 27.* If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, by all possible means he must withstand it, expel those vain, false, frivolous imaginations, absurd conceits, feigned fears and sorrows; from which, saith Piso, this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something else, perswading by reason, or howsoever to make a sudden alteration of them. Though he have hitherto run in a full career, and precipitated himself, following his passions, given reins to his appetite, let him now stop upon a sudden, curb himself in; and as Lemnius adviseth, strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most pleasing and amiable at first, but bitter as gall at last, and so headstrong, that by no reason, art, counsel, or perswasion they may be shaken off. Though he be far gone, and habituated unto such phantastical Imaginations, yet as y Tully, and Plutarch advise, let him oppose, fortifie, or prepare himself against them, by premedi-

Quisquis huic malo obnoxius est, acriter obstat, & summâ curâ ob-lustetur, nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed que adeo convalescunt, ut nullâ ratione excuti queant. y 3. Tusc. ad Apollonium.

ration.

tation, reason, or as we do by a crooked staff, bend himself another way.

z Fracastorius.

z Tu tamen interea effugito quæ tristia mentem

Sollicitant, procul esse jube curasque metumque

Pallentem, ultrices iras, sint omnia lata.

In the mean time expel them from thy mind, Pale fears, sad cares, and griefs which do it grind,

Revengeful anger, pain and discontent, Let all thy soul be set on merriment.

Curas tolle graves, irasci crede profanum.

If it be idleness hath caused this infirmity, or that he perceive himself given to solitariness, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; 'tis a bosome enemy, 'tis delightful melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing; let him go presently, task or set himself a work, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default through ill diet, bad air, want of exercise, &c. let him now begin to reform himself. *It would be a perfect remedy*

a Epist. de secretis artis & naturæ cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus. b Pro aliquo vituperio non

indigneris, nec pro amissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro aliâ re, nec irascaris, nec timeas, nec doleas, sed cum summâ præsentia hæc sustineas. c Quodsi incommoda adversitatis infortunia hoc malum invexerint, his infirmitatem animum opponas, Dei verbo ejusque fiducia te suffulcias, &c. Iemnius lib. 1. c. 16.

Yea, but you infer again, *facile consilium damus aliis*, we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; *si hinc esses, aliter sentire*; if you were in our misery, you would find it otherwise, 'tis not so easily performed. We know this to be true, we should moderate our selves, but we are furiously carryed, we cannot make use of such precepts, we are overcome, sick, *malè sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feel pain, as a melan-

choly man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed. But he may choose whether he will give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcame this conceit, *quid cani cum balneo?* what should a dog do in a Bath? a meer conceit. Thou thinkest thou hearest and seest devils; black men, &c. 'tis not so, 'tis thy corrupt phantasia, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; perswade thy self 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it thoroughly, thou shalt find none at all, or such as is to be contemned, such as thou wilt surely deride, and condemn in thy self, when it is past. Rule thy self then with reason, satisfy thy self, accustom thy self, wean thy self from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou maist do it; *Est in nobis assuescere* (as *Plutarch* saith) we may frame our selves as we will. As he that useth an upright shooe, may correct the obliquity, or crookedness by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit* (as *d Se-d Lib. 2. neca* saith) *nulli tam feri affectus, ut non disciplina perdomentur*, whatsoever the Will desires, she may command: no such cruel affections, but by discipline they may be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull Jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou maist refrain if thou wilt, and master thine affections. *e As in a City*, (saith *Melancthon*) *they do by stubborn rebellious rogues, that will not submit themselves to political judgement, compel them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the phantasia those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions. If appetite will not obey, let the moving faculty over-rule her, let her resist and compel her to do otherwise. In an ague the appetite would drink; sore eyes that itch, would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our phantasia would*

triosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat; & locomotiva, que levili imperio obtemperat, alteri resistat.

H h z

intrude

f Imaginatio impellit spiritus, & inde nervi moventur, &c. & obtemperant imaginationi & appetitui mirabili fœdere, ad exequendum quod jubent.

intrude a thousand fears, suspicions, Chimera's upon us. but we have reason to resist, yet we let it be overborn by our appetite; ^f Imagination enforceth spirits which by an admirable league of nature compel the nerves to obey, and they our several limbs: we give too much way to our passions. And as to him that is sick of an ague, all things are distastful and unpleasant, *non ex cibi vitio*, saith Plutarch, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousy, suspicion and the like; we pull these mischiefs upon our own heads.

If then our judgement be so depraved, our reason over-ruled, Will precipitated, that we cannot seek our own good, or moderate our selves, as in this diseases commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our own breast; *alitur vitium crescitque tegendo*, &c. and that which was most offensive to us, a cause of fear and grief, *quod nunc te coquit*, another hell; for *strangulat inclusus dolor atq; exæstuat intus*, grief concealed strangles the soul; but when as we shall but impart it to some discreet, trusty, loving friend, it is ^h instantly removed, by his counsel happily, wisdom, perswasion, advice, his good means, which we could not otherwise apply unto our selves. A friends counsel is a charm, like mandrake wine, *curas sopit*; and as a [†] Bull that is tyed to a fig-tree, becomes gentle on a sudden (which some, saith ^{*} Plutarch, interpret of good words) so is a savage, obdurate heart mollified by fair speeches. All adversity finds ease in complaining (as [†] Isidore holds) and 'tis a solace to relate it,

* Ἀγαθὸν ὃ παρὰ φίλων ὁρῶν ἐκταλεῖν.

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst; *Democritus Collyrium* is not so sovereign to the eyes as this is to the heart; good words are cheerful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wall, which [†] Camerarius hath well illustrated in an Emblem. *Lenit animum simplex vel sæpè narratio*, the simple narration many times easeth our distressed mind, and in the midst of greatest extremities; so divers have been relieved, by ⁱ exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, assuage our anger; *quanta inde voluptas, quanta securitas*, Chrysostome adds, what pleasure, what security by that means! [†] Nothing so available, or that so much refresheth the soul of man. Tully, as I remember, in an Epistle to his dear friend Atticus, much condoles the defect of such a

friend. ^{*} *I live here (saith he) in a great City, where I have a multitude of acquaintance, but not a man of all that company, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my self of in a walking discourse.* The like peradventure may he and he say with that old man in the Comedy,

Nemo est meorum amicorum hodie,

Apud quem expromere occulta mea audeam. and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend, ^k *Semper habens Pylademque aliquem qui curet Orestem*, a Pylades, to whom freely and securely he may open himself. For as in all other occurrences, so it is in this, *Si quis in cælum ascendisset*, &c. as he said in Tully, If a man had gone to heaven, seen the beauty of the skies, stars errant, fixed, &c. *insuavis erit admiratio*, it will do him no pleasure, except he have some body to impart what he hath seen. It is the best thing in the world, as [†] Seneca therefore adviseth in such a case, to get a trusty friend, to whom we may freely and sincerely pour out our secrets; nothing so delighteth and easeth the mind, as when we have a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our own, whose speech may ease our succourless estate, counsel relieve, mirth expell our mourning, and whose very sight may be acceptable unto us. It was the counsel which that politic ^m *Comminatus* gave to all princes, and others distressed in mind, by occasion of Charles Duke of Burgundy, that was much perplexed, first to pray to God, and lay himself open to him, and then to some special friend, whom we hold most dear, to tell all our grievances to him; nothing so forcible to strengthen, recreate and heal the wounded soul of a miserable man.

Sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusque ipse delectet. ^m Comment. l. 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos, & animi vulnus quo affligimur: nihil ad reficiendum animum efficacius.

SUBJECT. 2.

Help from friends by counsel, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.

When the Patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Sua erit humanitatis & sapientiae* (which * Tully injoyneth in like case) *siquid erratum, curare, aut improvisum, sua diligentia corrigere.* They must all joyn; *nec satis medico, saith * Hippocrates, suum fecisse officium, nisi suum quoque agrotus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (be it in what kind of melancholy soever) never be left alone or idle: but as Physicians prescribe physick, *cum custodia*, let them not be left unto themselves, but with some company or other, lest by that means they aggravate and increase their disease; *non oportet agros huiusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt, as Rod. à Fonseca Tom. 1. consul. 35. prescribes. Lugentes custodire solemus* (saith * Seneca) *ne solitudine male utantur*; we watch a sorrowful person, lest he abuse his solitariness, and so should we do a melancholy man; set him about some business, exercise or recreation, which may divert his thoughts, and still keep him otherwise intent; for his phantasie is so restless, operative and quick, that if it be not in perpetual action, ever employed, it will work upon it self, melancholize, and be carryed away instantly, with some fear, jealousy, discontent, suspicion, some vain conceit or other. If his weakness be such, that he cannot discern what is amiss, correct or satisfy, it behoves them by counsel, comfort, or persuasion, by fair or foul means, to alienate his mind, by some artificial invention, or some contrary persuasion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them, *They must observe by his looks, gestures, motions, phantasie, what it is that offends, and then to apply remedies unto him: many are instantly cured, when their minds are satisfied.* Alexander makes mention of a woman, that by reason of her husbands long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physick restored to her former health. *Trincavelius consul. 12. lib. 1. hath such a story of a Venetian, that being much troubled with melancholy, and ready to dye for grief, when he heard his wife*

was brought to bed of a son, instantly recovered. As Alexander concludes, *q If our imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause.* No better way to satisfy, than to remove the object, cause, occasion, if by any art or means possible we may find it out. If he grieve, stand in fear, be in suspicion, suspense, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs no other Physick. If the party be sad, or otherwise affected, consider (saith * Trallianus) the manner of it, all circumstances, and forthwith make a sudden alteration, by removing the occasions, avoid all terrible objects, heard or seen, *monstrous and prodigious aspects*, tales of devils, spirits, ghosts, tragical stories; to such as are in fear they strike a great impression, renew many times, and recal such Chimera's and terrible fictions into their minds. *Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things* (saith Galatens) *are offensive to their imaginations.* And to those that are now in sorrow, *Seneca forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness.* * Or if there be any such party, at whose presence the Patient is not well pleased, he must be removed: gentle speeches, and fair means must first be tried; no harsh language used, or uncomfortable words; and not expel, as some do one madness with another; he that so doth, is madder than the Patient himself; all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected; but reared, as Crato counselleth; *y he must be quietly and gently used*, and we should not do any thing against his mind, but by little and little effect it. As an horse that starts at a drum or trumpet, and will not endure the shooting off a piece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more courageous than before; and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good Chirurgeons, bold Empiricks: A horse starts at a rotten post afar off, which coming near, he quietly passeth. 'Tis much in the manner of making such kind of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those Roman Matrons, to desire nothing more than in a publick shew, to see a full company of gladiators breath out their last.

saniam ab insania sic curari aestimet, & proterve utitur, magis quam ager insanit. Crato consul. 184. Scoltzii. y Molliter ac suaviter ager tractetur, nec ad ea adigatur que non curat.

q Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, praesertim ubi malum ab his velut à primaria causa occasionem habuerit.

r Lib. 1. cap. 16. Si ex tristitia aut alio affectu ceperit, speciem considera, aut aliud quid eorum, quae subitam alterationem facere possunt.

f Evitandi monstrosi aspectus, &c.

t Neque enim tam ratio, aut recordatio rerum huiusmodi displicet, sed is vel gestus alterius Imaginationi adumbrare, vehementer molestum.

Galat. de mor. cap. 7. u Tranquill. Praecipue vitentur tristes, & omnia deplorentes; tranquillitati inimicus est comes perturbatus, omnia gemens.

x Illorum quoque hominum, à quorum consortio abhorrent, praesentia amovenda, nec sermonibus ingratis obtundendi; si quis in-

z Ob suspiciones, curas, emulationem, ambitionem, iras, &c. quas locus ille ministrat, & que fecerunt sent melancholicum.

If they may not otherwise be accustomed to brook such distasteful and displeasing objects, the best way then is generally to avoid them. *Montanus consil. 229.* to the Earl of Montfort a Courtier, and his Melancholy Patient, adviseth him to leave the Court, by reason of those continual discontents, crosses, abuses, ^z cares, suspicions, emulations, ambition, anger, jealousy, which that place afforded, and which surely caused him to be so melancholy at the first:

Maxima quaq; domus servis est plena superbis;

A company of scoffers and proud Jacks, are commonly conversant and attendant in such places, and able to make any that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humour him, a very Idiot, or stark mad. A thing too much practised in all common societies, and they have no better sport than to make themselves merry by abusing some silly fellow, or to take advantage of another mans weakness. In such cases as in a plague, the best remedy is *citò, longè, tardè*: (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone far enough off, and not to be over-hasty in his return. If he be so stupid, that he do not apprehend it, his friends should take some order, and by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man Melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all means to seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his means otherwise, will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to intangle himself, his want of employment will be his undoing. If he have sustained any great loss, suffered a repulse, disgrace, &c. if it be possible, relieve him. If he desire ought, let him be satisfied; If in suspense, fear, suspicion, let him be secured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the mind be satisfied.

† *Socrates in Plato would prescribe no Physick for Charmides head-ach, till first he had eased his troublesome mind; body and soul must be cured together, as head and eyes.*

**Oculum non curabis sine toto capite,*

Nec caput sine toto corpore,

Nec totum corpus sine animâ,

If that may not be hoped or expected, yet ease him with comfort, cheerful speeches, fair promises, and good words, persuade him, advise him. Many, faith ^a Galen, have been cured by good counsel and persuasion alone. Heaviness of the heart of man doth bring it down, but a good word rejoiceth it, *Prov. 12. 25.* and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, *Ver. 18. Oratio*

namque faucii animi est remedium, a gentle speech is the true cure of a wounded soul, as ^b *Plutarch* contends out of *Aeschylus* and ^b *Consol. ad Euripides*, if it be wisely administred, it easeth ^{Apolloni-} *grief and pain, as divers remedies do many* ^{um. Si quis sapienter} *other diseases: 'Tis incantationis instar, a* ^{& suo tem-} *charm, Aestuantis animi refrigerium*, that ^{pore adhi-} *true Nepenthe of Homer, which was no Indian* ^{beat, Remedia morbis} *plant or feigned medicine, which Epidamna* ^{diversis} *Thonis wife sent Helena for a token, as Ma-* ^{sunt; do-} *crobius 7. Saturnal. Goropius Hermet. lib. 9.* ^{lentem ser-} *Greg. Nazianzen and others suppose, but op-* ^{mo benignus suble-} *portunity of speech: for Helena's boule, Me-* ^{vat.} *dea's unction, Venus Girdle, Circes Cup, can-* *not so inchant, so forcibly move or alter as it doth. A letter sent or read will do as much; multum allevor quum tuas literas lego, I am much eased, as* [†] *Tully writ to Pomponius At-* [†] *ticus, when I read thy letters, and as Julianus* ^{Epist. 12.} *the Apostate once signified to Maximus the Philosopher; as Alexander slept with Ho-* *mers works, so do I with thine Epistles, tan-* *quam Paoniis medicamentis, easque assidue* *tanquam recentes & novas iteramus, scribe* *ergo, & assidue scribe, or else come thy self,* *amicus ad amicum venies.* Assuredly a wise and well spoken man may do what he will in such a case; a good Orator alone, as ^c *Tully* ^{c De nat. deorum.} holds, can alter affections by power of his eloquence, *comfort such as are afflicted, erect such* ^{consolatur} *as are depressed, expell and mitigate fear, lust,* ^{afflictos,} *anger, &c.* And how powerful is the charm ^{deducit} *of a discreet and dear friend? Ille regit dictis* ^{perterritos à timore,} *animos & temperat iras.* What may not he ^{cupiditates} *effect? As* ^{imprimis,} *Chremes told Menedemus, Fear* ^{& iracundias com-} *not, conceal it not O friend, but tell me what* ^{primit.} *it is that troubles thee, and I shall surely help* ^{d Heauton.} *thee by comfort, counsel, or in the matter it* ^{Act. 1.} *self.* ^e *Arnoldus lib. 1. breviar. cap. 18.* ^{Scen. 1. Ne} *speaks of an Usurer in his time, that upon a* ^{matue, ne} *loss much melancholy and discontent was so* ^{verere, cre-} *cured. As imagination, fear, grief, cause such* ^{de inquam} *passions, so conceits alone, rectified by good* ^{mibi, aut} *hope, counsel, &c. are able again to help: and* ^{consolando,} *'tis incredible how much they can do in such a* ^{at consilio,} *case, as* ^{aut re ju-} *Trincavelius illustrates by an ex-* ^{vero.} *ample of a Patient of his; Porphyrius the Phi-* ^{e Novi se-} *losoper (in Plotinus life, written by him) re-* ^{neratorem} *lates, that being in a discontented humour* ^{avarum} *through unsufferable anguish of mind, he was* ^{apud meos} *going to make away himself: but meeting by* ^{sic cura-} *chance his Master Plotinus, who perceiving by* ^{tum, qui} *his distracted looks all was not well, urged* ^{multam pe-} *him to confess his grief: which when he had* ^{cuniam} *heard, he used such comfortable speeches, that* ^{amiserat.} *he redeemed him è faucibus Erebi, pacified* ^{f 1ib. 1.} *his unquiet mind, insomuch that he was easily* ^{consil. 12.} *reconciled to himself, and much abashed to* ^{Incredibile} *think afterwards, that he should ever entertain* ^{dictu quan-} *so vile a motion. By all means therefore,* ^{tum juven.} *fair promises, good words, gentle persuasions* ^{g Nemo} *are to be used, not to be too rigorous at first,* ^{istiusmodi} *nor to insult over them, not to deride, neglect* ^{conditionis} *or contemn, but rather, as Lemnius exhorteth,* ^{hominibus} *to pity, and by all plausible means to seek to re-* ^{insultet,} *duce them: but if satisfaction may not be had,* ^{aut in illos} *mild courses, promises, comfortable speeches,* ^{fit severior,} *and* ^{verum mi-} *and* ^{seria potius} *and* ^{indolescat,} *and* ^{vicemque} *and* ^{deploret.} *and* ^{l. 2. c. 16.} *and*

† Nisi prius animum turbatissimum curasset; oculi sine capite, nec corpus sine anima curari potest.
* E græco.
a Et nos non paucos sanavimus, animi motibus ad debitum revocatis.
lib. 1. de sent. tænd.

h cap. 7. Idem Pifo
Laurentius
cap. 8. i Quod ti-
met nihil
est, ubi
cogitur &
videt.
k una vice
blandian-
tur, una
vice iisdem
terrorem
incutiant.
l Si vero
fuerit ex
novo m. lo
audito, vel
ex animi
accidente,
aut de
amissione
mercium,
aut morte
amici, in-
troducun-
tur nova
contraria
his que
ipsum ad
gaudia
moveant;
de hoc sem-
per niti
debemus,
&c.
m Lib. 3.
cap. 14.
† Cap. 3.
Castratio
olim a
veteribus
usa in mor-
bis despera-
tis, &c.
n Lib. 1.
cap. 5. Sic
morbum
morbo, ut
clavum
clavo, re-
tundimus,
& malo
nodo ma-
lum cuneum
adhibemus.
Novi ego
qui ex subi-
to hostium
incursum,
& inopinato
timore
quartanam
depulerat.
o Lib. 7.
cap. 50. In
acie pug-
nans febre
quartana
liberatus
est.
p Jacchi-
nus c. 15.
in 9. Rhafis
Mont. c. 26.
q Lib. 1.
cap. 16. averse-
santur eos qui
eorum affectus
vident, contem-
nunt. Si
ranas & viperas
comedisse se putant,
concedere debemus,
& spem de
cura facere. r Cap. 8. de meli.

and good counsel will not take place; then as Christopherus à Vega determines, lib. 3. c. 14. de Mel. to handle them more roughly, to threaten and chide, saith^h Altomarus, terrifie sometimes, or as Salvianus will have them, to be lashed and whipped, as we do by a starting horse, i that is affrighted without a cause, or as^k Rhafis adviseth, one while to speak fair and flatter, another while to terrifie and chide, as they shall see cause.

When none of these precedent remedies will avail, it will not be amiss, which Savanarola and Elian Montaltus so much commend, clavum clavo peltare, i to drive out one passion with another, or by some contrary passion, as they do bleeding at nose by letting blood in the arm, to expel one fear with another, one grief with another. m Christopherus à Vega accounts it rational Physick, non alienum à ratione: and Lemnius much approves it, to use an hard wedge to an hard knot, to drive out one disease with another, to pull out a tooth, or wound him, to geld him saith[†] Platerus, as they did Epileptical Patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of the other; n and I knew one that was so cured of a quartan ague, by the sudden coming of his enemies upon him. If we may believe^o Pliny, whom Scaliger calls mendaciorum patrem, the father of lies, Q. Fabius Maximus that renowned Consul of Rome, in a battel fought with the King of the Allobroges, at the river Isaurus was so rid of a quartan ague. Valesius in his controversies, holds this an excellent remedy, and if it be discreetly used in this malady, better than any Physick.

Sometimes again by some p feigned lye, strange news, witty device, artificial invention, it is not amiss to deceive them. q As they hate those, saith Alexander, that neglect or deride, so they will give ear to such as will sooth them up. If they say they have swallowed froggs, or a snake, by all means grant it, and tell them you can easily cure it: tis an ordinary thing. Philodotus the Physitian cured a melancholy King, that thought his head was off, by putting a leaden cap thereon; the weight made him perceive it, and freed him of his fond imagination. A woman in the said Alexander, swallowed a Serpent as she thought; he gave her a vomit, and conveyed a Serpent, such as she conceived, into the bason; upon the sight of it she was amended. The pleasantest dotage that ever I read, saith^r Laurentius, was of a Gentleman at Senes in Italy, who was afraid to pifs, lest all the Town should be drowned; the Physicians caused the bells to be rung backward, and told him the town was on fire, whereupon he made water, and was immediately cured. Another supposed his nose so big that he should dash it against the wall if he stirred: his Physician took a great peice of flesh, and holding it in

his hand, pinched him by the nose, making him believe that flesh was cut from it. Forestus obs. lib. 1. had a melancholy Patient, who thought he was dead, i he put a fellow in a chest, like a dead man by his beds side, and made him rear himself a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat? he told him yea; whereupon he did eat likewise and was cured. Lemnius lib. 2. cap. 6. de 4. complex. hath many such instances, and Jovianus Pontanus l. 4. c. 2. of Wisd. of the like: but amongst the rest I find one most memorable, registred in the^t French Chronicles, of an Advocate of Paris before mentioned, who believed verily he was dead, &c. I read a multitude of examples, of melancholy men cured by such artificial inventions.

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SUBSECT. 3.

Musick a remedy.

Many and sundry are the means, which Philosophers and Physitians have prescribed to exhilarate a sorrowful heart, to divert those fixed and intent cares and meditations, which in this malady so much offend; but in my judgement, none so present, none so powerful, none so apposite as a cup of strong drink, mirth, musick, and merry company. Eccles 40. 20. Wine and musick rejoyce the heart. u In 9. Rhafis cont. 9. Tract. 15. Altomarus, cap. 7. Elianus Montaltus c. 26. Ficinus. Bened. Victor. Faventinus are almost immoderate in the commendation of it; a most forcible medicine^x Jacchinus calls it: Jaso^r Pratenfis, a most admirable thing, and worthy of consideration, that can so mollifie the mind, and stay those tempestuous affections of it. Musica est mentis medicina mæste, a roaring-meg against Melancholy, to rear and revive the languishing soul, y affecting not only the ears, but the very arteries, the vital and animal spirits, it erects the mind, and makes it nimble. Lemnius instit. cap. 44. This will effect in the most dull, severe and sorrowful souls, z expell grief with mirth, and if there be any clouds, dust or dreggs of cares yet lurking in our thoughts, most powerfully it wipes them all away, Salisbur. polit. lib. 1. cap. 6. and that which is more, it will perform all this in an instant: a Chear up the countenance, expell austerity, bring in hilarity (Girald. Camb. cap. 12. Topog. Hiber.) inform our manners, mitigate anger; Athe-neus (Dipnosophist. lib. 14. cap. 10.) calleth it an infinite treasure to such as are endowed with it: Dulcisonum reficit tristia corda melos, Eobanus Hessus. Many other properties^b Cassiodorus epist. 4. reckons up of this our agilem, &c. z Musica venustate sua mentes severiores capit, &c. a Animos tristes subito exhilarat, nubilos vultus serenat; austeritatem reponit, jucunditatem exponit, barbariemque facit depouere gentes, mores instituit, iracundiam mitigat. b Cythara tristitiam jucundat, timidos furores attenuat, cruentam sevitiam blandè reficit, languorem, &c.

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divine Musick, not only to expel the greatest griefs, but it doth extenuate fears and furies, appeaseth cruelty, abateth heaviness, and to such as are watchful it causeth quiet rest; it takes away spleen and hatred, be it instrumental, vocal, with strings, wind, ^c *Quæ à spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomeness and heaviness of the Soul. ^d Labouring men that sing to their work, can tell as much, and so can souldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpets, drum, fife, and such like musick animates; *metus enim mortis, as † Censorinus informeth us, musica depellitur.* It makes a child quiet, the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carmans whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerful a thing that it ravisheth the soul, *regina sensuum*, the Queen of the senses, by sweet pleasure (which is an happy cure) and corporal tunes pacifie our incorporeal soul, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it self, helps, elevates, extends it. *Scaliger exercit.* 302. gives a reason of these effects, *because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it, or else the mind as some suppose harmonically composed, is roused up at the tunes of musick.* And 'tis not only men that are so affected, but almost all other creatures. You know the tale of *Hercules Gallus, Orpheus, and Amphion, felices animas* Ovid calls them, that could *saxa movere sono testudinis, &c.* make stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo præbuit agna latus; clamoribus graculus, stridula cornix, & Iovis aquila*, as *Philostatus* describes it in his images, stood all gaping upon *Orpheus*; and † trees pulled up by the roots, came to hear him, *Et comitem quercum pinus amicatrahit.*

Arion made fishes follow him, which, as common experience evinceth, are much affected with musick. All singing birds are much pleased with it, especially Nightingales, if we may believe *Calcagninus*; and Bees amongst the rest, though they be flying away, when they hear any ringing sound, will tarry behind. *Harts, Hindes, Horses, Dogs, Bears, are exceedingly delighted with it, Scal. exerc.* 302. *Elephants Agrippa* adds lib. 2. cap. 24. and in *Lydia* in the midst of a lake there be certain floating Islands, (if ye will believe it) that after musick will dance.

But to leave all declamatory speeches in praise ^h of divine Musick, I will confine my self to my proper subject: besides that excellent power it hath to expell many other diseases, it is a soveraign remedy against ⁱ Despair and ^h *Numen inest numeris.* ⁱ *Sepe graves morbos modulatum carmen abegit, Et desperatis conciliavit opem.*

Melancholy, and will drive away the Devil himself. *Canus a Rhodian Fidler* in ^k *Philostatus*, ^k Lib. 5. when *Apollonius* was inquisitive to know what he could do with his pipe, told him, That he would make a melancholy man merry, and him that was merry, much merrier than before, a lover more inamoured, a religious man more devout. *Ismenias the Theban*, ^l *Chiron the Centaure* is said to have cured this and many other diseases by musick alone: as now they do those, saith ^m *Bodine*, that are troubled with *S. Vitus* Bedlam dance. ⁿ *Timotheus* the Musitian compelled *Alexander* to skip up and down, and leave his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei*, lib. 17. cap. 14. so much commends for it. Who hath not heard how *Dauids* harmony drove away the evil spirits from King *Saul*, ¹ *Sam.* 16. and *Elisha* when he was much troubled by importunate Kings, called for a Minstrel, and when he played, the hand of the Lord came upon him, ² *King.* 3. *Censorinus de natali* cap. 12. reports how *Asclepiades* the Physitian helped many frantick persons by this means, *phreneticorum mentes morbo turbatas*—*Jason Pratensis cap. de Mania* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad by this our Musick. Which because it hath such excellent vertues, belike ^o *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the gods, *Aristotle Polit.* 1. 8. c. 5. *Plato 2. de legibus*, highly approve it, and so do all Politicians. The *Greeks, Romans*, have graced Musick, and made it one of the liberal sciences, though it be now become mercenary. All Civil Commonwealths allow it: *Cneus Manlius* (as ^{*} *Libro 9. vius* relates) Anno ab urb. cond. 567. brought first out of *Asia* to *Rome* singing wenches, players, jesters, and all kind of musick to their feasts. Your Princes, Emperours, and persons of any quality, maintain it in their Courts: No mirth without musick. *Sr. Thomas Moor* in his absolute *Utopian Commonwealth*, allows musick as an appendix to every meal, and that throughout, to all sorts. *Epictetus* calls *mensam mutam præsepe*, a table without musick a manger; for the consent of Musicians at a banquet, is a carbuncle set in gold, and as the signet of an Emerald well trimmed with gold, so is the melody of Musick in a pleasant banquet. *Ecclus* 32. v. 5, 6. ^p *Lewes* the eleventh when he invited *Edward* the fourth to come to *Paris*, told him that as a principal part of his entertainment, he should hear sweet voices of children, *Ionick* and *Lydian* tunes, exquisite Musick, he should have a—and the Cardinal of *Burbon* to be his confessor, which he used as a most plausible argument: as to a sensual man indeed it is. † *Lucian* in his book *de saltatione* is ashamed to confess that he took infinite delight in singing, dancing, musick, womens company, and such like pleasures; and if thou (saith he) didst but hear them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst

e Pet. Are-tine.

d Castilio de casio. lib. 1. fol. 27.

† Lib. de Natali cap. 12.

e Quod spiritus qui in corde agitur tremulum et in caliditate recipiunt aerem in pettus, & inde excitantur, à spiritu musculi moventur, &c.

† Arbores radicibus avulse, &c.

f M. Carew of Anthony in de-script. Cornuall saith of Whales, that they will come and shew themselves dancing at the sound of a trumpet. fol. 25.

g De cervo, equo, cane, urso idem compertum; musica afficiuntur.

k Lib. 5. cap. 7.

l Merenti-bus mero-rem adi-mam, le-

ro seipso reddam hilariorum, amantem

calidiorum, reli-giosum di-vino nu-mine cor-reptum, &

ad Deos co-lendos pa-ratiorem.

Natalis comes

Myth. lib. 4. cap. 12.

m Lib. 5. de rep. Cu-rat Musica

furorem Sancti Vi-ti.

n Exilire è convivio. Cardan.

subtil. l. 13.

o Iliad. 1.

p Libro 9. capit. 1.

q Psaltrias, Sambuci-strasque, & convivialis ludorum

oblectamen-ta addita epulis ex Asia in-venit in urbem.

r Istà libenter & magna cum voluptate spectare soleo. Et scio te illecebris hisce captum iri & insuper tripudiatu-rum, haud dubie de-mulceberis.

q In musi-
cis supra
omnem fi-
dem capior
& oblector;
choreas li-
bentissime
aspicio,
pulcherrimum
fœminarum
venustate
detineor,
otiosi inter
has solutus
curis pos-
sum.

* 3. De le-
gibus.

r Sympos.
quest. 5.
Musica
multos ma-
gis demen-
tat quam
vinum.
f Animi
morbi vel à
musicâ cu-
rantur vel
infernuntur.

wouldst dance for company thy self, without doubt thou wilt be taken with it. So Scaliger ingenuously confesseth, exercit. 274. ^q I am beyond all measure affected with musick. I do most willingly behold them dance, I am mightily detained and allured with that grace and comeliness of fair women, I am well pleased to be idle amongst them. And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwayes, his disease proceed not originally from it, that he be not some light Inamorato, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistriss. In such cases Musick is most pernicious, as a spur to a free horse will make him run himself blind, or break his wind; Incitamentum enim amoris musica, for Musick enchants, as Menander holds, it will make such melancholy persons mad, and the sound of those Jigs and Horn-pipes will not be removed out of the ears a week after. * Plato for this reason forbids Musick and Wine to all young men, because they are most part amorous, ne ignis addatur igni, lest one fire increase another. Many men are melancholy by hearing Musick, but it is a pleasing melancholy that it causeth; and therefore to such as are discontent, in wo, fear, sorrow, or dejected, it is a most present remedy, it expells cares, alters their greived minds, and easeth in an instant. Otherwise, saith Plutarch, Musica magis demen-
tat quam vinum; Musick makes some men mad as a tygre; like Astolphos horn in Ariosto: or Mercuries golden wand in Homer, that made some wake, others sleep, it hath divers effects: and Theophrastus right well prophesied, that diseases were either procured by Musick, or mitigated.

SUBSECT. 4.

Mirth and merry company, fair objects, remedies.

Lib. 3. de anima. Latitia purgat sanguinem, valetudinem conservat, colorem inducit florentem, nitidum, gratum. u Spiritus temperat, calorem excitat, naturalem virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acuit, & hominem negotiis quibuslibet aptiorem reddit. Schola Salern. x Dum contumeliâ vacant & festiva lenitate mordent, mediocres animi agilitudines sanari solent, &c.

cure many passions of the mind, in our selves, and in our friends: which y Galatens assigns for a cause why we love merry companions: and well they deserve it, being that as ^z Mag-ninus holds, a merry companion is better than any musick, and as the saying is, comes jucundus in viâ pro vehiculo, as a wagon to him that is wearied on the way. Jucunda confabulatio, sales, joci, pleasant discourse, jests, conceits, merry tales, melliti verborum globuli, as Petronius, ^a Pliny, ^b Spondanus, ^c Calius; and many good Authors plead, are that sole Nepenthes of Homer, Helenas boul, Venus girdle, so renowned of old † to expel grief and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applied. In a word,

* Amor, voluptas, Venus, gaudium, Focus, ludus, sermo suavis, suaviatio, are the true Nepenthes. For these causes our Physitians generally prescribe this as a principal engine, to batter the walls of melancholy, a chief antidote, and a sufficient cure of it self. By all means (saith ^d Mesue) procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all enticements, and fair promises, the sight of excellent beauties, attires, ornaments, delightful passages, to distract their minds from fear and sorrow, and such things on which they are so fixed and intent. ^e Let them use hunting, sports, playes, jests, merry company, as Rhasis prescribes, which will not let the mind be molested, a cup of good drink now and then, hear musick, and have such companions with whom they are especially delighted; ^f merry tales or toyes, drinking, singing, dancing, and whatsoever else may procure mirth: and by no means, saith Guianerius, suffer them to be alone. Benedictus Victorius Faventinus, in his Empiricks, accounts it an especial remedy against melancholy, & to hear and see singing, dancing, maskers, mummers, to converse with such merry fellows, and fair maids. For the beauty of a woman cheareth the countenance, Ecclus 36. 22. † Beauty alone is a sovereign remedy against fear, grief, and all melancholy fits; a charm, as Peter de la Seine, and many other Writers affirm, a banquet it self; he gives instance in discontented Menelaus that was so often freed by Helenas fair face: and ^h Tully, 3. Tusc. cites Epicurus as a chief Patron of this Tenent. To expel grief, and procure pleasure, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and above the rest, exquisite beauties, quibus oculi jucundè moventur & animi, are most powerful means, obvia forma, to meet,

jocis, amicorum consortiis, quæ non sinunt animum turbari, vino & cantu & loci mutatione, & biberiâ, & gaudio, ex quibus præcipue delectantur. f Piso. ex fabulis & ludis quærenda delectatio. His verisetur qui maxime grati sunt, cantus & chorea ad letitiam prosunt. g Præcipue valet ad expellendam melancholiam stare in cantibus, ludis, & sonis, & habitare cum familiaribus, & præcipue cum puellis jucundis. † Par. 5. de avocamentis lib. de absolvendo luctu. h Corporum complexus, cantus, ludi, forme, &c.

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i circa
hortos Epi-
curi fre-
quentes.
† Dipno-
soph. lib. 10.
Coronavit
florido orto
incendens
odores, in
cunctis
plumâ col-
locavit,
dulciculum
potionem
propinans
psalterian
adduxit,
&c.
* ut reclina-
ta sua-
viter in
lectum pu-
ellâ, &c.

* Tom. 2.
consult. 85.

† Epist.
jam. l. 7.
22. epist.
Hæc de-
mum bene
potus, sero-
que redie-
ram.
e Valer.
Max. c. 8.
l. 8. Inter-
positâ arun-
dine cruri-
bus suis,
cum filiis
ludens, ab
Alcibiade
risus est.
* Hor.

f Homini-
bus facietis,
& ludis
puerilibus
ultra mo-
dum dedi-
tus, adeo
ut scui in
eot an gra-
vitatem,
quam levi-
tatem con-
siderare li-
beret, duas
personas
distintas
in eo esse
diceret.

or see a fair maid pass by, or to be in com-
pany with her. He found it by experience,
and made good use of it in his own person, if
Plutarch bely him not; for he reckons up the
names of some more elegant pieces, ⁱ Leon-
tia, Boedina, Hedieia, Nicedia, that were fre-
quently seen in Epicurus garden, and very fa-
miliar in his house. Neither did he try it him-
self alone, but if we may give credit to † Athe-
naus, he practised it upon others. For when
a sad and sick Patient was brought unto him to
be cured, he laid him on a down-bed, crowned
him with a garland of sweet-smelling flowers,
in a fair perfumed closet delicately set out,
and after a potion or two of good drink,
which he administred, he brought in a beauti-
ful young *wench that could play upon a Lute,
sing and dance, &c. Tully 3. Tusc. scoffs at
Epicurus for this his profane physick (as well
he deserved) and yet Phavorinus and Stobæus
highly approve of it; most of our looser
Physicians in some cases, to such parties espe-
cially, allow of this; and all of them will have
a melancholy, sad, and discontented person,
make frequent use of honest sports, compa-
nies, and recreations, & incitandos ad Vene-
rem, as * Rodericus à Fonseca, will, aspectu
& contactu pulcherrimarum fœminarum, to
be drawn to such consorts, whether they will
or no. Not to be an auditor only, or a
spectator, but sometimes an actor himself.
Dulce est in desipere in loco, to play the fool
now and then, is not amiss, there is a time for
all things. Grave Socrates would be merry
by fits, sing, dance, and take his liquor too,
or else Theodoret belyes him; so would old
Cato, † Tully by his own confession, and the
rest. Xenophon in his Sympos. brings in So-
crates as a principal Actor, no man merrier
than himself, and sometimes he would ride a
cock-horse with his Children,

—equitare in arundine longâ,

(Though Alcibiades scoffed at him for it)
and well he might; for now and then (saith
Plutarch) the most vertuous, honest and
gravest men will use feasts, jests, and toys,
as we do sauce to our meats. So did Scipio
and Lælius,

* Qui ubi se à vulgo & scenâ in secreta re-
môrant,

Virtus Scipiada & mitis sapientia Læli,
Nugari cum illo, & discincti ludere, donec
Decoqueretur olus, soliti —

Valorous Scipio and gentle Lælius,

Removed from the scene and rout so cla-
morous,

Were wont to recreate themselves their
robes laid by,

Whilst supper by the Cook was making
ready.

Machiavel in the eighth book of his Floren-
tine History, gives this note of Cosmus Medi-
ces, the wisest and gravest man of his time in
Italy, that he would now and then play the
most egregious fool in his carriage, and was
so much given to jesters, players, and childish
sports, to make himself merry, that he that

should but consider his gravity on the one part,
his folly and lightness on the other, would
surely say, there were two distinct persons in
him. Now methinks he did well in it, though
& Salisburiensis be of opinion, that Magistrates,
Senators, and grave men, should not descend
to lighter sports, ne respub. ludere videatur:
But as Themistocles, still keep a stern and con-
stant carriage. I commend Cosmus Medicus,
and Castrucius Castrucanus, than whom Italy
never knew a worthier Captain, another Alex-
ander, if ^h Machiavel do not deceive us in his
life: when a friend of his reprehended him
for dancing beside his dignity (belike at some
cushion-dance) he told him again, qui sapit
interdiu, vix unquam noctu desipit, he that
is wise in the day, may dote a little in the
night. Paulus Jovius relates as much of Pope
Leo Decimus, that he was a grave discreet
stay'd man, yet sometimes most free, and too
open in his sports. And 'tis not altogether
† unfit or mis-beseeming the gravity of such a
man, if that Decorum of time, place, and such
circumstances be observed. ⁱ Misce stultitiam
consiliis brevem; and as ^k he said in an Epigram
to his wife, I would have every man say to
himself, or to his friend,

Moll, once in pleasant company by chance,
I wist that you for company would dance:
Which you refus'd, and said, your years require,
Now, Matron like, both manners and attire.

Well Moll, if needs you will be matron-like,
Then trust to this, I will thee matron like:

Yet so to you my love may never lessen,
As you for Church, house, bed, observe this lesson:

Sit in the Church as solemn as a Saint,

No deed, word, thought, your due devotion taint:

Vail if you will your head, your soul reveal

To him that only wounded souls can heal:

Be in my house as busie as a Bee,

Having a sting for every one but me;

Buzzing in every corner, gath'ring honey:

Let nothing waste, that costs or yieldeth money.

† And when thou seest my heart to mirth in-
cline,

Thy tongue, wit, blood, warm with good cheer
and wine:

Then of sweet sports let no occasion scape,

But be as wanton, toying as an Ape.

Those old ^l Greeks had their Lubentiam Deam, ^l Lil. Gi-
godeffs of Pleasance, and the Lacedæmonians
instructed from Lycurgus, did Deo Risui sa-
crificare, after their wars especially, and in

times of peace, which was used in Theffaly, as
it appears by that of ^m Apuleius, who was

made an instrument of their laughter himself:
* Because laughter and merriment was to sea-

son their labours and modest life. ^o Risus
enim divum atque hominum est æterna vo-

luntas. Princes use jesters, players, and have
those masters of revels in their Courts. The

Romans at every supper (for they had no so-
lemn dinner) used Musick, Gladiators, Jesters,

&c. as * Suetonius relates of Tiberius, Dion of
Commodus, and so did the Greeks. Besides

Musick,

g De nugis
curial. l. 1.
cap. 4.

Magistra-
tus & viri
graves, à
ludis levi-
ribus ar-
cendi.

h Machi-
vel vita

ejus. Ab

amico re-
prehensus,

quod præter
dignitatem

tripudiis
operam da-
ret, respon-
det, &c.

† There is

a time for

all things,

to weep,

laugh,

mourn,

dance,

Eccles. 3. 4.

i Hor.

k Sir John

Harring-
ton, Epig.

50.

† Lucretia

toto sis li-

cet usque

die, Thaida

nocte volo.

m Lib. 2. de

arr. af.

n Eo quod

risus esset

laboris &

modesti

viæ con-

dimentum.

o caloag.

epig.

* Cap. 61.

In deliciis

habuit

scurras &

adulatores.

Musick, in *Xenophons Sympos.* Philippus ridendi artifex, Philip, a Jester, was brought to make sport. *Paulus Jovius* in the eleventh book of his history, hath a pretty digression of our English customs; which howsoever some may misconster, I for my part, will interpret to the best. * The whole Nation beyond all

other mortal men, is most given to banqueting and feasts; for they prolong them many hours together, with dainty cheer, exquisite musick, and facete jesters, and afterwards they fall a dancing and courting their mistrisses, till it be late in the night. *Volateran* gives the same testimony of this Island, commending our jovial manner of entertainment, and good mirth, and methinks he saith well, there is no harm in it, long may they use it, and all such modest sports. *Ctesias* reports of a Persian King, that had one hundred and fifty maids attending at his table, to play, sing and dance by turns, and *P. Lil. Geraldus* of an Egyptian Prince, that kept nine Virgins still to wait upon him, and those of most excellent feature, and sweet voices, which afterward gave occasion to the Greeks of that fiction of the nine Muses. The King of *Aethiopia* in *Africk*, most of our Asiatick Princes have done so and do; those *Sophists*, *Mogors*, *Turks*, &c. solace themselves after supper amongst their Queens and Concubines, *que jucundioris oblectamenti causa* († saith mine Author) *coram rege psallere & psaltare consueverant*, taking great pleasure to see and hear them sing and dance. This and many such means, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,

† *Utere convivis, non tristibus utere amicis, Quos nugæ & risus, & joca salsa juvant.*

Feast often, and use friends not still so sad, Whose jests and merriments may make thee glad.

Use honest and chaste sports, scenical shews, playes, games;

† *Accedant juvenumque Chori, mistaq; puellæ.*

And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, and some other of his friends, will I this Tract to all good Students,

† *Live merrily O my friends, free from cares, perplexity, anguish, grief of mind, live merrily, lætitiæ cœlum vos creavit: † Again and again I request you to be merry, if anything trouble your hearts, or vex your souls, neglect and contemn it, † let it pass. * And this I enjoy you, not as a Divine alone, but as a Physician, for without this mirth, which is the life and quintessence of Physick, medicines, and whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force. Dum fata sinunt, vivite læti (Seneca) I say be merry.*

Hor. He was both Sacerdos & Medicus. * *Hæc autem non tam ut Sacerdos, amici, mando vobis, quam ut medicus; nam absque hac una tanquam medicinarum vita, medicine omnes ad vitam producendam adhibere moriuntur: vivite læti.*

* *Nec lufibus virentem*

Viduemus hanc juventam. It was *Tiresias* the Prophets counsel to *Menippus*, that travelled all the world over, even down to Hell it self to seek content, and his last farewell to *Menippus*, to be merry. † *Contemn the world* (saith he) *and count that is in it vanity and toys, this only covet all thy life long; be not curious, or over solicitous in any thing, but with a well composed and contented estate to enjoy thy self, and above all things to be merry.*

Si Numerus uti censet sine amore jocisque, Nil est jucundum, vivas in amore jocisque.

Nothing better, (to conclude with *Solomon*, *Eccles.* 3. 22.) than that a man should rejoyce in his affairs. 'Tis the same advice which every Physician in this case rings to his Patient, as *Capivaccius* to his, † *avoid over much study and perturbations of the mind, and as much as in thee lyes, live at hearts ease: Prosper Calenus* to that melancholy Cardinal *Cassius*, † *amidst thy serious studies and business, use jests and conceits, playes and toys, and whatsoever else may recreate thy mind.* Nothing better than mirth and merry company in this malady. † *It begins with sorrow* (saith *Montanus*) *it must be expelled with hilarity.*

potest jucundè vivat. b Lib. de atra bile. Gravioribus curis ludos & facetias aliquando interpone, jocos, & quæ solent animum relaxare. c Consil. 30. mala valetudo aucta & contracta est tristitia, ac propterea exhilaratione animi removenda.

But see the mischief; many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their business, and in another extream, spend all their dayes among good fellows in a Tavern or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-worms, men-fishes, or water-snakes, * *Qui bibunt solum ranarum more, nihil comedentes*, like so many Frogs in a puddle. 'Tis their sole exercise to eat, and drink; to sacrifice to *Volupia*, *Rumina*, *Edulica*, *Potina*, *Mellona*, is all their religion. They wish for *Philoxenus* neck, *Jupiters trinœtium*, and that the Sun would stand still as in *Joshua's* time, to satisfy their lust, that they might *dies noctesq; pergræcari & bibere*. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every Rogues company, to take Tobacco and drink, to roar and sing scurrile songs in base places.

† *Invenies aliquem cum percussore jacentem,*

Permistum nautis, aut furibus, aut fugitivis.

What *Thomas Erastus* objects to *Paracelsus*, that he would lye drinking all day long with Carr-men and Tapsters in a Brothel-house, is too frequent amongst us, with men of better note: like *Timocreon* of *Rhodes*, *multa bibens, & multa vorans, &c.* They drown

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* *Iocheus Anacreon. y Lucian.*

Necyomantia, Tom. 2.

z *Omita mundana nugas æstima. Hoc solū*

tota vita persequere,

ut presentibus bene

compositis, minime

curiosus, aut ulla in

re sollicitus, quam plu-

rimum potes vitam

hilarem traducas.

a Hildeheim spi-

cel. 2. de Mania foli-

161. Studia litera-

rum & animi per-

turbationes fugiat, &

quantum

lib. de atra bile. Gravioribus curis

ludos & facetias aliquando interpone, jocos, & quæ solent animum

relaxare. c Consil. 30. mala valetudo aucta & contracta est tristitia, ac propterea exhilaratione animi removenda.

lib. 1.

d Juven. sat. 8.

their wits, seeth their brains in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheums, dropfies, calentures, tremor, get swoln jugulars, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies; for drink drowns more than the Sea and all the Rivers that fall into it, (meer Funges and Casks) confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is an help, to their undoing.

e Hor.
† Froissard.
hist. lib. 1.
Hispani
cum An-
glorum vi-
res ferre
non possent,
in fugam
se dede-
runt, &c.
Precipites
in fluvium
se dede-
runt, ne in
hostium
manus ve-
nirent.

e *Quid refert morbo an ferro pereamve ruinâ?*
† When the Black Prince went to set the exil'd King of Castile into his Kingdom, there was a terrible battel fought betwixt the English and the Spanish: at last the Spanish fled, the English followed them to the river side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell me what difference is between drowning and killing? As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripedes*, *male mulieres me fecerunt malam*, Evil company marr'd her, may they justly complain, bad companions have been their bane. For,
f *malus malum vult ut sit sui similis*; one drunkard in a company, one thief; one whore-master, will by his good will, make all the rest as bad as himself,

f Ter.

g Hor.

— Et si

Nocturnos jures te formidare vapores, be of what complexion you will, inclination, love or hate, be it good or bad, if you come amongst them, you must do as they do; yea, though it be to the prejudice of your health, you must drink *venenum pro vino*. And so like Grass-hoppers, whilst they sing over their cups all Summer, they starve in Winter; and for a little vain merriment, shall find a sorrowful reckoning in the end.

h H. vi. 5.
h though it be to the prejudice of your health,
h though it be to the prejudice of your health,

SECT. 3.

MEMB. 1.

SUBSECT. 1.

A Consolatory Digression containing the Remedies of all manner of discontents.

BEcause in the precedent Section, I have made mention of good counsel, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yield, and many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digress, (if at least it be to digress in this subject) to collect and glean a few remedies, and comfortable speeches out of our

best Orators, Philosophers, Divines, and Fathers of the Church, tending to this purpose. I confess, many have copiously written of this subject, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius*: and some of late, *Sadoletus, Cardan, Budaus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as *Hierom* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dryed up, they might be copiously irrigated from those well-springs: And I shall but actum agere; yet because these Tracts are not so obvious and common, I will Epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast Treatises to my small scale; for it were otherwise impossible to bring so great vessels into so little a creek. And although (as *Cardan* said of his book *de consol.*) *I know* before hand, this Tract of mine many will condemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them unsufficient to ease their grieved minds, and comfort their misery: Yet I will go on; for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot chuse but give some content and comfort. ^k 'Tis true, no medicine can cure all diseases; some affections of the mind are altogether incurable; yet these helps of Art, Physick, and Philosophy must not be contemned. *Arrianus* and *Plotinus* are stiff in the contrary opinion, that such precepts can do little good. *Boethius* himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Insana stultæ mentis hac solatia*.

Words add no courage, (which * *Cataline* once said to his souldiers) a Captains Orator doth not make a coward a valiant man: And as *Job* † feelingly said to his friends, you are but miserable comforters all. 'Tis to no purpose in that vulgar phrase to use a company of obsolete sentences and familiar sayings: As † *Plinius Secundus* being now sorrowful and heavy for the departure of his dear friend, *Cornelius Rufus* a Roman Senator, wrote to his fellow *Tiro* in like case, *adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audivi, quæ legi omnia, tanto dolore superantur*, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except, trivial consolations, ordinary speeches, and known perswasions in this behalf will be of small force; what can any man say that hath not been said? To what end are such parænetical discourses? you may as soon remove Mount *Caucasus*, as alter some mens affections. Yet sure I think they

i Lib. de
l propriis.
Hos libros
scio multos
spernere,
nam felices
his se non
indigere
putant, in-
felices ad
solationem
miseriæ non
sufficere. Et
tamen felici-
bus mo-
deratio-
nem, dum
inconstan-
tiam huma-
næ felicitatis
docent,
prestant;
infelices si
omnia rectè
estimare
vult, felices
reddere
possunt.
k Nullum
medica-
mentum
omnes sana-
re potest;
sunt affe-
ctus animi
qui prorsus
sunt insana-
biles; non
tamen artis
opus sperni
debet, aut
medicinæ,
aut philoso-
phiæ.
* Salust.
Verba vir-
tutem non
addunt, nec
imperatoris
oratio fa-
cit è timido
fortem.
† Job cap.
16.
† Epist. 13.
lib. 1.

1 Hor.

m lib. 2.
Essays
cap. 6.n Alium
paupertas,
aliud or-
bitas, hunc
morbi, il-
lum timor,
aliud in-
juriæ, hunc
infideliæ, il-
lum uxor,
filii di-
strahunt,
Cardan.o Boethius,
l. 1. met. 5.p Apuleius
4. florid.Nihil ho-
mini tam
prosperè da-
tum divi-
nitus, quin
ei admix-
tum sit
aliquid
difficulta-
tis, in am-
plissima
quaque le-
titia subest
quedam
querimo-
nia, conju-
gatione
quædam
mellus &
fellis.q Si omnes
premanur,
quis tu es
qui solus
evadere cu-
pis ab eâ
legè que
neminem
præterit?
Cur te non
mortalem
factum &
universi orbis regem fieri non doles?r Putianus ep. 75. Neque cui-
quam præcipue dolendum eo quod accidit universis. f Lorchan. Gal-
lobelgicus lib. 3. Anno 1598. de Belgis. Sed eheu inquis enge quid
agemus? ubi pro Epithalamio Bellone flagellum, pro muscâ harmo-
niâ terribilium lituorum & tubarum audias clangorem, pro tædis nup-
tialibus, villarum, pagorum, urbium videas incendia; ubi pro júbilo
lamentâ, pro risu stetus aerem complent. t Ita est profecto, & quis-
quis hæc videre abnuis, hæc seculo parum aptus es, aut potius no-
sitorum omnium conditionem ignoras, quibus reciproco quodam nexu
læta trîstibus, trîstia lætis invicem succedunt.

they cannot chuse but do some good, comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure. ¹ *Non meus hic sermo*, 'tis not my speech this, but of *Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles*. If I make nothing, as ^m *Montaigne* said in like case, I will marr nothing; 'tis not my doctrine but my study, I hope I shall do no body wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own; so *Tully, Cardan*, and *Boethius* wrote *de consol.* as well to help themselves, as others; be it as it may, I will essay.

Discontents and grievances are either general or particular; general are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole Kingdoms, Territories, Cities: or peculiar to private men, ⁿ as cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. Generally all discontent, ^o *homines quatinus fortuna salo*. No condition free, *quisque suos patimur manes*. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as ^p he saith, our whole life is a *Glu-
cupicron*, a bitter sweet passion, honey and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* infers, ^q *who art thou that hopest to go free? Why dost thou not grieve, thou art a mortal man, and not governour of the world? Ferre quam sortem patiuntur omnes, Nemo recuset*, ^r *If it be common to all, why should one man be more disquieted than another? If thou alone wert distressed, it were indeed more irksome, and less to be indured: but when the calamity is common, comfort thy self with this, thou hast more fellows, Solamen miseris socios habuisse doloris*, 'tis not thy sole case, and why shouldst thou be so impatient? ^t *I, but alas we are more miserable than others, what shall we do? Besides private miseries, we live in perpetual fear, and danger of common enemies; we have Bellona's whips, and pitiful out-cries, for Epithalamiums; for pleasant musick, that fearful noise of Ordnance, Drums, and warlike Trumpets still sounding in our ears; instead of Nuptial Torches, we have firing of Towns, and Cities; for triumphs, lamentations; for joy, tears.* ^u *So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men,*

to whom so long as they live, with a reciprocal course, joyes and sorrows are annexed, and succeed one another. It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*; as ^u *Tully* deems out of an old Poet, that which is necessary, cannot be grievous. If it be so, then comfort thy self in this, ^x *That whether thou wilt or no, it must be indured: make a vertue of necessity, and conform thy self to undergo it.* ^y *Si longa est, levis est; si gravis est, brevis est.* If it be long, 'tis light; if grievous, it cannot last. It will away; *dies dolorem minuit*, and if nought else, yet time will wear it out, custom will ease it; ^z *oblivion is a common medicine for all losses, injuries, griefs, and detriments whatsoever, and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us:* ^b *Atque hæc olim meminisse juvabit, the privation and want of a thing many times makes it more pleasant and delightful than before it was.* We must not think the happiest of us all to escape here without some misfortunes,

Usq; adeo nulla est sincera voluptas, Solicitumq; aliquid lætis intervenit.

Heaven and earth are much unlike; ^d *Those heavenly bodies indeed are freely carryed in their orbs without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hindrances, oppositions, still crossing, interrupting their endeavours and desires, and no mortal man is free from this law of nature.* We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, *Fortuna nunquam perpetuo est bona.* And as *Miquius Fælix* the Roman Consul told that insulting *Coriolanus*, drunk with his good fortunes, look not for that success thou hast hitherto had; ^e *It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse.* Even so it fell out to him as he foretold. And so to others, even to that happiness of *Augustus*; Though he were *Jupiter's Almoner, Pluto's Treasurer, Neptunes Admiral*, it could not secure him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalvus*, and most famous mens, that as ^f *Jovius* concludes, it is almost fatal to great Princes, through their own default, or otherwise circumvented with envy and malice, to lose their honours, and dye contumeliously. 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum.*

Halicar. l. 8. non enim unquam contigit, nec post homines natos inveniri quinquam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversata. ^g *Vit. Gonsalvi lib. ult. ut ducibus fatale sit clarissimis à culpa sua, secus circumveniri cum malitia & invidia, imminutaque dignitate per contumeliam mori.*

There's

u In Tusc.
è vetere
poetâ.x Cardan
lib. 1. de
consol. rft
consolatio-
nis genus
non leve,
quod à ne-
cessitate sit;y Seneca.
z Omni do-
lôri tempus
est medici-
na; ipsam
luctum ex-
tinguit, in-
jurias de-
let; omnis
mali obli-
vionem ad-
fert.a Habet
hoc quoque
commodum
omnis inf-
licitas, suaviorem
vitam cum
abierit re-
linquit.b Virg.
c Ovid.
d Lorchan.
Sunt namq;
infera supe-
ris, huma-
na terrenis
longe dispa-
ria. Etenim
beatæ men-
tes feruntur
liberè, &
sine ullo
impedimen-
to, stellæ,
atherique
orbes cursus
& conver-
siones suas
jam seculis
innumera-
bilibus
constantif-
simè consi-
ciunt: ve-
rum homi-
nes magnis
angustis.e Vit. Gonsalvi
lib. ult. ut
ducibus fatale
sit clarissimis
à culpa sua,
secus circum-
veniri cum
malitia &
invidia.f Vit. Gonsalvi
lib. ult. ut
ducibus fatale
sit clarissimis
à culpa sua,
secus circum-
veniri cum
malitia &
invidia.g Vit. Gonsalvi
lib. ult. ut
ducibus fatale
sit clarissimis
à culpa sua,
secus circum-
veniri cum
malitia &
invidia.

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f In terris
purum il-
lum ethe-
rem non in-
venies, &
ventos se-
renos; nim-
bos potius,
procellas,
calumnias.
Lips. cent.
misc. ep. 8.

There's no perfection is so absolute,
That some impurity doth not pollute.
Whatsoever is under the Moon is subject to
corruption, alteration; and so long as thou
livest upon earth look not for other. ^f Thou
shalt not here find peaceable and chearful
dayes, quiet times, but rather clouds, storms,
calumnies, such is our fate. And as those er-
rant planets in their distinct orbs, have their
several motions, sometimes direct, stationary,
Retrograde, in Apogeo, Perigee, oriental, oc-
cidental, combust, teral, free, and as our Astro-
logers will, have their fortitudes and debili-
ties, by reason of those good and bad irradi-
tions, conferred to each others site in the Hea-
vens, in their terms, houses, case, detriments,
&c. So we rise and fall in this world, ebb and
flow, in and out, reared and dejected, lead a
troublesome life, subject to many accidents and
casualties of fortunes, variety of passions,
infirmities as well from our selves as
others.

Yea, but thou thinkest thou art more mise-
rable than the rest, other men are happy in
respect of thee, their miseries are but flea-
bitings to thine, thou alone art unhappy, none
so bad as thy self. Yet if as Socrates said,
All the men in the world should come and
bring their grievances together, of body, mind,
fortune, sores, ulcers, madness, epilepsies, agues,
and all those common calamities of beggery,
want, servitude, imprisonment, and lay them
on a heap to be equally divided, wouldst thou
share alike, and take thy portion, or be as thou
art? Without question thou wouldst be as thou
art. If some Jupiter should say, to give us
all content,

h Hor. ser.
lib. 1.

^h Jam faciam quod vultis; eris tu qui modo
miles,

Mercator; tu consultus modo, rusticus;
hinc vos,

i Quod
unusquisque
propria
mala no-
vit, alio-
rum nesci-
at, in cau-
sa est, ut se
inter alios
miserum
putet. Car-
dan. lib. 3.
de consol.
Plutarch.
de consol.
ad Apol-
lonium.

Vos hinc mutatis discedite partibus; eia
Quid statis? nolunt.

Well be't so then: you master souldier
Shall be a merchant; you sir Lawyer
A countrey Gentleman; go you to this,
That side you; why stand ye? It's well as 'tis.

k Quam
multos pu-
tas qui se
celo proxi-
mos puta-
rent, toti-
dem regu-
los, si de
fortune tue
reliquis
pars eis mi-
nima con-
tingat.
Poeth. de
consol. lib.
2. pref. 4.

ⁱ Every man knows his own, but not others de-
fects and miseries; and 'tis the nature of all
men still to reflect upon themselves, their own
misfortunes, not to examine or consider other
mens, not to confer themselves with others:
To recount their miseries, but not their good
gifts, fortunes, benefits, which they have, to
ruminate on their adversity, but not once to
think on their prosperity, not what they
have, but what they want: to look still on
them that go before, but not on those infinite
numbers that come after. ^k Whereas many a
man would think himself in heaven, a petty
Prince, if he had but the least part of that
fortune which thou so much repinest at, ab-
horrest and accountest a most vile and wretched
estate. How many thousands want that which
thou hast? how many myriades of poor
slaves, captives, of such as work day and night
in cole-pits, tin-mines, with foretoil to main-

tain a poor living, of such as labour in body
and mind, live in extream anguish, and pain,
all which thou art free from? *O fortunatos
nimium bona si sua norint*; Thou art most
happy if thou couldst be content, and acknow-
ledge thy happiness; *Rem carendo, non fru-
endo cognoscimus*, when thou shalt hereafter
come to want, that which thou now loathest,
abhorrest, and art weary of, and tired with,
when 'tis past thou wilt say thou wert most
happy: and after a little miss, wish with all
thine heart, thou hadst the same content again,
mightst lead but such a life, a world for such a
life: the remembrance of it is pleasant. Be
silent then, ^l rest satisfied, *desine, intuensque in
aliorum infortunia solare mentem*, comfort thy
self with other mens misfortunes, and as the
moldiwarp in *Asop* told the fox, complain-
ing for want of a tail, and the rest of his com-
panions, *tacete, quando me oculis captum vi-
detis*, you complain of toys, but I am blind,
be quiet. I say to thee be thou satisfied. It is
^m recorded of the hares, that with a general
consent they went to drown themselves, out
of a feeling of their misery; but when they
saw a company of frogs more fearful than
they were, they began to take courage, and
comfort again. Confer thine estate with
others. *Similes aliorum respice casus, Mitius
ista feres*. Be content and rest satisfied, for
thou art well in respect of others; be thank-
ful for that thou hast, that God hath done
for thee, he hath not made thee a monster, a
beast, a base creature, as he might, but a man,
a Christian, such a man; consider aright of it,
thou art full well as thou art. ⁿ *Quicquid
vult habere nemo potest*, no man can have what
he will, *Illud potest nolle quod non habet*, he
may choose whether he will desire that which
he hath not: Thy lot is falln, make the best
of it. ^o If we should all sleep at all times,
(as *Endymion* is said to have done) who then
were happier than his fellow? Our life is
but short, a very dream, and while we look
about, ^p *Immortalitas adest*, eternity is at hand:
^q *Our life is a pilgrimage on earth, which
wise men pass with great alacrity*. If thou
be in woe, sorrow, want, distress, in pain, or
sickness, think of that of our Apostle, *God
chastiseth them whom he loveth*: They that
sow in tears, shall reap in joy, *Psal. 126. 6.*
*As the furnace proveth the potters vessel, so
doth temptation try mens thoughts, Eccl. 25. 5.*
'tis for ^r thy good, *Periisses nisi periisses*:
Hadst thou not been so visited, thou hadst been
utterly undone; as gold in the fire, so men
are tried in adversity. *Tribulatio ditat*:
And which *Camerarius* hath well shadowed
in an Embleme of a thresher and corn,
*Si tritura absit, paleis sunt abdita grana,
Nos crux mundanis separat à paleis*:
As threshing separates from straw the corn,
By crosses from the worlds chaffe are we
born.

'Tis the very same which ^{*} *Chrysostom* com-
ments, *hom. 2. in 3. Mat. Corn is not sepa-
rated but by threshing, nor men from worldly*
im-

^l Hesiod.
*Esto quod
es; quod
sunt alii,
sine quemli-
bet esse;*
*Quod non
es, nolis;
quod potes
esse, velis.*
^m *Asopi
fab.*

^o Si dor-
mirent sem-
per omnes,
nullus alio
felicius
esset. Card.
^p Seneca
de ira.
^q Plato,
Axiacho.
*An ignoras
vitam hanc
peregrina-
tionem,
&c. quam
sapientes
cum gaudio
percurrunt.*
^r Sic expe-
dit; medi-
cus non dat
quod pati-
ens vult,
sed quod
ipse bonum
scit.

^{*} *Frumen-
tum non
egreditur
nisi tritu-
ratum, &c.*

impediments but by tribulation. 'Tis that

† Non est which † Cyprian ingeminates, Ser. 4. de im-
pena dam- mort. 'Tis that which * Hierom, which all the
nantis sed Fathers inculcate, so we are catechised for
flagellum eternity. 'Tis that which the proverb insinu-
corrigentis. ates, *Nocumentum documentum*; 'Tis that
* Ad here- which all the world rings into our ears. *De-*
ditatem us unicum habet filium sine peccato, nullum
eternam sine flagello: God, saith † Austin, hath one
sic erudi- son without sin, none without correction.
mur. † Confess. 6.

† Naucle- *An expert sea-man is tryed in a tempest, a*
rum tem- runner in a race, a Captain in a battle, a va-
pestis, ath- liant man in adversity, a Christian in tenta-
letam sta- tion and misery. Basil. hom. 8. We are sent
dium, du- as so many souldiers into this world, to strive
rem pugna- with it, the flesh, the devil; our life is a war-
magnani- fare, and who knows it not? † Non est ad
mum cal- astra mollis e terris via: " and therefore per-
midas, adventure this world here is made trouble-
Christ. a- some unto us, that, as Gregory notes, we should
num vero not be delighted by the way, and forget whi-
tentatio ther we are going.
probat & † Sen. Herc.
examinat. fur.

u Ideo Dr- *Ite nunc fortes, ubi celsa magni*
us asperum Ducit exempli via, cur inertes
jocit iter, Terga nudatis? superata tellus
ne dum de- Sydera donat.
lectantur
in via, ob-

livifian- Go on then merrily to heaven. If the way be
tur eorum troublesome, and you in misery, in many grie-
que sunt vances: on the other side you have many plea-
in patria. sant sports, objects, sweet smells, delightful
x Boethius tastes, musick, meats, herbs, flowers, &c. to
l. 5. met. recreate your senses. Or put case thou art
ult. now forsaken of the world, dejected, contem-
y Boeth. ned, yet comfort thy self, as it was said to Agar
pro. ult. in the wilderness, y God sees thee, he takes
Manet spe- notice of thee: There is a God above that can
ctator cur- vindicate thy cause, that can relieve thee.
florum de- And surely * Seneca thinks he takes delight in
super pre- seeing thee. The gods are well pleased when
scius deus, they see great men contending with adversity,
bonis pre- as we are to see men fight, or a man with a
mia, malis beast. But these are toys in respect, † Be-
supplicia hold, saith he, a spectacle worthy of God: A
dispensans. good man contented with his estate. A ty-
* Lib. de rant is the best sacrifice to Jupiter, as the an-
provid. vo- cients held, and his best object a contented
luptatem mind. For thy part then rest satisfied, cast
capiunt dii all thy care on him, thy burden on him, rely on
sequando him, ² trust on him, and he shall nourish thee,
magnos vi- care for thee, give thee thine hearts desire;
ros collu- say with David, God is our hope and strength,
stantes in troubles ready to be found, Psal. 46. 1.
cum cala- for they that trust in the Lord shall be as mount
mitate vi- Sion, which cannot be removed, Psal. 124.
dent. 1, 2. as the mountains are about Jerusalem,
† Ecce spe- so is the Lord about his people, from henceforth
ctaculum 1, 2. as the mountains are about Jerusalem,
Deo dig- so is the Lord about his people, from henceforth
num. Vir 1, 2. as the mountains are about Jerusalem,
fortis mala 1, 2. as the mountains are about Jerusalem,
fortuna 1, 2. as the mountains are about Jerusalem,
compositus. 1, 2. as the mountains are about Jerusalem,
2. 1 Pet. 1, 2. as the mountains are about Jerusalem,
5. 7. 1, 2. as the mountains are about Jerusalem,
Psa. 55. 22. and for ever.

MEMB. 2.

195

Deformity of body, sickness, baseness of birth,
peculiar discontents.

PARTICULAR discontents and grievances, are
either of body, mind, or fortune, which
as they wound the soul of man, produce this
melancholy, and many great inconveniences,
by that antidote of good counsel and perswas-
ion may be eased or expelled. Deformities
and imperfections of our bodies, as lameness,
crookedness, deafness, blindness, be they in-
nate or accidental, torture many men: yet this
may comfort them, that those imperfections
of the body do not a whit blemish the
soul, or hinder the operations of it, but rather
help and much increase it. Thou art lame of
body, deformed to the eye, yet this hinders
not but that thou maist be a good, a wise, up-
right, honest man. * Seldom, saith Plutarch,
honesty and beauty dwell together, and often-
times under a thread-bare coat lies an excel-
lent understanding, *sapè sub attritâ latitat*
sapientia veste. * Cornelius Mussus that fa-
mous preacher in Italy, when he came first
into the pulpit in Venice, was so much con-
temned by reason of his outside, a little, lean,
poor, dejected person, † they were all ready
to leave the Church; but when they heard
his voice they did admire him, and happy
was that Senator could enjoy his company,
or invite him first to his house. A silly fellow
to look to, may have more wit, learning, ho-
nesty, than he that struts it out *Ampullis ja-*
ctans, &c. grandia gradiens, and is admired
in the worlds opinion: *Vilis sape cadus nobile*
nectar habet, The best wine comes out of an
old vessel. How many deformed Princes,
Kings, Emperours could I reckon up, Philoso-
phers, Oratours? Hannibal had one eye, *Ap-*
pius Claudus, Timoleon, blind, *Muleasses* king
of Tunis, *John* king of Bohemia, and *Tiresias*
the prophet. ^b The night hath his pleasure; and for the loss of that one sense such men are
commonly recompensed in the rest; they
have excellent memories, other good parts,
musick, and many recreations; much happi-
ness, great wisdom, as Tully well discourseth
in his † Tusculan questions: Homer was blind,
yet who (saith he) made more accurate, live-
ly, or better descriptions, with both his eyes?
Democritus was blind, yet as Laertius writes
of him, he saw more than all Greece besides,
as * Plato concludes, *Tum sanè mentis ocu-*
lus acutè incipit cernere, quum primum cor-
poris oculus deflorescit, when our bodily eyes
are at worst, generally the eyes of our soul
see best. Some Philosophers and Divines
have evirated themselves, and put out their
eyes voluntarily the better to contemplate.
Angelus Politianus had a tetter in his nose
continually running, fullsome in company, yet
no man so eloquent and pleasing in his works.
Æsop was crooked, Socrates pur-blind, long-
legged, hairy; Democritus withered, Seneca
lean

a Raro sub
eodem late
honestas &
forma ha-
bitant.

* Josephus
Mussus vi-
ta ejus.

† Homun-
cio brevis,
macilen-
tus, umbrâ
hominis,
&c.

Ad stupi-
rem ejus
eruditio-
nem & elo-
quentiam
admirati
sunt.

b Nox hæ-
bet suas
voluptates.

† Lib. 5.
ad finem,
cæcus po-
test esse
sapiens &
beatus, &c.

c In Convi-
vio lib. 23.

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* Joachi-
mus Came-
rarius vit.
ejus.
† Riber.
vit. ejus.

† Macro-
bius.

* Sueton,
c. 7. 9.

† Lib. I.
Corpore
exili &
despecto,
sed ingenio
& prudentia
longe
ante se re-
ges ceteros
præveni-
ens.

† Alexan-
der Gagni-
nus hist.
Polandie.
Corpore
parvus e-
ram, cubito
vix altior
unò, Sed
tamen in
parvo cor-
pore mag-
nus eram.

* Ovid.

* Vir. A-
nei. 10.
† Lib. 2.
cap. 20.
on ri est
illis corpo-
ris moles,
& spiritus
minus vi-
didi.

† Corpore
breves pru-
dentiores
quam coar-
ctata sit
anima.
Ingenio
pollet cui
vim natu-
ra negavit.

† Multis
ad salutem
anime pro-
fuit corpo-
ris agri-
tudo, Pe-
trarch.

lean and harsh, ugly to behold, yet shew me so many flourishing wits, such divine spirits: Horace a little blear-eyed contemptible fellow, yet who so sententious and wise? *Marcilius Ficinus, Faber Stapulensis*, a couple of dwarfs, * *Melancthon* a short hard favoured man, *parvus erat, sed magnus erat, &c.* yet of incomparable parts all three. † *Ignatius Loyola* the founder of the Jesuits, by reason of an hurt he received in his leg, at the siege of *Pampelona* the chief town of *Navarr* in Spain, unfit for wars and less serviceable at Court, upon that accident betook himself to his beads, and by those means got more honour than ever he should have done with the use of his limbs, and propernels of person; † *Vulnus non penetrat animum*, a wound hurts not the soul. *Galba* the Emperour was crook backed, *Epictetus* lame; that great *Alexander* a little man of stature, * *Augustus Caesar* of the same pitch: *Agésilas* despicable form; *Boccharis* a most deformed Prince as ever *Egypt* had, yet as † *Diodorus Siculus* records of him, in wisdom and knowledge far beyond his predecessours. *A. Dom. 1306.* * *Uladeflaus Cubitalis* that pigmy King of *Poland* reigned and fought more victorious battels, than any of his long-shanked predecessours. *Nullam virtus respuit staturam*, Vertue refuseth no stature; and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them? * *Quid nisi pondus iners; stolidaque ferocia mentis*, What in *Osus* and *Ephialles* (*Neptunes* sons in *Homer*) nine akers long?

* *Qui ut magnus Orion,
Cum pedes incedit, medii per maxima Nerei
Stagna, viam findens humero supereminet un-*
das.

What in *Maximinus*, *Ajax*, *Caligula*, and the rest of those great *Zanzummins*, or gigantical *Anakims*, heavy, vast, barbarous lubbers?

— *si membra tibi dant grandia Parca,*

Mentis eges?

Their body, saith † *Lemnius*, is a burden to them, and their spirits not so lively, nor they so erect and merry: *Non est in magno corpore mica salis*: a little diamond is more worth than a rocky mountain: Which made *Alexander Aphrodisens* positively conclude, The lesser, the † wiser, because the soul was more contracted in such a body. Let *Bodine* in his 5. c. method. hist. plead the rest: the lesser they are, as in *Asia*, *Greece*, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, and tall, I grant, — *caput inter nubila condunt*; but *belli pusilli*, little men are pretty; *Sed si bellus homo est Cotta, pusillus homo est.*

Sickness, diseases, trouble many, but without a cause; † *It may be 'tis for the good of their souls: Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putterh us in mind of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by

the ear, and maketh us know our selves.

† *Pliny* calls it, the summ of philosophy, *If we could but perform that in our health, which we promise in our sickness. Quum infirmi sumus, optimi sumus*; for what sick man (as † *Seneca* cundus expostulates with *Rufus*) was ever lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lyes and tales, &c. And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse than Tigers, Wolves, and Lyons: who should keep them in awe? princes, masters, parents, magistrates, judges, friends, enemies, fair or foul means cannot contain us, but a little sickness (as † *Chrysostome* observes) will correct and amend us. And therefore with good discretion, * *Jovianus Pontanus* caused this short sentence to be engraven on his tomb in *Naples*: Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c. are the sawces of our life. If thy disease be continue and painful to thee, it will not surely last: and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternal weight of glory, 2 Cor. 4. 17. bear it with patience: women endure much sorrow in childbed, and yet they will not contain; and those that are barren, wish for this pain: be courageous, there is as much valour to be shewed in thy bed, as in an army, or at a sea fight: aut vincetur, aut vincet, thou shalt be rid at last. In the meantime, let it take his course, thy mind is not any way disabled. *Bilibaldus Pirkererus*, Senator to *Charles* the fifth, ruled all *Germany*, lying most part of his dayes sick of the gout upon his bed. The more violent thy torture is, the less it will continue: and though it be severe and hideous for the time, comfort thy self as martyrs do, with honour and immortality. † That famous philosopher *Epicurus*, being in as miserable pain of stone and cholick, as a man might endure, solaced himself with a conceit of immortality; the joy of his soul for his rare inventions, repelled the pain of his bodily torments.

Seneca. † *Tullius* lib. 7. fam. ep. Vesica morbo laborans, & urinae mittendae difficultate tanta, ut vix incrementum caperet; repellebat haec omnia animi gaudium ob memoriam inventorum.

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a common-wealth; then (as † *Boethius* observes) if their birth be not answerable to their calling, and to their fellows, they are much abashed and ashamed of themselves. Some scorn their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, and will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness, to have such beggarly beginnings. *Simon* in *Lucian*, having

h Lib. 7.
Summa est
totius Phi-
losophie, si
tales, &c.
† *Plinius*
epist. 7. lib.
Quem in-
firmum li-
bido solici-
tat, aut
avaritia,
aut hono-
res? nemi-
ni invidet,
neminem
mirantur,
neminem de-
spicit, ser-
mone non
ligno non
alitur.
† *Non ter-
ret prin-
ceps, ma-
gister, pa-
rens, ju-
dex; at
agritudo
superveni-
ens, omnia
correxit.*
* *Nat. Chy-
traus Eu-
rop. deli-
cious. Labor,
dolor, agri-
tudo, lu-
ctus, ser-
vire super-
bis domi-
nis, jugum
ferre super-
stitutionis,
quos habet
charos se-
pelire, &c.
condimenta
vitae sunt.*
i *Non tam
mari quam
prælio vir-
tus, etiam
lecto exhi-
betur: vin-
cetur aut
vincet;*
aut tu se-
brem relin-
ques, aut
ipsa te.

k *Boeth.*
lib. 2. pr. 4.
Huic sensus
exuperat,
sed est pu-
dori dege-
ner sanguis.

ving now got a little wealth, changed his name from *Simon* to *Simonides*, for that there were so many beggars of his kin, and set the house on fire where he was born, because no body should point at it. Others buy titles, coats of armes, and by all means screw themselves into ancient families, falsifying pedegrees, usurping scutcheons, and all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of our sides, and such honour attributed unto it, as amongst ¹ *Germans, Frenchmen,* and *Venetians*, the gentry scorn the commonalty, and will not suffer them to match with them; they depress, and make them as so many Asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascal, and the like: whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demigods? Birth?

Tantane vos generis tenuit fiducia vestri?

It is *non ens*, a meer flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progress, ending of gentry, and then tell me what it is. ^m *Oppression, fraud, cosening, usury, knavery, baudery, murther and tyranny, are the beginning of many ancient families;* ⁿ *One hath been a blood-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made a Lord or an Earl, and his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave, o prostituted himself, his wife, daughter, to some lascivious Prince, and for that he is exalted. Tiberius preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so† one calls it) by flattery or cosening; search your old families, and you shall scarce find of a multitude (as *Aeneas Sylvius* observes) *qui sceleratum non habent ortum*, that have not a wicked beginning; *Aut qui vi & dolo eo fastigii non ascendunt*, as that Plebeian in *P Machiavel* in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means. They are commonly able that are wealthy; virtue and riches seldom settle on one man: who then sees not the base beginning of nobility? spoils enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh, &c. One makes a fool of himself to make his Lord merry, another dandles my young master, bestows a little nag on him, a third marries a crakt piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The Poet answers,*

^q *Aut Pastor fuit, aut illud quod dicere nolo.* ^q *Juven.*

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir; his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his sons son, begotten and born *infra quatuor maria*, &c. Thy great great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a ——— a courtier, and then a ——— a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his virtues, fortunes, titles; so then, what is your gentry, but as *Hierom* saith, *Opes antiquæ, inveteratæ divitiæ*, ancient wealth? that is the definition of gentility. The father goes often to the devil, to make his son a gentleman. For the present, what is it? It began (saith ^r *Agripa*) with strong impiety, with tyranny, oppression, &c. and so it is maintained: wealth began it (no matter how got) wealth continued and increaseth it. Those *Roman* knights were so called, if they could dispend *per annum* so much. ^r In the Kingdom of *Naples* and *France*, he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, ^{*} *nobiliorem ex censu judicant*, our Nobles are measured by their means. And what now is the object of honour? What maintains our gentry but wealth? ^r *Nobilitas sine re projecta vilior altâ*, Without means gentry is nought worth, nothing so contemptible and base. ^u *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith *Nevinsanus* the lawyer, to dispute of gentry without wealth, is (saying your reverence) to discuss the original of a mard. So that it is wealth alone that denominates, money which maintains it, gives esse to it; for which every man may have it. And what is their ordinary exercise? [†] *sit to eat, drink, lye down to sleep, and rise to play*: wherein lyes their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, doggs, crosses, bends, fesses, &c. and such like bables, which they commonly set up in their galleries, porches, windows, on boles, platters, coaches, in tombs, churches, mens sleeves, &c. ^{*} *If he can hawk and hunt, ride an horse, play at cards and dice, swagger, drink, swear, take tobacco with a grace, sing, dance, wear hisy cloaths in fashion, court and please his mistress, talk big fustian, y insult, scorn, strut, contemn others, and use a little mimical and apish complement*

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Robusta improbitas a tyrannide incepta.

Gaspar Ens the-lauro polit.

** Gresserus Itinerar. fol. 266.*

t Hor.

u Syl. nup. lib. 4. num. III.

† Exod. 32.

x Omnium nobilium sufficientia in eo probatur, si venatica noverint, si aleam, si corporis vires ingentibus poculis commonstrent, si naturæ robur numero rosa venerè probent,

Difficile est, ut non sit superbus dives, Arist. ser. 24.

K k

plement

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plement above the rest, he is a compleat, (*Egregiam vero laudem*) a well qualified gentleman; these are most of their employments, this their greatest commendation. What is gentry, this parchment nobility then, but as *Agrippa* defines it, a sanctuary of knavery and naughtiness, a cloak for wickedness and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety? A nobleman therefore in some likelihood, as he concludes, is an Atheist, an oppressour, an Epicure, a gull, a disard, an illiterate idiot, an out-side, a glowworm, a proud fool, an arrant ass, *Ventris & inguinis mancipium*, a slave to his lust and belly, *solaque libidine fortis*. And as *Salvianus* observed of his Countreymen the *Aquitanes* in France, *sicut titulis primi fure, sic & vitii*; and *Cabinet du Roy*, their own writer distinctly of the rest; The Nobles of Berry are most part leachers, they of Tourraine thieves, they of Narbone covetous, they of Guyenne coynerers, they of Province Atheists, they of Rhemes superstitious, they of Lions treacherous, of Normandy proud, of Picardy insolent, &c. we may generally conclude, The greater men, the more vicious.

In fine, as *Aeneas Sylvius* adds, they are most part miserable, sottish and filthy fellows, like the walls of their houses, fair without, foul within. What dost thou vaunt of now? What dost thou gape and wonder at? admire him for his brave apparel, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he, and he that accounts him a better man, a Nobleman for having of it, he is a fool himself. Now go and brag of thy gentility. This is it belike, which makes the *Turks* at this day scorn nobility, and all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the *Ragusan* Commonwealth, *Switzers*, and the united Provinces, in all their Aristocracies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, and will admit of none to bear office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, and well brought up. The *Chinenses* observe the same customes, no man amongst them noble by birth; out of their Philosophers and Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, virtuously noble; *nobilitas ut olim ab officio, non à natura*, as in *Israel* of old, and their office was to defend and govern their Countrey in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their *Loyssi*, *Manderini*, *literati*, *licentiati*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state; and why then should any that is otherwise of worth, be ashamed of his birth? why should not he be as much respected that leaves a no-

ble posterity, as he that hath had noble ancestors? nay why not more? for *plures solem orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis maioribus virtute praluxi*, to boast himself of his virtues, than of his birth? *Cathesbeius* Sultan of Egypt and Syria, was by his condition a slave, but for worth, valour and manhood second to no King, and for that cause (as *Jovius* writes) elected Emperour of the *Mameluches*. That poor Spanish *Pizarro* for his valour made by *Charles* the fifth Marquess of *Anatillo*; The *Turky Bassa's* are all such. *Per-tinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. Consuls. *Pius secundus*, *Sixtus quintus*, *Johannes secundus*, *Nicholas quintus*, &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino parte natus*. The Kings of *Denmark* fetch their pedigree, as some say, from one *Ulfo*, that was the son of a bear. *E tenui casa sapè vir magnus exit*, many a worthy man comes out of a poor cottage. *Hercules*, *Romulus*, *Alexander*, (by *Olympia's* confession) *Themistocles*, *Jugurtha*, *King Arthur*, *William* the Conquerour, *Homer*, *Demosthenes*, *P. Lombard*, *P. Comestor*, *Bartholus*, *Adrian* the fourth Pope, &c. bastards; and almost in every Kingdom, the most ancient families have been at first Princes bastards; their worthiest Captains, best wits, greatest scholars, bravest spirits in all our Annals, have been base. *Cardan* in his subtilties, gives a reason why they are most part better able than others, in body and mind, and so per consequens, more fortunate. *Castrucius Castrucanus* a poor child, found in the field, exposed to misery, became prince of *Luke* and *Senes* in *Italy*, a most compleat souldier, and worthy Captain; *Machiavel* compares him to *Scipio* or *Alexander*. And 'tis a wonderful thing (saith he) to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents. A most memorable observation, * *Scaliger* accounts it, & non praterendum, maximorum virorum plerosque patres ignoratos, matres impudicas fuisse. I could recite a great catalogue of them, every Kingdom, every Province will yield innumerable examples: and why then should baseness of birth be objected to any man? who thinks worse of *Tully* for being *Arpinas*, an upstart? Or *Agathocles* that *Sicilian King* for being a potters Son? *Iphricates* and *Marinus* were meanly born. What wise man thinks better of any person for his nobility? as he said in *Machiavel*, *omnes eodem patre nati*, *Adams* sons, conceived all, and born in sin, &c. We are by nature all

abjectis parentibus. Eorum ego Catalogum infinitum recensere possem. * *Exercit. 265.* † *Flor. hist. l. 3.* Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c.

as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what's the difference? To speak truth as * *Bale* did of *P. Scholichius*, I more esteem thy worth, learning, honesty; than thy nobility; honour thee more that thou art a writer, a Doctor of divinity, than Earl of the *Hunnes*, Baron of *Skradine*, or hast title to such and such provinces, &c. Thou art more fortunate and great (so † *Jovius* writes to *Cosmus Medices* then Duke of *Florence*) for thy virtues, than for thy lovely wife, and happy children, friends, fortunes, or great Dutchy of *Tuscany*. So I accompt thee; and who doth not so indeed? † *Abdolominus* was a gardner, and yet by *Alexander* for his virtues, made King of *Syria*. How much better is it to be born of mean parentage, and to excel in worth, to be morally noble, which is preferred before that natural nobility, by divines, philosophers. and † politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of employment, in Countrey and Common-wealth, war and peace, than to be *Degeneres Neoptolemi*, as many brave nobles are, only wise because rich, otherwise ideots, illiterate, unfit for any manner of service? † *Udalricus* Earl of *Cilia* upbraided *John Huniades* with the baseness of his birth, but he replied, *in te Ciliensis Comitatus turpiter extinguitur, in me gloriose Bistricensis exoritur*, thine Earldom is consumed with riot, mine begins with honour and renown. Thou hast had so many noble ancestors; what is that to thee? *Vix ea nostro voco*, & when thou art a dizzard thy self: *quid prodest Pontice longo stemmate censei*? &c. I conclude, hast thou a sound body, and a good soul, good bringing up? art thou virtuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble, although born of *Thersites*, — *dum modo tu sis* — *Aacida similis, non natus, sed factus*, noble as † *ἔξοχον*, † for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himself can take thy good parts from thee. Be not ashamed of thy birth then, thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, ^b dispossess him of his wealth, is a fudge (which * *Polynices* in his banishment found true by experience, Gentry was not esteemed) like a piece of Coin in another Countrey, that no man will take, and shall be contemned. Once more, though thou be a *Barbarian*, born at *Tontonteat*, a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamouquepenc*, he a French *Mon-sieur*, a Spanish *Don*, a *Senior* of *Italy*, I care not how descended, of what family, of what order, Baron, Count, Prince, if thou be well qualified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.

h Send them both to some strange place naked *ad ignotos*, as *Aristippus* said, you shall see the difference. *Barons Essays*. * *Familie splendor nihil opus attulit*, &c.

Let no *terra filius*, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truly virtuous and noble: I do much respect and honour true Gentry and Nobility; I was born of worshipful, parents my self, in an ancient family, but I am a younger brother, it concerns me not: or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happiness, honours, &c. they have their period, are brittle and unconstant. As he said of that great river *Danubius*, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of sixty navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the *Euxine* sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will express it in his conditions.

nec enim feroces

Progenerant aquila columbas.

And although the nobility of our times be much like our coins, more in number and value, but less in weight and goodness, with finer stamps, cuts, or out-faces, than of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroical and generous spirit, than that *vulgus hominum*, those ordinary boors and peasants, *qui adeo improbi, agrestes, & inculti plerumque sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium præstent, ne ipsi Deo si advenerit*, as * one observes of them, a rude, bittish, uncivil, wild, a curish generation, cruel and malicious, incapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which † *Lemnius* the Physician said of his travel into *England*, the common people were silly, fullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely favour of the stock whence he came, and that innate rusticity can hardly be shaken off.

* *Licet superbus ambulet pecuniâ,*

Fortuna non mutat genus.

And though by their education, such men may

Kk 2

* *Hor. ep. Od. 2.*

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i Fluvius hic illustris, humanarum rerum imago, quæ parvis ductæ sub initis, in immensum crescunt, & subito evanescent. Exilis hic primo fluvius, in admirandam magnitudinem excrevit, tandemque in mari Euxino evanescit. I. Stuckius peregr. mar. Euxini.

* *Sabinus in 6. Ovid. Met. fab. 4.*

* *Lib. 1. de 4. Complexi- xionibus*

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be better qualified, and more refined; yet there be many symptoms, by which they may likely be descryed, an affected phantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer than ordinary in his diet, and as * Hierom well describes such a one to his Nepotian; *An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, &c.* A beggers brat will be commonly more scornful, imperious, insulting, insolent, than another man of his rank: *Nothing so intolerable as a fortunate fool, as * Tully found long since out of his experience:*

* Lib. 2. ep. 15. Natus sordido tugurio & paupere domo, qui vix milio rugientem ventrem, &c. † Nihil fortunato insipiente intolerabilius.

Asperius nihil est humili cum surgit in altum,

set a begger on horseback, and he will ride a gallop, a gallop, &c.

m Claud. l. 9. in Eutrop.

Dum se posse putat, nec bellua savior ultra est, Quam servi rabies in libera colla ferentis:

he forgets what he was, domineers, &c. and many such other symptoms he hath, by which you may know him from a true Gentleman. Many errors and obliquities are on both sides, noble, ignoble, *factis, natis*: yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as *Busbequius* said of *Solyman* the Magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politice nobiles*, and well deserve it. Many of our Nobility so born (which one said of *Hephæstion*, *Ptolemaus*, *Selencus*, *Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes. And I am so far forth of * *Sesellius* his mind, that they ought to be preferred (if capable) before others, *As being nobly born, ingeniously brought up, and from their infancy trained to all manner of civility.* For learning and vertue in a Noble-man is more eminent, and as a Jewel set in gold, is more precious, and much to be respected, such a man deserves better than others, and is as great an honour to his family, as his Noble family to him. In a word, many Noble men are an ornament to their order: many poor mens sons are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, vertue, valour, integrity; excellent members and pillars of a Commonwealth. And therefore to conclude that which first I intended, to be base by birth, meanly born, is no such disparagement.

Et sic demonstratur, quod erat demonstrandum.

* Lib. 1. de Rep. Gal. Quoniam & commodiore utuntur conditione, & honestiore loco nati, jam inde à parvulis ad morum civilitatem educati sunt, & assuesciti.

MEMB. 3.

Against poverty and want, with such other adversities.

One of the greatest miseries that can befall a man, in the worlds esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death it self. *ἐξεν πτωχὸς βασύτερόν ἐστι φόβον*, no burden (saith *Menander*) so intolerable as *Nullum* poverty: it makes men desperate, it erects *paupertate* and dejects, *census honores, census amicitias*, money makes, but poverty mars, &c. and all this in the worlds esteem: yet if considered aright, it is a great blessing in it self, an happy estate, and yields no such cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, lest any man should make poverty a judgement of God, or an odious estate. And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor, (Acts 3. *Silver and gold have I none*) *As sorrowing* (saith *Paul*) and yet alway rejoicing; as having nothing, and yet possessing all things, 1 Cor. 6. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. *Crates Thebanus* was adored for a god in *Athens*, a noble man by birth, many servants he had, an honourable attendance, much wealth, many *Magnificence*, fine apparel; but when he saw this, that all the wealth of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the sea, and renounced his estate. Those *Curii* and *Fabritii* will be ever renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon up many Kings and Queens, that have forsaken their Crowns and Fortunes, and wilfully abdicated themselves from these so much esteemed toys, & many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches I deny not are Gods good gifts, and blessings; and honor est in honorante, honours are from God; both rewards of vertue, and fit to be sought after, sued for, and may well be possessed: yet no such great happiness in having, or misery in wanting of them. *Dantur qui dem bonis*, saith *Austin*, *ne quis mala aestimet: malis autem ne quis nimis bona*, good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both sorts, so are riches given to good and bad, *sed bonis in bonum*, but they are good only to the godly. But confer both estates, for natural parts they are not unlike; and a beggars child,

n Nullum paupertate gravius onus.

o Ne quis i.e. divinae iudicium putaret, aut paupertas exosa foret. Gualt. in cap. 2. ver. 18. Luca.

p Inter proceres Thebanos numeratus, lectum habuit it genus, frequentissimum, domus amplas, &c. Apuleius Florid. l. 4.

q P. Blesensis ep. 72. & 232. oblatos respuit honores ex onere metiens; motus ambiciosos rogatus non iui, &c. r Sudat pauper foras in opere, dives in cogitatione; hic os aperit oscitatione, ille ructatione; gravius ille fastidio, quam hic inedia cruciatur. Ber ser.

† In Hy-
Sperchen.
Natura
æqua est,
puerosque
videmus
mendico-
rum nulla
ex parte
regum filiis
dissimiles,
plerumque
seniores.

f Gallo
Tom. 2.

† Et è con-
tubernio
fædi atque
olidi ven-
tris mors
tandem
educit. Se-
neca ep.
103.

* Divitia-
rum seque-
la, luxus,
intemper-
es, arro-
gantia, su-
perbia, fu-
ror inju-
stus, om-
nisque irra-
tionabilis
motus.
† Juven.
Sat. 6.
u Saturn.
Epist.
x Vos qui-
dem divi-
tes putatis
felicis, sed
nescitis
eorum mise-
rias.

y Et quota
pars hæc
eorum que
istos dis-
cruciant?
si nossetis
metus &
curas, qui-
bus obnoxii
sunt, plane
fugiendas
vobis di-
vitiis exi-
stimaretis.

† Seneca
in Herc.
Oetæo.

z Et diis
similes stul-
ta cogita-
tio facit.
a Flamma
simul libi-
dinis in-
greditur;
ira, furor
& super-
bia, divi-
tiarum
seque-
la.
Chrys.

b Omnium oculis, odio, insidiis expositus, semper sollicitus, fortune
ludibrium.

child, as † Cardan well observes, is no whit
inferiour to a Prince, most part better; and
for those accidents of fortune, it will easily
appear there is no such odds, no such extraor-
dinary happiness in the one, or misery in the
other. He is rich, wealthy, fat; what gets
he by it? pride, insolency, lust, ambition,
cares, fears, suspicion, trouble, anger, emu-
lation, and many filthy diseases of body and
mind. He hath indeed variety of dishes, bet-
ter fare, sweet wine, pleasant sawce, dainty
musick, gay clothes, Lords it bravely out, &c.
and all that which *Misillus* admired in *Lu-
cian*, but with them he hath the gout, drop-
sies, appoplexies, pallies, stone, pox, rheumes,
catarrhes, crudities, oppilations, † Melancho-
ly, &c. lust enters in, anger, ambition, ac-
cording to * *Chrysostom*, the sequel of riches, is
pride, riot, intemperance, arrogancy, fury, and
all irrational courses.

† turpi fregerunt secula luxu

Divitia molles

with their variety of dishes, many such mala-
dies of body and mind get in, which the poor
man knows not of. As *Saturn* in *Lucian*, an-
swered the discontented commonalty, (which
because of their neglected *Saturnal* feasts in
Rome, made a grievous complaint and excla-
mation against rich men) that they were much
mistaken in supposing such happiness in riches;
* you see the best (said he) but you know not their
several gripings and discontents: they are like
painted walls, fair whitout, rotten within: di-
seased, filthy, crasie, full of intemperances effects.
y And who can reckon half? if you but knew their
fears, cares, anguish of mind and vexation to
which they are subject, you would hereafter re-
nounce all riches.

† O si pateant pectora divitum,

Quantos intus sublimis agit

Fortuna metus? Brutia Coro

Pulsante fretum mitior unda est.

O that their breasts were but conspicuous,
How full of fear within, how furious?
The narrow Seas are not so boisterous.
Yea, but he hath the world at will that is
rich, the good things of the earth; *suave est
de magno tollere acervo*, he is a happy man,
z adored like a God, a Prince, every man
seeks to him, applauds, honours, admires him.
He hath honours indeed, abundance of all
things: but (as I said) withal a pride, lust,
anger, faction, emulation, fears, cares, suspi-
cion enter with his wealth; for his intempe-
rance he hath aches, crudities, gouts, and as
fruits of his idleness, and fulness, lust, sur-
feiting and drunkenness, all manner of di-
seases: *pecuniis augetur improbitas*, the weal-
thier, the more dishonest. b He is exposed to
hatred, envy, peril and treason, fear of death,
of degradation, &c. 'tis *lubrica statio* &
proxima præcipitio, and the higher he climbs,
the greater is his fall.

c celsæ graviore casu

*Decidunt turre, feriuntque summos
Fulgura montes,*

the lightning commonly sets on fire the high-
est towers; d in the more eminent place he is,
the more subject to fall.

*Rumpitur innumeris arbor uberrima pomis,
Et subito nimia præcipitantur opes.*

As a tree that is heavy laden with fruit, breaks
her own boughs, with their own greatness they
ruine themselves: which *Joachim Camerarius*
hath elegantly expressed in his 13. *Embleme*,
cent. 1. *Inopem se copia fecit*. Their means
is their misery, though they do apply them-
selves to the times, to lye, dissemble, colloque
and flatter their Lieges, obey, second his will
and commands, as much as may be, yet too
frequently they miscarry, they fat themselves
like so many hogs, as * *Aeneas Sylvius* ob-
serves, that when they are full fed, they may
be devoured by their Princes, as *Seneca* by
Nero was served, *Sejanus* by *Tiberius*, and
Haman by *Ahasuerus*: I resolve with *Gre-
gory*, *potestas culminis, est tempestas mentis*;
& *quo dignitas altior, casus gravior*, honour
is a tempest, the higher they are elevated, the
more grievously depressed. For the rest of
his prerogatives which wealth affords, as he
hath more, his expences are the greater.
When goods increase, they are increased that
eat them; and what good cometh to the owners;
but the beholding thereof with the eyes?
Ecclesi. 4. 10.

* *Millia frumenti tua triverit area centum,* * *Hor.*
*Non tuus hinc capiet venter plus quam
meus*

an evil sickness *Salomon* calls it, and reserved
to them for an evil, verse 12. They that will be
rich fall into many fears and temptations, into
many foolish and noisome lusts, which drown
men in perdition, 1 *Tim. 6. 9.* Gold and sil-
ver hath destroyed many, *Ecclus 8. 2.* *divitiæ
seculi sunt laquei diaboli*: so writes *Bernard*;
Worldly wealth is the Devils bait; and as
the Moon when she is fuller of light is still
farthest from the Sun, the more wealth they
have, the farther they are commonly from
God. (If I had said this of my self, rich
men would have pulled me in pieces; but hear
who saith, and who seconds it, an Apostle)
therefore St. *James* bids them weep and howle
for the miseries that shall come upon them;
their gold shall rust and canker, and eat their
flesh as fire, *James 5. 1, 2, 3.* I may then
boldly conclude with * *Theodoret*, *quotiescunq;
divitiis affluentem*, &c. As often as you shall
see a man abounding in wealth, qui gemmis
bibit & *Serrano* dormit in ostro, and naught
withal, I beseech you call him not happy, but
esteem him unfortunate, because he hath many
occasions offered to live unjustly: on the other
side, a poor man is not miserable, if he be
good, but therefore happy, that those evil oc-
casions are taken from him:

f *Non possidentem multa vocaveris
Recte beatum; rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti;*

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d Quid
me felicem
toties ja-
ctastis ami-
ci? Qui
cecidit, sta-
bili non
fuit ille lo-
co. Boeth.

* ut post-
quam im-
pinguati
fuerint, de-
vorentur.

e Cap. 6. de
curat. grac.
affect. cap.
de provi-
dentia;
quotiescunq;
que divi-
tiis afflu-
entem ho-
minem vi-
demus,
eumque
pessimum, de
quo hunc
beatissi-
mum pte-
mus, sed
infelicem
censeamus;
&c.
f Hor.
l. 2. od. 9.

Du:

*Duramque callet pauperiem pati,
Peiusque letho flagitium timet.*

He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possess and use them still :
That suffers and with patience
Abides hard poverty,
And chuseth rather for to dye
Than do such villany.

Wherein now consists his happiness? what
priviledges hath he more than other men?
Or rather what miseries, what cares and dis-
contents hath he not more than other men?

g Hor. l. 2. *Non enim gaze, neque consularis
Summor et lictor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.*

No treasures, nor Majors officers remove
The miserable tumults of the mind :
Or cares that lye about, or flye above
Their high-roof'd houses, with huge beams
combin'd.

'Tis not his wealth can vindicate him, let him
have *Jobs* inventory, *sint Cræsi & Crassi li-
cet, non hos Pactolus aureas undas agens,
eripiat unquam à miseriis, Cræsus* or rich *Gras-
sus* cannot now command health, or get him-
self a stomach. ^h *His* Worship, as *Apuleius*
describes him, in all his plenty and great pro-
vision, is forbidden to eat, or else hath no
appetite, (sick in bed, can take no rest, sore
grieved with some chronick disease, contra-
cted with full dyet and ease, or troubled in
mind) when as in the mean time, all his hous-
hold are merry, and the poorest servant that
he keeps, doth continually feast. 'Tis *Bratte-
ata felicitas*, as ⁱ *Seneca* terms it, tin-foyl'd
happiness, *infelix felicitas*, an unhappy kind
of happiness, if it be happiness at all. His
gold, guard, clattering of harness, and fortifi-
cations against outward enemies, cannot free
him from inward fears and cares.

*Revera que metus hominum, curæq; sequaces
Nec metunt fremitus armorum, aut ferrea
tela,
Audacterq; inter reges, regumq; potentes
Versantur, neque fulgorem reverentur ab
auro.*

Indeed men still attending fears and cares,
Nor armours clashing, nor fierce weapons
fears :
With Kings converse they boldly, and Kings
Peers,
Fearing no flashing that from Gold ap-
pears.

Look how many servants he hath, and so ma-
ny enemies he suspects; for liberty he enter-
tains ambition; his pleasures are no pleasures;
and that which is worst, he cannot be private,
or enjoy himself as other men do, his state is a
servitude. ^k A countreyman may travel from
Kingdom to Kingdom, Province to Province,
City to City, and glut his eyes with delightful
objects, hawk, hunt, and use those ordinary
disports, without any notice taken, all which a
Prince or a great man cannot do. He keeps

in for state, *ne majestatis dignitas evilescat*,
as our *China* Kings, of *Bornay*, and *Tartarian*
Chams, those *aurea mancipia*, are said to do,
seldom or never seen abroad, *ut ma or sit
hominum erga se observantia*, which the
* *Persian* Kings so precisely observed of old. * *Brissonius*.

A poor man takes more delight in an ordinary
meals meat, which he hath but seldom, than
they do with all their exotic dainties and con-
tinual Viands; *Quippe voluptatem commendat
ravior usus*, 'tis the rarity and necessity that
makes a thing acceptable and pleasant. *Da-
rius* put to flight by *Alexander*, drank puddle
water to quench his thirst, and it was pleasant-
er he swore than any wine or Mede. All ex-
cess, as * *Epictetus* argues, will cause a dis-
like; Sweet will be sowre, which made that
temperate *Epicurus* sometimes voluntarily fast.
But they being alwayes accustomed to the
same dishes, (which are nastily dressed by
slovenly Cooks, that after their obscenities,
never wash their bawdy hands) be they fish,
flesh, compounded, made dishes, or whatso-
ever else, are therefore cloyed; *Nectar* it
self grows loathsome to them, they are weary
of all their fine palaces, they are to them but
as so many prisons. A poor man drinks in a
wooden dish, and eats his meat in wooden
spoons, wooden platters, earthen vessels, and
such homely stuff: the other in gold, silver,
and precious stones; but with what success?
in auro bibitur venenum, fear of poyson in the
one, security in the other. A poor man is
able to write, to speak his mind, to do his own
business himself; *locuples mittit parasitum*,
saith * *Philostratus*, a rich man employes a pa-
rasite, and as the Mayor of a City, speaks by
the Town-clark, or by Mr. Recorder, when he
cannot express himself. † *Nonius* the Senator
hath a purple Coat as stiff with Jewels, as his
mind is full of vices; rings on his fingers worth
twenty thousand sesterces, and as * *Perox* the
Persian King, an union in his ear worth an
hundred pound weight of gold: † *Cleopatra*
hath whole Boars and Sheep served up to her
table at once, drinks Jewels dissolved, forty
thousand sesterces in value; but to what
end?

* *Num tibi cum fauces urit sitis, aurea
queris
Pocula?* * Hor. Ser. l. 1. Sat. 2.

Doth a man that is a dry desire to drink in
gold? Doth not a cloth sute become him as
well, and keep him as warm, as all their silks,
fattins, damasks, taffaties and tissues? Is not
home-spun cloth as great a preservative against
cold, as a Coat of *Tartar* Lambs wooll, died in
grain, or a Gown of Giants beards? *Nero*,
saith † *Sueton*, never put on one garment twice,
and thou hast scarce one to put on; What's
the difference? one's sick, the other sound:
such is the whole tenor of their lives, and that
which is the consummation and upshot of all,
death it self makes the greatest difference.
One like an Hen feeds on the dunghill all his
dayes, but is served up at last to his Lords
table; the other as a Falcon is fed with Par-
tridge

h Florid.
l. 4. Dives
ille cibo
interdici-
tur, & in
omni copia
sua cibum
non acci-
pit, cum in-
terea totum
eius servi-
tium hilare
sit, atque
convalescit.
i Ep. 115.

k Hor. &
mibi curto
ire licet
mulo vel
si libet us;
Tarentum.

† Cap. 30.
nullam ve-
stem bis in-
duit.

tridge and Pigeons, and carried on his Masters fist, but when he dyes is flung to the muckhil, and there lyes. The rich man lives like *Dives* jovially here on earth, *temulentus divitiis*, make the best of it; and boasts himself in the multitude of his riches, *Psal.* 49. 6, 11. he thinks his house called after his own name, shall continue for ever; but he perisheth like a beast, *vers.* 20. his way utters his folly, *vers.* 13. *malè parta, malè dilabuntur*; like sheep they lye in the grave, 14. *Puncto, descendunt ad infernum*, They spend their dayes in wealth, and go suddenly down to Hell, *Job* 21. 13. For all Physicians and Medicines enforcing nature, a sowning wife, families complaints, friends tears, Dirges, Masses, nania's, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, Herfes, Heralds, black mourners, solemnities, obelisks, and *Mausolean* tombs, if he have them at least, he like a hog, goes to Hell with a guilty conscience (*propter hos dilatavit infernus os suum*) and a poor mans curse: his memory stinks like the snuff of a candle when it is put out; scurril libels, and infamous obloquies accompany him. When as poor *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dyes in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mothers lap, and hath a company of Angels ready to convey his soul into *Abrahams* bosome, he leaves an everlasting and a sweet memory behind him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Cræsus* for his end, *Solomon* for his wisdom. In a word, * to get wealth is a great trouble, anxiety to keep, grief to lose it.

† *Quid dignum stolidis mentibus imprecet?*
Opes, honores ambient:

Et cum falsa gravi mole paraverint,
Tum vera cognoscant bona.

But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the worlds esteem, or so taken) O fortunatos nimium bona si sua norint: happy they are in the mean time if they would take notice of it, make use, or apply it to themselves. A poor man wise is better than a foolish King, *Eccl.* 2. 13. Poverty is the way to Heaven, P the mistress of philosophy, q the mother of religion, vertue, sobriety, sister of innocency, and an upright mind. How many such encomiums might I add out of the Fathers, Philosophers, Orators? It troubles many that are poor, they account of it as a great plague, curse, a sign of Gods hatred, *ipsum scelus*, damn'd villany it self, a disgrace, shame and reproach; but to whom, or why? † If fortune hath envied me wealth, thieves have robbed me, my father hath not left me such

revenues as others have, that I am a younger brother, basely born,

—cui sine luce genus, surdumq; parentum
—nomen,

of mean parentage, a dirt-daubers son, am I therefore to be blamed? an Eagle, a Bull, a Lion is not rejected for his poverty, and why should a man? 'Tis * fortune telum, non cui-^{† Ep. 74} Tally. pa, fortunes fault, not mine. Good Sir, I am a servant (to use † *Seneca's* words) howso-^{† Ep. 74} ever your poor friend; a servant, and yet ^{servus sum} your chamber-fellow, and if you consider bet-^{me homo;} ter of it, your fellow servant. I am thy drudge ^{servus sum,} in the worlds eyes, yet in Gods sight perad-^{immo con-} tubernalis; venture thy better, my soul is more precious, ^{servus sum,} and I dearer unto him. *Etiam servi diis* ^{at humilis} *cura sunt*, as *Evangelus* at large proves in ^{amicus,} *Macrobius*, the meanest servant is most pre-^{immo con-} cious in his sight. Thou art an *Epicure*, I am ^{servus si} a good Christian: Thou art many parasanges ^{cogitave-} before me in means, favour, wealth, honour, ^{ris.} *Clandius* his *Narcissus*, *Nero's* *Massa*, *Domitians* *Parthenius*, a favourite, a golden slave; thou coverest thy floors with marble, thy roofs with gold, thy walls with statues, fine pictures, curious hangings, &c. what of all this? *calcas opes*, &c. what's all this to true happiness? I live and breathe under that glorious Heaven, that August Capitol of nature, enjoy the brightness of Stars, that clear light of Sun and Moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all that art and opulencia^{† Ep. 66} can give. I am free, and which † *Seneca* said ^{& 90.} of Rome, *culmen liberos texit, sub marmore* & *auro postea servitus habitavit*, thou hast *Amalthea cornu*, plenty, pleasure, the world at will, I am despicable and poor; but a word overshot, a blow in choler, a game at tables, a loss at sea, a sudden fire, the Princes dislike, a little sickness, &c. may make us equal in an instant; howsoever take thy time, triumph and insult a while, *cinis aquat*, as * *Alphon-* * *Panormi-* *sus* said, death will equalize us all at last. I live ^{tan. rebus} sparingly in the meantime, am clad homely, ^{gestis Alph.} fare hardly; is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in *Ne-* ^{Lib. 4.} *visanus* was taken down for sitting amongst ^{numb. 218.} Gentlemen, but he replied, my nobility is ^{quidam de-} about the head, yours declines to the tail, ^{prehensus} and they were silent. Let them mock, scoff ^{quod sede-} and revile, 'tis not thy scorn, but his that ^{ret loco} made thee so; He that mocketh the poor, re- ^{nobilium;} proacheth him that made him, *Prov.* 11. 5. ^{mea nobili-} and he that rejoyceth at affliction, shall not be ^{tas, ait, est} unpunished. For the rest, the poorer thou ^{circa ca-} art, the happier thou art, *ditior est, at non* ^{put, vestra} *melior*, saith ^{declinat ad} *Epicetus*, he is richer, not bet- ^{caudam.} ter than thou art, not so free from lust, envy, ^{Tanto be-} hatred, ambition, ^{atior es,} ^{quanto} ^{collectior.}

Beatus ille qui procul negotiis
Paterna rura bobus exercet suis.

Happy

m Ad ge-
nerum Cere-
ris prece-
de & san-
guine puci
descendunt
reges, &
sicca morte
tyranni.

n God
shall deli-
ver his
soul from
the power
of the
grave.

Psal. 49.

15.

* Contempl.

Idiot. c. 37.

divitia-

rum acqui-

sitio magni

laboris,

possessio

magni ti-

moris,

amissio

magni do-

loris.

† *Boethius*

de consol.

phil. l. 3.

o *Austin* in

Psal. 76.

omnis *Phi-*

liphie

magistra,

ad cælum

via.

p Bone

mentis so-

ror pauper-

tas.

q *Pæda-*

goga pæta-

tis sobria,

pia mater,

cultu simplex, habitu secura, consilio benesuada.

Apul. r Car-

dan. Opprobrium non est paupertas: quod latro eripit, aut

pater non reliquit, cur mihi vitio daretur, si fortuna divitias in-

vidit? non aquila, non, &c.

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u Non amo-
ribas infer-
vit, non
appetit ho-
nores, &
qualiter-
cunque re-
lictus satis
habet. ho-
minem se
esse memi-
nit, invidet
nemini,
neminem
despicit,
neminem
miratur,
sermonibus
malignis
non atten-
dit aut ali-
tur. Plin.
x Politia-
nus in Ru-
stico.

y Gyges
regno Ly-
die infla-
tus, iſci-
tatum miſit
Apollinem
an quis
mortalium
se felicior
eſſet. A-
glaium
Arcadium
pauperri-
mum Apo-
lo prætulit,
qui termi-
nos agri
ſui nun-
quam ex-
ceſſerat,
rare ſuo
contentus.
Val. l. 1.
c. 7.

z Hor. hæc
eſt Vita
ſolutorum
miſera am-
bitione,
graviq̃ue.
† Amos 6.
* Præſat.
lib. 7.
Odit natu-
ram quod
infra deos
ſit; ira-
ſcitur diis
quod quis
illi antecē-
dat.
† De ira
cap. 31.
lib. 3. Et
multum ac-
ceperit, in-
juriam pa-
tat plura
non accē-
peſſet; non agit pro tribunatu gratias, ſed queritur quod non ſit ad
præſatam perducitur; neque hæc grata, ſi deſit conſulatus.

Happy he, in that he is freed from the tumults of the world, he ſeeks no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented with his eſtate;

Nec ſpes corde avidas, nec curam paſcit inanem,

Securus quò fata cadant.

He is not troubled with State matters, whether Kingdoms thrive better by ſucceſſion or election; whether Monarchies ſhould be mixt, temperate, or abſolute; the houſe of Ottomons and Austria is all one to him; he enquires not after Colonies or new discoveries; whether Peter were at Rome, or Conſtantine's donation be of force; what Comets or new Stars ſignifie, whether the earth ſtand or move, there be a new world in the Moon, or infinite worlds, &c. He is not touched with fear of invaſions, factions or emulations:

* *Fælix ille animi, diviſque ſimillimus ipſis, Quem non mordaci reſplendens gloria fuſco Sollicitat, non faſtoſa mala gudia luxus, Sed tacitos ſinit ire dies, & paupere cultu y Exigit innocua tranquilla ſilentia vita.*

An happy Soul, and like to God himſelf, Whom not vain glory macerates or ſtrife, Or wicked joyes of that proud ſwelling pelf, But leads a ſtill, poor and contented life.

A ſecure, quiet, bliſſful ſtate he hath, if he could acknowledge it. But here is the miſery, that he will not take notice of it; he repines at rich mens wealth, brave hangings, dainty fare, as ^z Simonides objecteth to Hieron, he hath all the pleaſures of the world, [†] in lectis eburneis dormit, vinum phialis bibit, optimis unguentis delibuitur, he knows not the affliction of Joſeph, ſtretching himſelf on ivory beds, and ſinging to the ſound of the viol. And it troubles him that he hath not the like; there is a difference (he grumbles) between Lolly and Pheſants, to tumble i'th ſtraw and lye in a down-bed, betwixt wine and water, a cottage and a palace. He hates nature (as ^{*} Pliny characterizeth him) that ſhe hath made him lower than a God, and is angry with the Gods that any man goes before him; and although he hath received much, yet (as [†] Seneca follows it) he thinks it an injury that he hath no more, and is ſo far from giving thanks for his Tribuſhip, that he complains he is not Prator, neither doth that pleaſe him, except he may be Conſul. Why is he not a Prince, why not a Monarch, why not an Emperour? Why ſhould one man have ſo much more than his fellows, one have all, another nothing? Why ſhould one man be a ſlave or drudge to another? One ſurfeit, another ſtarve, one live at eaſe, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not conſidering that in- conſtancy of humane affairs, judicially confer- ring one condition with another, or well

weighing their own preſent eſtate. What they are now, thou maiſt ſhortly be: and what thou art, they ſhall likely be. Expect a little, confer future and times paſt with the preſent, ſee the event, and comfort thy ſelf with it. It is as well to be diſcerned in Common- wealths, Cities, Families, as in private mens eſtates. Italy was once Lord of the world, Rome the Queen of Cities, vaunted her ſelf of two [†] myriads of inhabitants: now that all- [†] Lipſ. ad- commanding countrey is poſſeſſed by petty ^{mir.} Princes, ^{*} Rome a ſmall Village in reſpect. ^{* Of ſome} Greece of old the ſeat of civility, mother of ^{90000. in-} ſciences and humanity: now forlorn, the ^{habitants} nurse of barbariſm, a den of thieves. Germa- ny then, ſaith Tacitus, was incult and horrid, now full of magnificent Cities: Athens, Co- rinth, Carthage, how flouriſhing Cities, now buried in their own ruines? Corvorum, fera- rum, aprorum & beſtiarum luſtra, like ſo ma- ny wilderneſſes, a receptacle of wild beaſts. Venice a poor fiſher-town: Paris, London, ſmall Cottages in Cæſars time, now moſt noble Emporiums. Valois, Plantagenet and Scaliger how fortunate families, how likely to conti- nue? now quite extinguished and rooted out. He ſtands aloft to day, full of favour, wealth, honour, and proſperity, in the top of fortunes wheel: to morrow in priſon, worſe than no- thing, his ſon's a begger. Thou art a poor ſervile drudge, Fax populi, a very ſlave, thy ſon may come to be a Prince, with Maximi- nus, Agathocles, &c. a Senator, a General of an Army: Thou ſtandeſt bare to him now, workeſt for him, drudgeſt for him and his, takeſt an alms of him: ſtay but a little, and his next heir peradventure ſhall conſume all with riot, be degraded, thou exalted, and he ſhall beg of thee. Thou ſhalt be his moſt honourable Patron, he thy devout ſervant, his poſterity ſhall run, ride, and do as much for thine, as it was with ^a Friſgobald and Cromwell, it may be for thee. Citizens devour countrey Gentlemen, and ſettle in their ſeats; after two or three deſcents, they conſume all in riot, it returns to the City again.

† ——— Novus incola venit,

Nam propriæ telluris herum natura neque illum,

Nec me, nec quenquam ſtatuit; nos expul- lit ille,

Illum aut nequities, aut vaſtri inſcitia juris.

A Lawyer buyes out his poor Client, after a while his Clients poſterity buy out him and his; ſo things go round, ebb and flow.

Nunc ager Umbreni, ſub nomine nuper ^{* 5. Florent.} Ofelli ^{hiſt. virtus}

Dictus erat, nulli proprius, ſed cedit in ^{quietem} uſum ^{parat, quies}

Nunc mihi, nunc aliis; ^{otium, oti-} as he ſaid then, ager cujus, quot habes Domi- ^{um porro} nos? So ſay I of land, houſes, moveables and ^{luxum ge-} money, mine to day, his anon, whoſe to ^{nerat, luxus} morrow? In fine (as ^{interitum, &} ^{quo iterum} Machiavel obſerves) ^{ad ſaluber-} vertue and proſperity beget reſt; reſt idle- ^{rimas, &c.} neſs; idleneſs riot; riot deſtruction: From ^{which}

a Read
the ſtory
at large in
John Fox
his Acts
and Mo-
numents.
† Hor. Sat.
2. ſer. lib. 2.

which we come again to good laws; good laws engender vertuous actions; vertue, glory and prosperity; and 'tis no dishonour then (as † Guicciardine adds) for a flowring man, City, or State to come to ruine, nor infelicity to be subject to the law of nature. Ergo terrena calcanda, sitienda cœlestia, therefore (I say) scorn this transitory state, look up to Heaven, think not what others are, but what thou art: * *Quâ parte locatus es in re:* and what thou shalt be, what thou maist be. Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great (Cæsars, mighty Monarchs, Tetrarchs, Dynastes, Princes lived in his dayes, in what plenty, what delicacy, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous Palaces had they, what Provinces and Cities, ample territories, fields, rivers, fountains, parks, forests, lawns, woods, cells, &c? Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not err in his choice, he contemned all this, he chose that which was safer, better and more certain, and less to be repented, a mean estate, even poverty it self; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So do thou tread in his divine steps, and thou shalt not err eternally, as too many worldlings do, that run on in their own dissolute courses, to their confusion and ruine, thou shalt not do amiss. Whatsoever thy fortune is, be contented with it, trust in him, rely on him, refer thy self wholly to him. For know this, in conclusion, *Non est volentis nec currentis, sed misere-tis Dei,* 'tis not as men, but as God will. The Lord maketh poor, and maketh rich, bringeth low, and exalteth, (1 Sam. 2. ver. 7, 8.) he lifteth the poor from the dust, and raiseth the begger from the dunghill, to set them amongst Princes, and make them inherit the seat of glory; 'tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the means likewise subordinate to the end.

Yea, but their present estate crucifies and torments most mortal men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom, *hoc anget*, their present misfortunes grind their souls, and an envious eye which they cast upon other mens prosperities, *Vicinumque pecus grandius uber habet*, how rich, how fortunate, how happy is he? But in the mean time he doth not consider the others miseries, his infirmities of body and mind, that accompany his estate, but still reflects upon his own false conceived woes and wants, whereas if the matter were duly examined, he is in no distress at all, he hath no cause to complain.

—^c *tolle querelas,*
Pauper enim non est cui rerum suppetit usus,
he is not poor, he is not in need. ^d *Nature*

† Guicciardine in Hypo-nent: nulla infelicitas subiectum esse legi nature, &c.
* Persius.

b Omnes divites qui cœlo & terra frui possunt.
c Hor. l. 1. epist. 12.
d Seneca epist. 15. panem & aquam natura desiderat, & hec qui habet, ipso cum fore de felicitate contentat.
e Cibus simplex famem sedat, vestis tenuis frigus arceat. Seneca. epist. 8.

is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himself for happiness. In that golden age, † *Somnos dedit umbra salubres, potum quoque lubricus amnis,* the trees gave wholesome shade to sleep under, and the clear rivers drink. The Israelites drank water in the wilderness; Sampson, David, Saul, Abrahams servant when he went for Isaac's wife, the Samaritan woman, and how many besides might I reckon up, *Ægypt, Palestina,* whole countreys in the * *Indies*, that drink pure water all their lives. † The Persian Kings themselves drank no other drink than the water of *Champsis*, that runs by *Susa*, which was carried in bottles after them, whithersoever they went. Jacob desired no more of God, but bread to eat, and clothes to put on in his journey, Gen. 28. 20. *Bene est cui deus obtulit Parca quod satis est manu,* bread is enough ^e to strengthen the heart. And if you study Philosophy aright, saith ^f *Mandarensis*, whatsoever is beyond this moderation, is not useful, but troublesome. ^g *Agellius* out of *Euripides*, accounts bread and water enough to satisfie nature, of which there is no surfeit, the rest is not a feast, but ryot. ^h *St. Hierom* esteems him rich, that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it have to eat, and thirst doth not prefer a cup of gold. It was no Epicurean speech of an Epicure, He that is not satisfied with a little, will never have enough: And very good counsel of him in the † *Poet*, *O my son, Mediocrity of means agrees best with men; too much is pernicious.*

Divitia grandes homini sunt vivere parçè,
Æquo animo,—

And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. 'Tis all one to be hang-ed in a chain of gold, or in a rope; to be filled with dainties or courser meat.

ⁱ *St ventri bene, si lateri, pedibusque tuis,*
nil

Divitia poterunt regales addere majus.
If belly, sides and feet be well at ease,
A Princes treasure can thee no more please.

Socrates in a Fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forth-with, *O ye Gods what a sight of things do not I want?* 'Tis thy want alone that keeps thee in health of body and mind, and that which thou persecutest and abhorrest as a feral plague, is thy Physician and ^k chiefeft friend, which makes thee a good man, an healthful, a sound, a vertuous, an honest and happy man. For when *Vertue* came from Heaven (as the Poet feigns) rich men kicked her up, wicked men abhorr'd her, Courtiers scoffed at her, Citizens hated her, *and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Vertue dwell together.

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† Boethius:
* Massens & alii.
† Brissoni-
us.
e Psal. 84.
f Si reflexe philosophemini, quicquid aptam moderationem super-greditur, oneri potius quam usui est.
g l. 7. 16
Cereris munus & aque poculum mortales querunt habere, & quorum saties nunquam est, luxur autem sunt cetera, non epule.
h Satis est dives qui pane non indiget, nimum potens qui servire non cogitur.
i Ambitiosa non est famemes, &c.
† Euripides Menalip.
O fili, mediocres divitiæ hominibus convenient, nimia vero moles perniciofa.
i Hor.
k O noctes cœneque dum.
* Per mille fraudes dolosque doctos ejicitur, apud sociam partem eiusque cultores divertens in eorum sinu & tutela deliciatur.

*O vita tuta facultas
Pauperis, angustique lares, ô munera non-*
dum

Intellecta deum.

how happy art thou if thou couldst be content.
Godliness is great gain, if a man can be con-
tent with that which he hath, 1 Tim. 6. 6.
And all true happiness is in a mean estate. I
have a little wealth, as he said, *m sed quas*
animus magnas facit, a Kingdom in conceit :

— n nil amplius opto

Maiâ nate, ni si ut propria hac mihi munera
faxis;

I have enough, and desire no more.

† *Dii bene fecerunt inopis me quodque pusilli*
Fecerunt animi—

'tis very well, and to my content. * *Vestem &*
fortunam concinnam potius quam laxam probo,
let my fortune and my garments be both alike,
fit for me. And which † *Sebastian Foscarinus*
sometime Duke of Venice, caused to be en-
graven on his Tomb in St. Marks Church,
Hear, O ye Venetians, and I will tell you which
is the best thing in the world: To contemn it.
I will engrave it in my heart, it shall be my
whole study to contemn it. Let them take
wealth, *Stercora stercus amet,* so that I may
have security; *bene qui latuit, bene vixit;*
though I live obscure, ° yet I live clean and
honest; and when as the lofty Oak is blown
down, the silly reed may stand. Let them
take glory, for that's their misery; let them
take honour, so that I may have hearts ease.
*Duc me O Jupiter & tu fatum, * &c.* Lead
me, O God, whither thou wilt, I am ready
to follow; command, I will obey. I do not
envy at their wealth, titles, offices;

Stet quicunque volet potens

Aulæ culmine lubrico,

Me dulcis saturret quies,

let me live quiet and at ease. P *Erimus for-*
tasse (as he comforted himself) *quando illi*
non erunt, when they are dead and gone,
and all their pomp vanished, our memory may
flourish:

— † dant perennes

Stemmata non peritura Musa.

Let him be my Lord, Patron, Baron, Earl, and
possess so many goodly Castles, 'tis well for
me that I have a poor house, and a little wood,
and a Well by it, &c.

His me consolor victurum suavius, ac si

Questor avus pater atque meus, patruusque
fuissent.

I live I thank God as merrily as he, and tri-
umph as much in this my mean estate, as if
my Father and Uncle had been Lord Treasurer,
or my Lord Major. He feeds of many dishes,
I of one; † *qui Christum curat, non multum*
curat quam de preciosis cibis stercus conficiat,
what care I of what stuff my excrements be
made? † *He that lives according to nature,*
cannot be poor, and he that exceeds can ne-
ver have enough, totus non sufficit orbis, the
whole world cannot give him content. A
small thing that the righteous hath, is better
than the riches of the ungodly, Psal. 37. 19.

and better is a poor morsel with quietness, than
abundance with strife, Prov. 17. 7.

Be content then, enjoy thy self, and as
* *Chrysostome* adviseth, be not angry for what
thou hast not, but give God hearty thanks for
what thou hast received.

† *Si dat oluscula*

Mensa minuscule

pace referta,

Ne pete grandia,

Lautaque prandia

lite repleta.

But what wantest thou, to expostulate the
matter? or what hast thou not better than a
rich man? † *Health, competent wealth, chil-*
dren, security, sleep, friends, liberty, diet, ap-
parel, and what not, or at least maist have
(the means being so obvious, easie, and well
known) for as he inculcated to himself,

† *Vitam que faciunt beatorem,*

Jucundissime Martialis, hac sunt;

Res non parva labore, sed relicta,

Lis nunquam, &c.

I say again thou hast, or at least maist have it,
if thou wilt thy self, and that which I am sure
he wants, a merry heart. Passing by a village
in the territory of Millan, saith *St. Austin,*
I saw a poor begger that had got belike his
belly full of meat, jeasting and merry; I sigh-
ed and said to some of my friends that were
then with me, what a deal of trouble, mad-
ness, pain and grief do we sustain and ex-
aggerate unto our selves, to get that secure
happiness which this poor begger hath pre-
vented us of, and which we peradventure shall
never have? For that which he hath now at-
tained with the begging of some small pieces
of silver, a temporal happiness, and present
hearts ease, I cannot compass with all my
careful windings, and running in and out.
* And surely the begger was very merry, but
I was heavy: he was secure, but I timorous.
And if any man should ask me now, whether
I had rather be merry, or still so solicitous and
sad, I should say, Merry. If he should ask me
again, whether I had rather be as I am, or as
this begger was, I should sure chuse to be as
I am, tortured still with cares and fears; but
out of peevishness, and not out of truth. That
which *St. Austin* said of himself here in this
place, I may truly say to thee; thou discon-
tented wretch, thou covetous niggard, thou
churl, thou ambitious and swelling toad, 'tis
not want but peevishness which is the cause of
thy woes; settle thine affection, thou hast
enough.

† *Denique sit finis quarendi, quôque habeas*
plus;

Pauperiem metuas minus, & finire laborem

Incipias; parto, quod avebas, utere.

Make an end of scraping, purchasing this
Manor, this Field, that House, for this and
that Child; thou hast enough for thy self and
them;

nunc sum, me ipsis curis confectum. eligerem; sed
non veritate. y Hor.

— † Quod

* Hom. 12.

pro his que

accepisti

gratias

age, noli

indignare

pro his que

non acce-

pisti.

† Nat. Chy-

trens deli-

cis Europ.

Gustoni

in adibus

Hubianis

in cœnaculo

è regio-

ne mensæ.

† Quid non

habet me-

lius pauper

quam di-

ves? vi-

tam, vale-

tudinem,

cibum, som-

num, liber-

tatem, &c.

Card.

† Martial.

l. 10. epig.

47. read

it out thy

self in the

author.

u Confess.

lib. 6.

Transiens

per vicum

quendam

Mediola-

nensem,

animad-

verti pau-

perem quen-

dam men-

dicum, jam

credo satu-

rum, jo-

cantem at-

que riden-

tem, &

ingemui &

locutus

sum cum

amicis qui

mecum

erant, &c.

x Et certe

ille lata-

batur, ego

anxius;

securus ille,

ego trepi-

duus. Et si

percontare-

tur me

quispiam an

exultare.

malle, an

metuere, re-

sponderem,

exultare:

& si rursus

interroga-

ret an ego

talis essem,

an qualis

perversitate,

† Hor. ep.
lib. 1.

—† *Quod petis hic est,
Est Ulubris, animus si te non deficit æquus,*

'Tis at hand, at home already, which thou so earnestly seekest. But

— *O si angulus ille
Proximus accedat, qui nunc denormat agellum;*

O that I had but that one nook of ground, that field there, that pasture,

O si venam argenti fors quis mihi monstret—

z O si

nunc more-

rer, inquit,

quanta &

qualia mi-

hi imperfe-

ta mane-

rent: sed

si mensibus

decem vel

octo super-

vixero, om-

nia redi-

gam ad li-

bellum, ab

omni debito

creditoque

me expli-

cabo; præ-

tereunt in-

terim men-

ses decem,

& octo, &

cum illis

anni, &

adhuc re-

stant plura

quam pri-

us; quid

igitur spe-

ras, o

insane, si-

nem quem

rebus tuis

non inve-

neras in

juventa, in

senecta im-

positurum?

O dementi-

am, quum

ob curas &

negotia tuo

iudicio sis

infelix,

quid putas

futurum

quum plura

supererint?

Cardan,

lib. 8.

cap. 40. de

rer. var.

† Plutarch.

* Lib. de

natali,

cap. 1.

* Apud

Stobæum

ser. 17.

* Hom. 12 in 2 Cor. 6.

a Non in paupertate, sed in pau-

pere (Senec.) non re, sed opinione labores.

O that I could but find a pot of money now, to purchase, &c. to build me a new house, to marry my daughter, place my son, &c. ² O if I might but live a while longer to see all things settled, some two or three year, I would pay my debts, make all my reckonings even; but they are come and past, and thou hast more business than before. O madness to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose, having but a little. † Pyrrhus would first conquer Africk, and then Asia, & tum suaviter agere, and then live merrily and take his ease: but when Cyneas the Orator told him he might do that already, id jam posse fieri, rested satisfied, condemning his own folly. Si parva licet componere magnis, thou maist do the like, and therefore be composed in thy fortune. Thou hast enough; he that is wet in a bath, can be no more wet if he be flung into Tiber, or into the Ocean it self; and if thou hadst all the world, or a solid mass of gold as big as the world, thou canst not have more than enough; enjoy thy self at length, and that which thou hast; the mind is all, be content, thou art not poor, but rich, and so much the richer, as * Censorinus well writ to Cereilius, quanto pauciora optas, non quo plura possides, in wishing less, not having more. I say then, Non adice opes, sed minue cupiditates ('tis * Epicurus advice) add no more wealth, but diminish thy desires; and as * Chrysostom well seconds him, Si vis ditari, contemne divitias; that's true plenty, not to have, but not to want riches, non habere, sed non indigere, vera abundantia; 'tis more glory to contemn, than to possess; & nihil egere, est deorum. How many deaf, dumb, halt, lame, blind, miserable persons could I reckon up that are poor, and withal distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetual thralldom, than all which thou art richer, thou art more happy, to whom thou art able to give an alms, a Lord, in respect, a petty Prince: a be contented then I say, repine and mutter no more, for thou art not poor indeed, but in opinion.

Yea; but this is very good counsel; and rightly applyed to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their brows, by their trade, that have something yet; he that hath birds, may catch birds; but what shall we do that are slaves by nature, impotent, and unable to help our selves, meer beggars, that languish and pine away, that have no means at all, no hope of means, no trust of delivery, or of better success? as those old Britains complained to their Lords and Masters the Romans oppressed by the Pilts, mare ad Barbaros, Barbari ad mare; the Barbarians drove them to the sea, the sea drove them back to the Barbarians; our present misery compels us to cry out and howl, to make our moan to rich men; they turn us back with a scornful answer to our misfortune again, and will take no pity of us; they commonly overlook their poor friends in adversity; if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Instead of comfort they threaten us, miscall, scoff at us; to aggravate our misery; give us bad language, or if they do give good words, what's that to relieve us? According to that of Thales, Facile est alios monere: who cannot give good counsel? 'tis cheap, it costs them nothing. It is an easie matter when ones belly is full to declaim against fasting, Qui satur est pleno laudat jejunia venire; Doth the wild Ass bray when he hath grass, or loweth the Ox when he hath fodder? Job 6. 5. * Neque enim populo Romano quidquam potest esse latius, No man living so jocund, so merry as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, neither shame, nor laws, nor arms, nor Magistrates could keep them in obedience. Seneca pleadeth hard for poverty, and so did those lazy Philosophers: but in the mean time ^b he was rich, they had wherewithal to maintain themselves; but doth any poor man extoll it? There are those (saith † Bernard) that approve of a mean estate, but on condition they never want themselves; and some again are meek so long as they may say or do what they list; but if occasion be offered, how far are they from all patience? I would to God (as he said) * No man should commend poverty, but he that is poor, or he that so much admires it, would relieve, help, or ease others:

† Nunc si nos audis, atque es divinus Apollo,

Dic mihi, qui nummos non habet, unde petat:

Now if thou hear'st us, and art a good man, Tell him that wants, to get means, if you can.

But no man hears us, we are most miserably dejected, the skumm of the world,

* Vopiscus Aureliano, sed si populus famelicus indidit labori, nec arma, leges, pudor, magistratus, coercere valent. b One of the richest men in Rome. † Serm. Quidam sunt qui pauperes esse volunt, ita ut nihil illis desit, sic commendant ut nullam patientur inopiam; sunt & alii mites, quandiu dicitur & agitur ad eorum arbitrium, &c. * Nemo paupertatem commendaret nisi pauperes. † Petronius Cataleci

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* *Vix habet in nobis jam nova plaga locum,*
We can get no relief, no comfort, no suc-
cour,

* Ovid.

† Ovid.

† *Et nihil inveni quod mihi ferret opem.*
We have tryed all means, yet find no remedy :
No man living can expresse the anguish and
bitterness of our souls, but we that endure it ;
we are distressed, forsaken, in torture of bo-
dy and mind, in another Hell : and what shall
we do ? When * *Crassus* the Roman Consul
warred against the *Parthians*, after an un-
lucky battel fought, he fled away in the night,
and left 4000 men sore sick and wounded
in his tents, to the fury of the enemy, which
when the poor men perceived, *clamoribus &*
ululatibus omnia complerunt, they made la-
mentable moan, and roared down-right, as
loud as *Homers Mars* when he was hurt,
which the noise of ten thousand men could
not drown, and all for fear of present death.
But our estate is far more tragical and mise-
rable, much more to be deplored, and far greater
cause have we to lament ; the Devil and the
world persecute us, all good fortune hath for-
saken us, we are left to the rage of beggery,
cold, hunger, thirst, nastiness, sickness, irk-
someness, to continue all torment, labour and
pain, to derision and contempt, bitter enemies
all, and far worse than any death ; *Death*
alone we desire, death we seek, yet cannot
have it, and what shall we do ?

Quod malè fers, assuesce ; feres bene—
accustom thy self to it, and it will be tolerable
at last. Yea, but I may not, I cannot,

In me consumpsit vires fortuna nocendo,
I am in the extremity of humane adversity ;
and as a shadow leaves the body when the Sun
is gone, I am now left and lost, and quite for-
saken of the world. *Qui jacet in terra, non*
habet unde cadat ; Comfort thy self with this
yet, thou art at the worst, and before it be
long it will either overcome thee, or thou it.
If it be violent, it cannot endure, *aut solve-*
tur, aut solvet : Let the Devil himself and
all the plagues of *Egypt* come upon thee at
once,

Ne tu cede malis, sed contra audentior ito,
be of good courage : Misery is vertues whet-
stone.

* *Lucan.*
lib. 9.—^a *serpens, sitis, ardor, arena,**Dulcia virtuti,*

as *Cato* told his souldiers marching in the
desarts of *Libya*, Thirst, heat, sands, serpents,
were pleasant to a valiant man ; honourable
enterprises are accompanied with dangers and
dammages, as experience evinceth ; they will
make the rest of thy life rellish the better.
But put case they continue ; thou art not so
poor as thou wast born, and as some hold,
much better to be pitied than envied. But
be it so, thou hast lost all, poor thou art,
dejected, in pain of body, grief of mind, thine
enemies insult over thee, thou art as bad as
Job ; yet tell me (saith *Chrysostom*) was
Job or the Devil the greater Conquerour ?
surely *Job* ; The † Devil had his goods, he
sate on the muck-hill and kept his good name ;

† *An quum*
super fimo
sedit Job,
an cum
omnia ab-
stulit dia-
bolus, &c.
pecuniis
privatus
fiduciam
deo habuit,
omni the-
sauo preti-
osorem.

he lost his children, health, friends, but he
kept his innocency ; he lost his money, but he
kept his confidence in God, which was better
than any treasure. Do thou then as *Job* did,
triumph as *Job* did, * and be not molested as
every fool is. *Sed qua ratione potero ?* How
shall this be done ? *Chrysostom* answers, *facile*
si cœlum cogitaveris, with great facility, if
thou shalt but meditate on Heaven. * *Han-*
na wept sore, and troubled in mind, could not
eat ; but, why weepest thou, said *Elkanah* her
husband, and why eatest thou not ? why is
thine heart troubled ? am not I better to thee
than ten sons ? and she was quier. Thou
art here vexed in this world ; but say to thy
self, Why art thou troubled, O my soul ? Is
not God better to thee in all temporalities,
and momentany pleasures of the world ? be
then pacified. And though thou beest now per-
adventure in extreame want, ^d it may be 'tis
for thy further good, to try thy patience, as it
dib *Jobs*, and exercise thee in this life : trust
in God, and rely upon him, and thou shalt be
crowned in the end. What's this life to
eternity ? The world hath forsaken thee, thy
friends and fortunes all are gone : yet know
this, that the very hairs of thine head
are numbred, that God is a spectator of all
thy miseries, he sees thy wrongs, woes, and
wants. * 'Tis his good will and pleasure it
should be so, and he knows better what is for
thy good, than thou thy self. His provi-
dence is over all, at all times ; he hath set
a guard of Angels over us, and keeps us as
the apple of his eye, Psalm 17. 8. Some he
doth exalt, prefer, blest with worldly riches,
honours, offices and preferments, as so ma-
ny glistering Stars he makes to shine above
the rest : some he doth miraculously pre-
tect from thieves, incursions, sword, fire,
and all violent mischances, and as the † *Poet*
feigns of that *Lycian Pandarus*, *Lycæons*
Son, when he shot at *Menelaus* the *Græ-*
cian with a strong arm, and deadly arrow,
Pallas, as a good mother keeps flies from
her Childs face asleep, turned by the shaft,
and made it hit on the buckle of his girdle ;
so some he solicitously defends, others he
exposeth to danger, poverty, sickness, want,
misery, he chastiseth and corrects, as to
him seems best, in his deep, unsearchable
and secret judgement, and all for our
good. The Tyrant took the City (saith
† *Chrysostom*) God did not hinder it ; led
them away captives, so God would have
it ; he bound them, God yielded to it : flung
them into the furnace, God permitted it :
heat the Oven hotter, it was granted : and
when the Tyrant had done his worst, God
shewed his power, and the Childrens pati-
ence, he freed them : so can he thee, and
can ^f help in an instant, when it seems to
him good. & Rejoyce not against me, O my
enemy ; for though I fall, I shall rise : when
I sit in darkness, the Lord shall lighten me.
Remember all those Martyrs that have en-
dured, the utmost that humane rage and fury
could g

Mic. 8. 7.

h Preme,
preme, ego
cum Pin-
daro,
αβάρη-
ς ος εμ-
ως φέρει
ωδον αλ-
μα, immer-
sibilis sum
sicut super
super maris
septum.
Lippus.
i Hic ure,
hic seca, ut
in eternum
parcas,
Austin.
Diis frui-
tur inatis,
superat &
crecit ma-
lis. Anti-
um ignis,
Fabricium
paupertas,
Regulum
tormenta,
Socratem
venenum
superare
non potuit.
† Hor. epist.
18. lib. 1.
† Hom. 5.
Auferet
pecunias?
at habet in
caelis: pa-
triam desi-
ciat? at in
caelestem
civitatem
mittet:
vincula
injiciet?
at habet
solutam
conscienti-
am: corpus
interficiet,
at iterum
resurget;
cum umbra
pugnat
qui cum
iusto pug-
nat.
† Leon-
ides.
* Modo in
pressura, in
tentationi-
bus, erit
postea bo-
num tuum
requies,
aeternitas,
immortali-
tas.
k Dabit
Deus his
quoque si-
nem.
I Seneca.
m Nemo
desperet
meliora
latus.
† Theocri-
tus.

could invent, with what patience they have
born, with what willingness embraced it.
though he kill me, saith Job, I will trust in him.
Justus inexpugnabilis, as Chrysostome holds,
a just man is impregnable, and not to be over-
come. The gout may hurt his hands, lame-
ness his feet, convulsions may torture his
joynts, but not rectam mentem, his soul is
free.

—† nempe pecus, rem,
Lectos, argentum tollas licet; in manicis &
Compedibus sevo teneas custode—
† Take away his money, his treasure is in hea-
ven; banish him his country, he is an inhabi-
tant of that heavenly Jerusalem; cast him
into bands, his conscience is free; kill his bo-
dy, it shall rise again; he fights with a shadow
that contends with an upright man: He will
not be moved.

—si fractus illabatur orbis,
Impavidum ferient ruinae,
Though heaven it self should fall on his head,
he will not be offended. He is impenetrable,
as an anvil hard, as constant as Job.

† Ipse deus simulatq; volet me solvet opinor.
Be thou such a one; let thy misery be what it
will, what it can, with patience endure it;
thou maist be restored as he was. Terris pro-
scriptus, ad caelum propera; ab hominibus de-
sertus, ad deum fuge. The poor shall not al-
ways be forgotten, the patient abiding of the
meek shall not perish for ever, Psal. 10. 18.
ver. 9. The Lord will be a refuge of the op-
pressed, and a defence in the time of trouble.

Servus Epictetus, mutilati corporis, Irus
Pauper: at hac inter charus erat superis;
Lame was Epictetus, and poor Irus,
Yet to them both God was propitious.

Lodovicus Vertomannus that famous traveller,
indured much misery, yet surely saith Scali-
ger, he was vir deo charus, in that he did
escape so many dangers, God especially pro-
tected him, he was dear unto him: Modo in
egestate, tribulatione, convalle deplorationis,
&c. Thou art now in the vale of misery, in
poverty, in agony, * in temptation; rest, eter-
nity, happiness, immortality shall be thy re-
ward, as Chrysostome pleads, if thou trust in
God, and keep thine innocency. Non si male
nunc, & olim sic erit semper; a good hour
may come upon a sudden; k expect a little.

Yea, but this expectation is it which tortures
me in the mean time; l futura expectans praesentibus angor, whilst the grass grows, the
horse starves; m Despair not, but hope
well,

† Spera Batte, tibi melius lux crastina du-
cet;
Dum spiras spera—
Chear up, I say, be not dismayed; Spes alit
agricolas; he that sows in tears, shall reap in
joy, Psal. 126. 7.

Si fortune me tormento,
Esperance me contente. hope refresh-
eth, as much as misery depresseth; hard be-
ginnings have many times prosperous events,
and that may happen at last which never was

yet. A desire accomplished delights the soul, 209
Prov. 13. 19.

* Grata superveniet quae non sperabitur hora. * Ovid.
Which makes m' enjoy my joys long wish'd
at last,

Welcome that hour shall come when hope
is past:

a louring morning may turn to a fair afternoon,
† Nube solet pulsâ candidus ire dies. † Ovid.
the hope that is deferr'd, is the fainting of the
heart, but when the desire cometh, it is a tree
of life, Prov. 13. 12. n suavissimum est voti
compos fieri. Many men are both wretched
and miserable at first, but afterwards most
happy; and oftentimes it so falls out, as
o Machiavel relates of Cosmo Medices, o Lib. 7.
that fortunate and renowned Citizen of Eu- Flor. hist.
rope, that all his youth was full of perplexity, Omnium se-
danger and misery till forty years were past, licissimu-
and then upon a sudden the Sun of his honour & locuple-
brake out as through a cloud. Hunniades was tissimus,
fetch'd out of prison, and Henry the third of &c. incar-
Portugal out of a poor Monastery, to be crown- ceratus sa-
ed Kings. pe adole-
scitiam
periculo

Multa cadunt inter calicem supremæque la-
bra,
beyond all hope and expectation many things
fall out, and who knows what may happen?
Nondum omnium dierum Soles occiderunt, as
Philippus said, All the Suns are not yet set,
a day may come to make amends for all.
Though my father and mother forsake me,
yet the Lord will gather me up, Psal. 27. 10.
Wait patiently on the Lord, and hope in him,
Psal. 37. 7. Be strong, hope and trust in the
Lord, and he will comfort thee, and give thee
thine hearts desire, Psal. 27. 14.

Sperate & vosmet rebus servate secundis.
Fret not thy self because thou art poor, con-
temned, or not so well for the present as thou
wouldst be, not respected as thou oughtest to
be, by birth, place, worth; or that which is
a double corrosive, thou hast been happy, ho-
nourable and rich, art now distressed and poor,
a scorn of men, a burden to the world, irksome
to thy self and others, thou hast lost all: Mi-
serum est fuisse felicem, and as Boethius calls it,
Infelicissimum genus infortunii; this made Ti-
mon half mad with melancholy, to think of
his former fortunes and present misfortunes;
this alone makes many miserable wretches
discontent. I confess it is a great misery to
have been happy, the quintessence of infeli-
city, to have been honourable and rich, but
yet easily to be endured: p Security succeeds, p Letior
and to a judicious man a far better estate. successit
The loss of thy goods and money is no loss; securitas
q thou hast lost them, they would otherwise que simul
have lost thee. If thy money be gone, r thou cum divi-
art so much the lighter, and as Saint Hierome tis coha-
perswades Rusticus the Monk, to forsake all nescit.
and follow Christ: Gold and silver are too Camden.
heavy metals for him to carry that seeks Hea- q Pecuni-
ven. am perdi-
disti, for-
tassis illa

te perderet manens. Seneca. r Expeditior es ob pecuniarum jactu-
ram. Fortuna opes auferre, non animum potest. Seneca.

† Vel

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† Hor.
† Fubet me
posthac for-
tuna expe-
ditius Phi-
losophari.

† In frag.
Quirites,
multa mihi
pericula
domi, mi-
litie mul-
ta adversa
fuere, quo-
rum alia
toleravi,
alia deorū
auxilio
repuli &
virtute
mea: nun-
quam ani-
mus nego-
tio defuit,
nec decretis
labor; nul-
le res nec
prospera
nec adver-
se ingeni-
um muta-
bant.

* Qualis
mundi fla-
tus supra
lunam sem-
per serenus.

† Bona mens
nullum tri-
stioris
fortune re-
cipit incur-
sum, Val.
lib. 4. c. 1.
Qui nil
potest spe-
rare, despe-
ret nihil.

u Hor.

x Aquam
memento
rebus in
arduis ser-
vare men-
tem. lib. 2.

Od. 3.

† Epict.

c. 18.

y Ter. Adel.

act. 4.

Sc. 7.

* unaque-
que res du-
as habet
ansas, al-
teram que
teneri, al-
teram que
non potest;
in manu
nostra
quam vo-
lumus ac-
cipere.

z Ter. And.

Act. 4.

sc. 6.

† Vel nos in mare proximum,
Gemmae & lapides, aurum & inutile,
Summi materiam mali

Mittamus, scelerum si bene poenitet.

Zeno the Philosopher lost all his goods by shipwrack, he might like of it, fortune had done him a good turn: *Opes à me, animum auferre non potest*: She can take away my means, but not my mind. He set her at defiance ever after, for she could not rob him that had nought to lose: for he was able to contemn more than they could possess or desire. Alexander sent an hundred talents of gold to Phocion of Athens for a present, because he heard he was a good man: but Phocion returned his talents back again with a per-
mitte me in posterum virum bonum esse to be a good man still; let me be as I am:

Non mi aurum posco, nec mi precium—

That Theban Crates flung of his own accord his money into the Sea, *abite nummi, ego vos mergam, ne mergar à vobis*, I had rather drown you, than you should drown me. Can Stoicks and Epicures thus contemn wealth, and shall not we that are Christians? It was *mascula vox & præclara*, a generous speech of Cotta in † Salust, Many miseries have hap-
pened unto me at home, and in the wars abroad, of which by the help of God some I have en-
dured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designs, nor industry to my intents: prosperity or adversity could never alter my disposition. A wise mans mind as Seneca holds,
* is like the state of the world above the moon, ever serene. Come then what can come, be-
fall what may befall, *infractum invictumque*
† *animum opponas: Rebus angustis animosus at-
que fortis appare.* (Hor. Od. 11. lib. 2.)
Hope and Patience are two sovereign reme-
dies for all, the surest reposals, the softest
cushions to lean on in adversity;

† *Durum sed levius sit patientiâ,*

Quicquid corrigere est nefas.

If it cannot be helped, or amended, * make the best of it; † *necessitati qui se accommodat, sa-
pit*, he is wise that suits himself to the time. As at a game at tables, so do by all such in-
evitable accidents.

y *Ita vita est hominum quasi cum ludas tesse-
ris,*

Si illud quod est maxime opus jactu non ca-
dit,

Illud quod cecidit fortè, id arte ut corrigas;

If thou canst not sling what thou wouldest, play thy cast as well as thou canst. Every thing saith * Epictetus hath two handles, the one to be held by, the other not: 'tis in our choice to take and leave whether we will (all which Simplicius his Commentator, hath il-
lustrated by many examples) and 'tis in our own power, as they say, to make or mar our selves. Conform thy self then to thy present fortune, and cut thy coat according to thy cloth, † *Ut quimus (quod aiunt) quando quod volumus non licet*, Be contented with thy loss, state and calling whatsoever it is, and rest as

well satisfied with thy present condition in this life:

Esto quod es; quod sunt alii sine quemlibet esse;

Quod non es, nolis; quod potes esse, velis.

Be as thou art; and as they are, so let

Others be still; what is and may be covet.

And as he that is * invited to a feast, eats what is set before him, and looks for no other, en-
joy that thou hast, and ask no more of God than what he thinks fit to bestow upon thee. *Non cuivis contingit adire Corinthum*, we may be all Gentlemen, all Cato's, or Lallii, as Tully telleth us, all honourable, illustrious and serene, all rich; but because mortal men want many things, † Therefore, saith Theodo-
ret, bath God diversly distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poor men a work, poor men might learn several trades to the common good. As a piece of Arras is composed of se-
veral parcels, some wrought of silk, some of gold, silver, crewel of divers colours, all to serve for the exornation of the whole: Mu-
sick is made of divers discords, and keyes, a total summ of many small numbers; so is a Common-wealth of several inequal trades and callings. † If all should be Cræsi and Darii, all idle, all in fortunes equal, who should till the land? As † Menenius Agrippa well fa-
tised the tumultuous rout of Rome, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our several stuffs for raiments? We should all be starved for company, as Poverty declared at large in Aristophanes Plutus, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in all other things. The earth yields nou-
rishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duly considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it self, but in our mind, as we moderate our passions and esteem of things. Ni-
hil aliud necessarium ut sis miser (saith † Car-
dan) quam ut te miserum credas, Let thy for-
tune be what it will, 'tis thy mind alone that makes thee poor or rich, miserable or happy. Vidi ego (saith divine Seneca) in villa hilaris
& amœna mœtos, & mediâ solitudine occu-
pato; non locus sed animus facit adtranquil-
litatem. I have seen men miserably dejected in a pleasant Village, and some again, well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquil-
lity, and that gives true content. I will yet add a word or two for a Corollary. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered every day, in their well furnished houses, live at-
tolls hearts ease, with more anguish, more bo-
dily pain, and through their intemperance more bitter hours, than many a prisoner or gally-

† Seneca. gally-slave; † *Mecenas in plumâ, æquè vigilat ac Regulus in dolio*: those poor starved *Hollanders* whom † *Bartison* their Captain left in *Nova Zembla*, An. 1596. or those * eight miserable Englishmen that were lately left behind, to winter in a stove in Greenland in 77. deg. of lat. 1630. so pitiſſully forſaken and forced to ſhift for themſelves in a vaſt dark and deſart place, to ſtrive and ſtruggle with hunger, cold, deſperation, and death it ſelf. 'Tis a patient and quiet mind (I ſay it again and again) gives true peace and content. So for all other things, they are as old *c Chremes* told us, as we uſe them.

c Heautontim. Act. 1. Sc. 2.

Parentes, patriam, amicos, genus, cognatos, divitias,

Hæc perinde ſunt ac illius animus qui ea poſſidet;

Qui uti ſcit, ei bona; qui utitur non recte, mala.

Parents, friends, fortunes, countrey, birth, alliance, &c. ebb and flow with our conceit; pleaſe or diſpleaſe, as we accept and conſtrue them, or apply them to our ſelves. *Faber quique fortuna ſua*, and in ſome ſort I may truly ſay, proſperity and adverſity are in our own hands. *Nemo leditur niſi à ſeipſo*, and which *Seneca* confirms out of his judgement

† *Epist. 98.* and experience, † *Every mans mind is ſtronger than fortune*, and leads him to what ſide he will; a cauſe to himſelf each one is, of his good or bad life. But will we, or nill we, make the worſt of it, and ſuppoſe a man in the greateſt extremity, 'tis a fortune which ſome indefinitely prefer before proſperity; of two extreams it is the beſt. *Luxuriant animi rebus plerumque ſecundis*, men in *f* proſperity forget God and themſelves, they are beſotted with their wealth, as birds with henbane: * miſerable if fortune forſake them, but more miſerable if ſhe tarry and overwhelm them: for when they come to be in great place, rich, they that were moſt temperate, ſober and diſcreet in their private fortunes, as *Nero, Otho Vitellius, Heliogabalus* (*optimi imperatores niſi imperaſſent*) degenerate on a ſudden into brute *beaſts, ſo prodigious in luſt, ſuch tyrannical oppreſſours, &c. they cannot moderate themſelves, they become monſters, odious, harpyes, what not? *cum triumphos, opes, honores adepti ſunt, ad voluptatem & otium deinceps ſe convertunt*: 'twas

† *Plutarch. vit. ejus.*
* *Hor. epist. l. 1. ep. 18.*

† *Cato's note*, they cannot contain. For that cauſe belike,

* *Eutrapilus cuicumque nocere volebat, Vestimenta dabat pretioſa: beatus enim jam, Cum pulchris tunicis ſumet nova conſilia & ſpes,*

Dormiet in lucem ſcorto, poſtponet honeſtum Officium —

Eutrapilus when he would hurt a knave, Gave him gay clothes and wealth to make him brave:

Be cauſe now rich he would quite change his mind,

Keep whores, fly out, ſet honeſty behind.

On the other ſide, in adverſity many mutter

and repine, deſpair, &c. both bad I confeſs, — *ſut calcens olim*

Si pede major erit, ſubvertet: ſi minor, uret. g *Hor.*
As a ſhoſ too big or too little, one pincheth, the other ſets the foot awry, *ſed è malis minimum*. If Adverſity hath killed his thouſand, proſperity hath killed his ten thouſand: therefore Adverſity is to be preferred; *h hæc h Boet. 2.*
fræno indiget, illa ſolatio: illa fallit, hæc inſtruit: The one decives, the other inſtructs: the one miſerably happy, the other happily miſerable: and therefore many Philoſophers have voluntarily fought adverſity, and ſo much commend it in their precepts. *Demetrius* in *Seneca* eſteemed it a great infelicity, that in his life time he had no miſfortune, *miſerum cui nihil unquam accidisset adverſi*. Adverſity then is not ſo heavily to be taken, and we ought not in ſuch caſes ſo much to macerate our ſelves: there is no ſuch odds in poverty and riches. To conclude in *i Hieroms* words, *I i Epist. lib. 3. vit. Paul. Ex- mit. Libet eos nunc interro- gare qui domus marmoribus vesti-*

unt, qui uno filo villarum ponunt precia, huic ſeni modo quid unquam diſuit? vos gemma bibitis, ille concavis manibus naturæ ſatiſfecit; ille pauper paradifum capit, vos avaros gehennâ ſuſcipiet.

MEMB. 4.

Against ſervitude, loſs of liberty, imprisonment, baniſhment.

Servitude, loſs of liberty, imprisonment, are no ſuch miſeries as they are held to be: we are ſlaves and ſervants the beſt of us all: as we do reverence our maſters, ſo do our maſters their ſuperiours: Gentlemen ſerve Nobles, and Nobles ſubordinate to Kings, *Omne ſub regno graviore regnum*, Princes themſelves are Gods ſervants, *Reges in ipſos imperium eſt Jovis*. They are ſubject to their own laws, and as the Kings of *China*, endure more than ſlavish imprisonment, to maintain their ſtate and greatneſs, they never come abroad. *Alexander* was a ſlave to fear, *Cæſar* of pride, *Veſpaſian* to his money; (*nihil enim refert, rerum ſis ſervus an hominum.*) *Heliogabalus* to his gut, and ſo of the reſt. Lovers are ſlaves to their miſtreſſes, rich men to their gold, Courtiers generally to luſt and ambition, and all ſlaves to our affections, as *Evangelus* well diſcourſeth in † *Macrobius*, and * *Seneca* † *Satur. 1. 11. Alius libidini ſervit, ali- us ambi- oni, omnes ſpei, omnes timori.*
the Philoſopher, *aſſiduam ſervitutem extre- mam & ineluctabilem* he calls it, a continual ſlavery, to be ſo captivated by vices; and who is free? Why then doſt thou repine? *Satis eſt potens, Hierom ſaith, qui ſervire non cogitur.*
Thou carriest no burdens, thou art no priſoner, no drudge, and thouſands want that liberty, thoſe pleaſures which thou haſt. Thou art not ſick, and what wouldſt thou have? But
nitimur

* *Nat. l. 3.*

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k Consol.
l. 5.l O gene-
rose, quid
est vita
nisi carcer
animi?m Herba-
stein.n Vertoman-
nus navig.
l. 2. c. 4.
Commercia
in mundi-
nis noctu-
hora secun-
da, ob ni-
mios qui
serviunt in-
terdium
affert exer-
cent.p In Ps. 76.
non ita
laudatur
Joseph cum
frumenta
distribu-
ret, ac quum
carcerem
habitar.

nitimur in veritum, we must all eat of the forbidden fruit. Were we enjoined to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandring soul that we may not go. A Citizen of ours, faith ^k *Cardan*, was sixty years of age, and had never been forth of the walls of the City *Millan*; the Prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denyed, *dolore confectus mortem obiit*, he dyed for grief.

What I have said of servitude, I say again of imprisonment, We are all prisoners. ^l What is our life but a prison? We are all imprisoned in an Island. The world it self to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would fain go see what is done in the Moon. In ^m *Muscovy* and many other northern parts, all over *Scandia* they are imprisoned half the year in stoves, they dare not peep out for cold. At ⁿ *Aden* in *Arabia* they are penned in all day long with that other extream of heat, and keep their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of Bees, Ant-hills; but that which thou abhorrest, many seek: Women keep in all winter, and most part of summer to preserve their beauties; some for love of study: *Demosthenes* shaved his beard because he would cut off all occasion from going abroad: how many Monks and Friars, Anchorites, abandon the world? *Monachus in urbe, piscis in arido*. Art in prison? Make right use of it and mortifie thy self; ^o *Where a man can contemplate better than in solitariness, or study more than in quietness?* Many worthy men have been imprisoned all their lives, and it hath been occasion of great honour and glory to them, much publick good by their excellent meditation. * *Ptolomæus* King of *Egypt*, cum viribus attenuatis infirmus, *ma valetudine laboraret, miro discendi studio affectus*, &c. now being taken with a grievous infirmity of body that he could not stir abroad, became *Strato's* scholar, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author adds) *pulcherrimum regie opulentie monumentum*, &c. to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes. *Severinus Boethius* never writ so elegantly as in prison, *Paul* so devoutly, for most of his Epistles were dictated in his bands: *Joseph*, faith ^p *Austin*, got more credit in prison, than when he distributed corn, and was Lord of *Pharaoh's* house. It brings many a lewd riotous fellow home, many wandring rogues it settles, that would otherwise have been like raving Tygers, ruined themselves and others.

Banishment is no grievance at all, *Omne solum forti patria*, &c. & *patria est ubicunque bene est*, That's a mans Countrey where he is

well at ease. Many travel for pleasure to that City, faith *Seneca*, to which thou art banished, and what a part of the Citizens are strangers born in other places? ^q *Incolentibus patria*, 'tis their Countrey that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile. [†] *The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the Sun to us all. The Soul is an alien to the Body, a Nightingale to the air, a Swallow in an house, and Ganymede in heaven, an Elephant at Rome, a Phoenix in India*; and such things commonly please us best, which are most strange and come farthest off. Those old *Hebrews* esteemed the whole world *Gentiles*; the *Greeks* held all *Barbarians* but themselves; our modern *Italians* account of us as dull *Transalpines* by way of reproach, they scorn thee and thy Countrey which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others seek; to prefer as base *Islanders* and *Norwegians* do, their own ragged Island before *Italy* or *Greece*, the Gardens of the world. There is a base Nation in the North, faith * *Pliny*, called *Chauci*, that live amongst rocks and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to *Rome*. *Ita est profecto* (as he concludes) *multis fortuna parcat in pœnam*, So it is, Fortune favours some to live at home, to their further punishment; 'tis want of judgement. All places are distant from heaven alike, the Sun shines happily as warm in one City as in another, and to a wise man there is no difference of climes: friends are everywhere to him that behaves himself well, and a Prophet is not esteemed in his own Countrey. *Alexander*, *Cæsar*, *Trajan*, *Adrian*, were as so many land-leapers, now in the East, now in the West, little at home, and *Polus Venetus*, *Lod. Vertomannus*, *Pinzonus*, *Cadamustus*, *Columbus*, *Americus Vesputius*, *Vascus Gama*, *Drake*, *Candish*, *Oliver Anort*, *Schoutien*, got all their honour by voluntary expeditions. But you say such mens travel is voluntary; we are compelled, and as malefactors must depart: yet know this of * *Plato* to be true, *ultori Deo summa cura peregrinus est*, God hath an especial care of strangers, and when he wants friends and allies, he shall deserve better and find more favour with God and men. Besides the pleasure of peregrination, variety of objects will make amends; and so many nobles, *Tully*, *Aristides*, *Themistocles*, *Theseus*, *Codrus*, &c. as have been banished, will give sufficient credit unto it. Read *Pet. Alcionius* his two books of this subject.

q Boethius.

† Philo-
stratus in
deliciis.
Peregrini
sunt imbr.
in terra &
fluvii in
mari.
Jupiter
apud A-
gyptos, sol
apud om-
nes; hospes
anima in
corpore,
lusciniæ in
aere, hi-
rundo in
domo, Ga-
nymedes
cælo, &c.* Lib. 16.
cap. 1. Nul-
lam frugem
habent, po-
tus ex im-
bre: Et
he gentes si
vincantur,
&c.* Lib. 3.
de legibus.
Cumque
cognatis
careat &
amicis, ma-
jorem apud
deos & apud
homines
misericor-
diam mere-
tur.

MEMB.

MEMB. 5.

Against sorrow for death of friends or otherwise, vain fear, &c.

DEath and departure of friends are things generally grievous, ^r *Omnium quæ in humana vita contingunt, luctus atque mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribillium*, the last and the greatest terrour, most irksome and troublesome unto us. ^{† Seneca.} *† Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternal happiness, after these painful and miserable dayes, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with ^{† Benzo.} *† Metezuma* that Indian Prince, *Bonum est esse hic*, they had rather be here. Nay many generous spirits, and grave staid men otherwise, are so tender in this, that at the loss of a dear friend they will cry out, roar, and tear their hair, lamenting some months after, howling *O Hone*, as those *Irish* women, and ^c *Greeks* at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine only brother's dead, to whom shall I make my moan?

O me miserum!

Quis dabit in lachrymas fontem, &c.

What shall I do?

^{Ortelius in Græcia.} *† Sed totum hoc studium luctu fraterna mihi mors*

^{u Catullus.} *Abstulit, hei misero frater adempte mihi!*

My brothers death my study hath undone,

Woe's me, alas my brother he is gone!

Mezentius would not live after his son:

^{x Virgil.} ** Nunc vivo, nec adhuc homines lucemque relinquo,*

Sed linguam ———

And *Pompey's* wife cryed out at the news of her husbands death,

^{y Lucan.} *† Turpe mori post te solo non posse dolore.*

Violenta luctu & nescia tolerandi,

^{† 3. Annal.} as ^{† Tacitus} of *Agrippina*, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring down-right,

——— *subitus miseræ color ossa reliquit,*

Excussi manibus radii, revolutaque pensa:

Evolat infelix & fœmineo ululatu

Scissa comam ———

Another would needs run upon the swords point after *Euryalus* departure,

^{z Virg.} *† Figite me, si qua est pietas, in me omnia tela*

^{En. 10.} *Conjicite o Rutili;* ———

O let me dye, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sor-

rows overshadowed him, saith *Homer*. *Jacob* rent his clothes, put sack-cloth about his loins, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son; *Gen. 37. 37.* Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not our selves but others. *Scaliger* saith of himself, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: ^a *Austin* shed a *Confess.* tears when he read the destruction of *Troy*. ^b 1. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence, feasting, hawking, hunting, brooks, woods, hills, musick, dancing, &c. all this is but vanity and loss of time, as I have sufficiently declared.

——— *† dum bibimus, dum ferta, unguenta,* ^{† Juvenalis.} *puellas*

Poseimus, obrepit non intellecta senectus.

Whil'st we drink, prank our selves, with wenches dally,

Old age upon's at unawares doth sally.

As *Alchymists* spend that small modicum they have to get gold, and never find it, we lose and neglect eternity, for a little momentary pleasure which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. ^b *The* lascivious prefers his whore before his life, or good estate; an angry man his revenge: a parasite his gut; ambitious, honours; covetous, wealth; a thief his booty; a souldier his spoil; we abhor diseases, and yet we pull them upon us. We are never better or freer from cares than when we sleep, and yet, which we so much avoid and lament, death is but a perpetual sleep, and why should it as ^c *Epicurus* argues, so much affright us? When we are, death is not: but when death is, then we are not: our life is tedious and troublesome unto him that lives best; [†] 'tis a misery to be born, a pain to live, a trouble to dye; death makes an end of our miseries, and yet we cannot consider of it; a little before ^{*} *Socrates* drank his potion of *Cicuta*, he bid the Citizens of *Athens* cheerfully farewell, and concluded his speech with this short sentence; *My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.* For there is no pleasure here but sorrow is annexed to it, repentance follows it: ^c *If I feed liberally, I am likely sick or surfeited; If I live sparingly, my hunger and thirst is not allayed; I am well neither full nor* ^d *fasting,*

jam hora est hinc abire, &c. ^e *Comedi ad satietatem, gravitas me offendit; parcius edi, non est expletum desiderium; veneras delicias sequor, hinc morbus, lassitudo, &c.*

M m

fasting,

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 † Bern. c. 3.
 med. de tan-
 tilla leti-
 tia, quan-
 ta tristi-
 tia; post
 tantam vo-
 luptatem
 quam gra-
 vis mise-
 ria?

d Est enim
 mors pio-
 rum felix
 transitus de
 labore ad
 refrigeri-
 um, de ex-
 pectatione
 ad premi-
 um, de a-
 gone ad
 bravium.
 † Vatica-
 nus vita
 ejus.

fasting; If I live honest, I burn in lust; If I take my pleasure, I tire and starve my self, and do injury to my body and soul. † Of so small a quantity of mirth, how much sorrow? after so little pleasure, how great misery? 'Tis both wayes troublesome to me, to rise and go to bed, to eat and provide my meat; cares and contentions attend me all day long, fears and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries;

Omnibus una meis certa medela malis;
 Why shouldst not thou then say with old Symeon since thou art so well affected, Lord, now let thy servant depart in peace: or with Paul, I desire to be dissolved, and to be with Christ? *Beata mors qua ad beatam vitam adi-
 tum aperit,* 'tis a blessed hour that leads us to a ^d blessed life; and blessed are they that dye in the Lord. But life is sweet, and death is not so terrible in it self as the concomitants of it, a loathsome disease, pain, horror, &c. and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. † *Servetus* the heretick, that suffered in Geneva, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo viso igne tam horrendum exclamavit, ut universum populum perterrefecerit,* roared so loud, that he terrified the people. An old Stoick would have scorned this. It troubles some to be unburied, or so:

— nonte optima mater
*Condet humi, patriove onerabit membra se-
 pulchro;
 Alitibus linquere feris, & gurgite mersum
 Unda feret, piscesque impasti vulnera lam-
 bent:*

Thy gentle parents shall not bury thee,
 Amongst thine Ancestors entomb'd to be,
 But feral fowl thy carcass shall devour,
 Or drowned corps hungry fish maws shall
 scoure.

As *Socrates* told *Crito*, it concerns me not what is done with me when I am dead; *Facilis jactura sepulchri:* I care not so long as I feel it not, let them set mine head on the pike of *Tenariffa*, and my quarters in the four parts of the world,

— pascam licet in cruce corvos,
 let Wolves or Bears devour me;

e Luc.

— Caelo tegitur qui non habet urnam,
 The Canopy of heaven covers him that hath no tomb. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then dost thou lament, as those do, whom Paul taxed in his time, *1 Thes. 4. 13. that have no hope?* 'Tis fit there should be some solemnity.

† Il. 9. Ho-
 mer.

† *Sed sepelire decet defunctum, pectore forti,
 Constantes, unumque diem fletui indul-
 gentes.*

Jobs friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When *Jupiter* himself wept for *Sar-*

pedon, what else did the Poet insinuate, but that some sorrow is good?

* *Quis matrem nisi mentis inops in funere* * *Ovid.*
nati

Flere vetat? —

who can blame a tender mother if she weep for her children? Beside as † *Plutarch* holds, 'tis not in our power not to lament, *Indolentia non cuius contingit,* it takes away mercy and pity, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. I know not how (saith *Seneca*) but sometimes 'tis good to be miserable in misery: and for the most part all grief evacuates it self by tears,

— est quaedam flere voluptas,

Expletur lachrymis egeriturque dolor:

yet after a days mourning or two, comfort thy self for thy heaviness, *Eccles. 38. 17. † Non decet defunctum ignavo questu prosequi;* 'twas *Germanicus* advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize, there's *indolentia ars*, a medium to be kept: we do not (saith * *Austin*) forbid men to grieve, but to grieve overmuch. I forbid not a man to be angry, but I ask for what cause he is so? Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid? I require a moderation as well as a just reason. † The Romans and most civil Commonwealths have set a time to such solemnities, they must not mourn after a set day, or if in a family a child be born, a daughter or son married, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies, or the like, they must lament no more. And 'tis fit it should be so; to what end is all their funeral pomp, complaints and tears? When *Socrates* was dying, his friends *Apolodorus* and *Crito* with some others, were weeping by him, which he perceiving, asked them what they meant: & for that very cause he put all the women out of the room, upon which words of his they were abashed, and ceased from their tears. *Lodovicus Cortesius*, a rich Lawyer of Padua (as † *Bernardinus Scardeonius* relates) commanded by his last will, and a great mulct if otherwise, to his heir, that no funeral should be kept for him, no man should lament: But as at a wedding, musick and minstrels to be provided; and instead of black mourners he took order, * that twelve virgins clad in green should carry him to the Church. His will and testament was accordingly performed, and he buried in *S. Sophies Church*. ^b *Tully* was much grieved for his daughter *Tulliola's* death at first, until such time that he had confirmed his mind with some Philosophical precepts, then he began to triumph over fortune and grief, and for her reception into heaven to be much more joyed than before

nis, &c. h *Lib. de consol. i Præceptis philosophiæ confirmatus adversus omnem fortunæ vim, & te consecratâ in cælumque receptâ, tantâ affectus lætitiâ sum ac voluptate, quantam animo capere possum, ac exultare plane mihi videor, victorque de omni dolore & fortuna triumphare.*

he

he was troubled for her loss. If an heathen man could so fortifie himself from Philosophy, what shall a Christian from Divinity? Why dost thou so macerate thy self? 'Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting Act of Parliament, all must † die.

* *Constat aeternâ positumq; lege est;*
† *Ut constet genitum nihil.*

It cannot be revoked, we are all mortal, and these all-commanding gods and princes die like men: †——*involvit humile pariter & celsum caput, aequatque summis infima.* O weak condition of humane estate, *Sylvius* exclaims: † *Ladislâus* King of *Bohemia* 18 years of age, in the flower of his youth, so potent; rich, fortunate and happy; in the midst of all his friends, amongst so many ^m Physicians, now ready to be ⁿ married, in 36 hours sickned and died. We must so be gone sooner or latter all, and as *Calliopeus* in the Comedy took his leave of his Spectators and Auditors,

Vos valete & plaudite; Calliopeus recensui. must we bid the world farewell, (*Exit Calliopeus*) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, *data sunt ipsi quoque fata sepulchris*, Kingdoms, Provinces, Towns, and Cities have their periods, and are consumed. In those flourishing times of *Troy*, *Mycene* was the fairest City in *Greece*, *Gracia cuncta imperitabat*, but it alas, and that * *Assyrian Ninive* are quite overthrown: The like fate hath that *Egyptian* and *Beotian Thebes*, *Delos*, commune *Greciae conciliabulum*, the common council-house of *Grace*, † and *Babylon* the greatest City that ever the Sun shone on, hath now nothing but walls, and rubbish left.

* *Quid Pandionia restat nisi nomen Athenae?* Thus † *Pausanias* complained in his times. And where is *Troy* it self now, *Persepolis*, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those *Grecian Cities*? *Syracuse* and *Agrigentum*, the fairest Towns in *Sicily*, which had sometimes seven hundred thousand inhabitants, are now decayed: the names of *Hieron*, *Empedocles*, &c. of those mighty numbers of people, only left. One *Anacharsis* is remembered amongst the *Scythians*; the world it self must have an end: And every part of it. *Cetera igitur urbes sunt mortales*, as *Peter* † *Gillius* concludes of *Constantinople*, *hæc sane quamdiu erunt homines, futura mihi videtur immortalis*; but 'tis not so: nor fire, nor strength, nor Sea nor land can vindicate a City, but it and all must vanish at last. And as to a traveller great mountains seem plains afar off, at last are not discerned at all; Cities, men, monuments decay.

——*nec solidis prodest sua machina terris,*

the names are only left, those at length forgotten, and are involved in perpetual night.

o Returning out of *Asia*, when I sailed from *Ægina* toward *Megara*, I began (saith *Servius Sulpitius* in a consolatory Epistle of his to *Tully*) to view the countrey round about. *Ægina* was behind me, *Megara* before, *Pyræus*

on the right hand; *Corinth* on the left, what flourishing Towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with my self, *Alas*, why are we men so much disquieted with the departure of a friend, whose life is much shorter? When so many goodly Cities lye buried before us. Remember O *Servius*, thou art a man; and with that I was much confirmed, and corrected my self. Correct then likewise, and comfort thy self in this; that we must necessarily dye; and all dye, that we shall rise again: as *Tully* held; *Jucundiorque multo congressus noster futurus, quam insuavis & acerbis digressus*; Our second meeting shall be much more pleasant; than our departure was grievous.

I but he was my most dear and loving friend, my sole friend,

† *Quis desiderio sit pudor aut modus Tam chari capitis?*——

And who can blame my woe?

Thou maist be ashamed, I say with † *Seneca*, to confess it; in such a tempest as this to have but one anchor, go seek another: and for his part thou dost him great injury to desire his longer life. Wilt thou have him crazed and sickly still, like a tired traveller that comes weary to his Inn; begin his journey afresh, or to be freed from his miseries? thou hast more need rejoyce that he is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, *lethaeoque jacet condita sarcophago*. I reply to him in *Seneca's* words, if such a woman at least ever was to be had, † *He did either so find or make her; if he found her, he may as happily find another; if he made her, as Critobulus in Xenophon did by his, he may as good cheap inform another, & bona tam sequitur, quam bona prima fuit*: he need not despair, so long as the same master is to be had. But was she good? Had she been so tried peradventure as that *Ephesian* widow in *Petronius*; by some swaggering souldier, she might not have held out. Many a man would have been willingly rid of his: before thou wert bound, now thou art free; and 'tis but a folly to love thy fetters though they be of gold. Come into a third place, you shall have an aged father sighing for a son, a pretty child;

† *Impube pectus quale vel impia Molliret Thracum pectora.*

——He now lyes asleep,

Would make an impious *Thracian* weep.

Or some fine daughter that dyed young, *Nondum experta novi gaudia primatorum*. Or a forlorn son for his deceased father. But why? *Prior exiit, prior intravit*; he came first, and he must go first. * *Tu frustra pius, heu, &c.* What wouldst thou have the laws of nature altered, and him to live alwayes? *Julius Caesar*, *Augustus*, *Alcibiades*, *Galen*, *Aristotle*, lost their fathers young. And why on the

M. m. 2

other

* ut leg-
num vi-
natum, ari-
sta secari,
sic homines
mori.
† Boeth. l. 2.
met. 3.
† Boeth.

1 Nic. Hen-
set. Bre-
flagr. f. 47.
in Twenty
then pre-
sent.
n To Mag-
dalen the
daughter
of Charles
the se-
venth of
France.
Obiit no-
tisque di-
esque, &c.

* Assyrio-
rum regio
funditus
deleta.

† Omnium
quot un-
quam Sol
aspexit ur-
biæ ma-
ximæ.
* Ovid.
† Arcad.
lib. 8.

† Prefat.
Tull. 1.
Constanti-
nop.

d Epist.
Tull. l. 3.

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Quam tot
oppidorum
cadavera
ante oculos
projecta
jacent.

† Hor. l. 1.
Od. 24.

q De remed.
fortuit.

r Erubescere
tantam tem-
pestatem quod
ad unam
anchoram
stabas.

vis a-
grum, &
morbidum;

litibun-
dum.

gaude potius
us quod
his malis
liberatus
sit.

† He did either so find
bonam aut
invenisti,
aut sic
fecisti; si
invenieris;
aliam ha-
bere te
posse ex hoc
intelliga-
mus; si fe-
ceris, bene
speres, sala-
vus est ar-
tifex.

u Stulti est
compedes
licet aureas
amare.

† Hor.

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* Virg. 4.
An.

other side shouldst thou so heavily take the death of thy little son?

* Num quia nec fato, meritâ nec morte peribat,

Sed miser ante diem

* Cap. 19.
Si id tu-
des ut u-
xor, amici,
liberi per-
petuo vi-
vant, stul-
tus es.

x Deus
quos dili-
git juve-
nes rapit,
Menan.
y Consol. ad
Apol. Apol-
lonius fili-
us tuus in
flore deces-
sit, ante
nos ad æ-
ternitatem
digressus,
tanquam
è convivio
abiens,
priusquam
in errorem
aliquem è
temulentia
incidere,
quales in
longâ se-
nectâ acci-
dere solent.
z Tom. 1.
Tract. de
luctu.
Quid me
mortuum
miserum
vocas, qui
te sum mul-
to felici-
or? aut
quid acerb-
i mihi putas
contigisse?
an quia
non sum
malus se-
nex, ut tu
facie rugo-
sus, incu-
rus, &c.
O demens
quid tibi
videtur in
vita boni?
nimirum
amicitias,
cous, &c.
Gaude potius
quod morbos &
febres effugerim,
angorem ani-
mi, &c.
Ejulat quid prodest,
quid lachrymæ, &c.
† Virgil.
† Hor.

he dyed before his time perhaps, not yet come to the solstice of his age, yet, was he not mortal? Hear that divine * Epictetus, If thou covet thy wife, friends, children should live alwayes, thou art a fool. He was a fine child indeed, dignus Apollineis lachrymis, a sweet, a loving, a fair, a witty child, of great hope, another Eteoneus, whom Pindarus the Poet, and Aristides the Rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more than all the world beside, he might have wrangled with thee and disagreed, or with his brothers, as Eteocles and Polynices, and broke thy heart; he is now gone to eternity as another Ganymede in the * flower of his youth, as if he had risen, saith y Plutarch, from the midst of a feast, before he was drunk, the longer he had lived, the worse he would have been, & quo vita longior (Ambrose thinks) culpa numerosior, more sinful, more to answer he would have had. If he was naught, thou maist be glad he is gone: if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoever he spake thee fair, peradventure he prayed amongst the rest that Icaro Menippus heard at Jupiters whispering place in Lucian, for his fathers death, because he now kept him short, he was to inherit much goods, and many fair Manors after his decease. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same z Lucian, Why dost thou lament my death, or call me miserable, that am much more happy than thy self? what misfortune is befalln me? Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost, some of your good cheer, gay clothes, musick, singing, dancing, kissing, merry meetings, thalami lubentias, &c. is that it? Is it not much better not to hunger at all than to eat: not to thirst than to drink to satisfy thirst: not to be cold than to put on clothes to drive away cold? You had more need rejoyce that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies as you do.

† Id cinerem & manes credis curare sepultos?

Do they concern us at all, think you, when we are once dead? Condole not others then overmuch, wish not or fear thine own death.

* Summum nec optes diem nec metuas; 'tis to no purpose.

Longe melius non esurire quam edere; non sitire, &c. Gaude potius quod morbos & febres effugerim, angorem animi, &c. Ejulatus quid prodest, quid lachrymæ, &c. † Virgil.

Excessi è vitæ ærumnis facilisque lubensque,
Ne pejora ipsâ morte dehinc videam,
I left this irksome life with all mine heart,
Lest worse than death should happen to my part.

† Cardinal Brundusinus caused this Epitaph in Rome to be inscribed on his tomb, to shew his willingness to dye, and tax those that were so loth to depart. Weep and howl no more then, 'tis to small purpose; and as Tully adviseth us in the like case, Non quos amisimus, sed quantum lugere par sit cogitemus: Think what we do, not whom we have lost. So David did, 2 Sam. 22. While the child was yet alive, I fasted and wept, but being now dead, why should I fast? Can I bring him again? I shall go to him, but he cannot return to me. He that doth otherwise is an intemperate, a weak, a silly, and undiscreeet man. Though Aristotle deny any part of intemperance to be conversant about sorrow, I am of * Seneca's mind, he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one, is without sorrow: as all wise men should be. The a Thracians wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When Eteoneus that noble young Greek was so generally lamented by his friends, Pindarus the Poet feigns some god saying, Silete homines, non enim miser est, &c. be quiet good folks, this young man is not so miserable as you think; he is neither gone to Styx or Acheron, sed gloriosus & senii expers heros, he lives for ever in the Elysian fields. He now enjoyes that happiness, which your great Kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all means, by doing something else, thinking of another subject. The Itali- ans most part sleep away care and grief, if it unseasonably seise upon them, Danes, Dutch- men, Polanders and Bohemians drink it down, our countrey men go to playes: do something or other, let it not transpose thee, or by b pre- meditation make such accidents familiar, as Ulysses that wept for his dog, but not for his wife, quod paratus esset anima obfirmato, (Plut. de anim. tranq.) accustom thy self, and harden before hand by seeing other mens calamities, and applying them to thy present estate:

Prævisum est levius quod fuit ante malum. I will conclude with † Epictetus, If thou lovest a pot, remember 'tis but a pot thou lovest, and thou wilt not be troubled when 'tis broken: If thou lovest a son or wife, remember they were mortal, and thou wilt not be so im- patient. And for false fears and all other for- tuite inconveniencies, mischances, calamities, to resist and prepare our selves, not to faint is best; * Stultum est timere quod vitari non potest, 'tis a folly to fear that which cannot be avoided, * Seneca.

† Chytrens
deliciis
Europæ.

a Sardus
de mor.
gen.

b Præme-
ditatione
facilem
reddere
quemque
casum.
Plutarchus
consolatione
ad Apollo-
nium.
Assuefacere
nos casibus
debemus.
Tull. lib. 3.
Tusculan-
quest.
† Cap. 8.
Si ollam
diligas,
memento
te ollam
diligere,
non pertur-
baberis ea
confractâ:
si filium
aut uxorem,
memento ho-
minem a
te diligi,
&c.

avoided, or to be discouraged at all.

c Boeth. l. 1.
prof. 4.

*Nam quisquis trepidus pavet vel optat,
Abjecit clypeum, locoque motus
Nescit quâ valeat trahi catenam.*

For he that so faints or fears, and yields to his passion; flings away his own weapons, makes a cord to bind himself, and pulls a beam upon his own head.

MEMB. 6.

*Against Envy, Livor, Emulation, Hatred,
Ambition, Self-love, and all other affec-
tions.*

d Qui in-
vidiam
ferre non
potest, ferre
contemptum
cogitur.
† Tir.
Heautont.

Against those other ^d passions and affections, there is no better remedy, than as Marriners when they go to Sea, provide all things necessary to resist a tempest; to furnish our selves with Philosophical and Divine precepts, other mens examples, † *Periculum ex aliis facere, sibi quod ex usu fiet*: To ballance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envy, livor, spleen, hatred, with their opposite virtues, as we bend a crooked staff another way, to oppose † *sufferance to labour, patience to reproach, bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride, to examine our selves for what cause we are so much disquieted, on what ground, what occasion, is it just or feigned? And then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation.* † *Meditari secum oportet quo pacto adversam ærumnam ferat, Pericla, damna, exilia peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filie, communia esse hæc: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kind of calamities, that when they happen, they may be less troublesome unto us. In secundis meditare, quo pacto feras adversa; or out of mature judgement to avoid the effect, or disannul the cause, as they do that are troubled with tooth-ache, pull them quite out.

† Alciat.
Embl.

† *Ut vivat castor, sibi testes amputat ipse;
Tu quoque signa nocent, abjice, tutus eris.*

The Beaver bites off's stones to save the rest:

Do thou the like with that thou art oppressed.

Or as they that play at wasters, exercise themselves by a few cudgels how to avoid an enemies blows: let us arm our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an old Fox is not so easily taken in a snare: an old souldier in the world methinks should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute Captain, come what may come, to make answer,

— * non ulla laborum

*O virgo nova mi facies inopinâque surgit,
Omnia percepi atque animo mecum ante
peregi.*

No labour comes at unawares to me;
For I have long before cast what may be.

— *non hoc primum mea pectora vulnus
Senserunt, graviora tuli* —

The Commonwealth of † *Venice*, in their Ar- † *Nat. chy-*
mory have this inscription, *Happy is that Ci-* *treus deli-*
ty which in time of peace thinks of war, a fit *ciis Euro-*
Motto for every mans private house; happy is *pe. Felix*
the man that provides for a future assault. But *civitas*
many times we complain, repine and murmur *que tempo-*
without a cause, we give way to passions, we *re pacis de*
may resist, and will not: *Socrates* was bad by *bello cogi-*
nature, envious, as he confessed to *Zopirus* the *tat.*
Physiognomer, accusing him of it, froward and lascivious: but as he was *Socrates*, he did correct and amend himself. Thou art malicious, envious, covetous, impatient, no doubt, and lascivious, yet as thou art a Christian correct and moderate thy self. 'Tis something I confess, and able to move any man, to see himself contemned, obscure, neglected, disgraced, undervalued, ^d *left behind*, some cannot en- ^d *Occipet*
dure it, no not constant *Lipsius*, a man discreet *extremum*
otherwise, yet too weak and passionate in this, *scabies*;
as his words expresse, *collegas olim, quos ego relinqui*
sine fremitu non intueor, nuper terra filios, ^{est. Hor.}
nunc Macenates & Agrippas habeo; — ^{e Lipsius}
summo jam monte potitos. But he was much ^{epist. quest.}
to blame for it, to a wise staid man this is ^{l. i. ep. 7.}
nothing, we cannot all be honoured and rich, all *Cæsars*; if we will be content, our present state is good; and in some mens opinion to be preferred. Let them go on, get wealth, offices, titles, honours, preferments, and what ^{f Lipsius}
they will themselves, by chance, fraud, imposture, simony, and indirect means, as too many ^{epist. l. i.}
do, by bribery, flattery, and parasitical insinuation, by impudence, and time-serving, let them ^{epist. 7.}
climb up to advancement in despite of virtue, ^{g Gloria}
let them go before, cross me on every side, ^{comitem}
me non offendunt modo non in oculos incur- ^{habet invidiam, pa-}
rant, as he said, correcting his former error, ^{ri onere}
they do not offend me, so long as they run not ^{premitur}
into mine eyes. I am inglorious and poor, ^{retinendo}
composita paupertate, but I live secure and ^{ac acqui-}
quiet: they are dignified, have great means, ^{rende.}
pomp and state, they are glorious; but what ^{h Quid}
have they with it? & *Envy*, trouble, anxiety, ^{aliud ambi-}
as much labour to maintain their place with ^{bitiosus}
credit, as to get it at first. I am contented ^{sibi parat}
with my fortunes, *spectator è longinquo*, and ^{quam ut}
love, *Neptunum procul à terrâ spectare fu-* ^{probra ejus}
rentem: he is ambitious, and not satisfied with ^{pateant?}
his: but what ⁱ gets he by it? to have all his ^{nemo vi-}
life laid open, his reproaches seen; not one of a ^{vens qui}
thousand but he hath done more worthy of ^{non habet}
dispraise and animadversion, than commendation; ^{in vita}
no better means to help this, than to be ^{plura vitu-}
private. Let them run, ride, strive as so many ^{peratione}
fishes for a crum, scrape, climb, catch, ^{quam laude}
snatch, cozen, colloque, temporize and fleire, ^{digna;}
take all amongst them, wealth, honour, ^{malis non}
and get what they can, it offends me not: ^{curritur,}
^{quam si}
^{bene latue-}
^{ris.}
^{i Et omnes}
^{fama per}
^{urbes gar-}
^{rula lau-}
^{det:}

k me

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k Sen. Her.
fur.
I Hor.

— k me mea tellus

Lare secreto tutoque tegat,

I am well pleased with my fortunes,

— ¹ Vivo & regno simul ista relinquens.

I have learned in what state soever I am, therewith to be contented, Phil. 1. 11. Come what can come, I am prepared, Nave ferar magna an parva, ferar unus & idem. I am the same. I was once so mad to bustle abroad, and seek about for preferment, tire my self, and trouble all my friends, sed nihil labor tantus profecit; nam dum alios amicorum mors advocat, aliis ignotus sum, his invisus, alii largè promittunt, intercedunt illi mecum soliti, hi vanâ spe lantant; dum alios ambio, hos capto, illis innotesco, atas perit, anni defluunt, amici fatigantur, ego deferor, & jam, mundi tæsus, humanaque satur infidelitatis acquiesco. And so I say still; although I may not deny, but that I have had some † bountiful patrons, and noble benefactors, ne sim intem ingratus, and I do thankfully acknowledge it, I have received some kindness, quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis, more peradventure than I deserve, though not to my desire, more of them than I did expect, yet not of others to my desert; neither am I ambitious or covetous, all this while, or a Suffenus to my self; what I have said, without prejudice or alteration shall stand. And now as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lyes still, I have laboured in vain, rest satisfied, and if I may usurp that of † Prudentius,

Inveni portum; spes & fortuna valet,

Nil mihi vobiscum, ludite nunc alios.

Mine haven's found, fortune and hope adieu,

Mock others now, for I have done with you.

MEMB. 7.

Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffs, &c.

I May not yet conclude, think to appease passions, or quiet the mind till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all I cannot hope; to point alone at some few of the chiefest, is that which I aim at.

Repulse.
in Pæderatus in 3co
Lacedæmoniorum numerum non electus visit, gratulari se dicens civitatem habere 300 cives se meliores.

Repulse and disgrace are two main causes of discontent, but to an understanding man not so hardly to be taken. Caesar himself hath been denyed, ^m and when two stand equal in fortune, birth, and all other qualities alike, one of necessity must lose. Why shouldst thou take it so grievously? It hath been a familiar thing for thee thy self to deny others. If every man might have what he would, we should all be deified, Emperours, Kings, Prin-

ces; if whatsoever vain hope suggests, unsatiabable appetite affects, our preposterous judgement thinks fit were granted, we should have another Chaos in an instant, a meer confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwayes given by desert or worth, but for love, affinity, friendship, affection, ⁿ great mens letters, or as commonly they are bought and sold. * Honours in Court are bestowed not according to mens vertues and good conditions (as an old Courtier observes) but as every man hath means, or more potent friends, so he is preferred. With us in France († for so their own countrey-man relates) most part the matter is carryed by favour and grace; he that can get a great man to be his mediator, runs away with all the preferment. In dignissimus plerumque praefertur, Vatinus Cætoni, illaudatus laudatissimo;

— servi dominantur; aselli

Ornantur phaleris, dephalerantur equi.

An illiterate fool fits in a mans seat, and the common people hold him learned, grave and wise: One professeth (* Cardan well notes) for a thousand Crowns, but he deserves not ten, when as he that deserves a thousand cannot get ten. Solarium non dat multis salem. As good horses draw in Carts, as Coaches. And oftentimes, which Machiavel seconds, † Principes non sunt qui ob insignem virtutem principatu digni sunt, he that is most worthy wants imployment; he that hath skill to be a Pilot wants a ship, and he that could govern a Common-wealth, a world it self, a King in conceit, wants means to exercise his worth, hath not a poor office to manage. And yet all this while he is a better man than is fit to reign, etsi careat regno, though he want a Kingdom, † than he that hath one, and knows not how to rule it; a Lion serves not alwayes his keeper, but oftentimes the keeper the Lion, and as * Polydore Virgil hath it, multi reges ut pupilli ob inscitiam non regunt sed reguntur. Hieron of Syracuse was a brave King, but wanted a Kingdom; Perseus of Macedon had nothing of a King, but the bare name and title, for he could not govern it: so great places are often ill bestowed, worthy persons unrespected. Many times too the servants have more means than the masters whom they serve, which † Epictetus counts an eye-fore and inconvenient. But who can help it? It is an ordinary thing in these dayes to see a base impudent ass, illiterate, unworthy, unsufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can bustle in the world, hath a fair outside, can temporize, colloque, insinuate, or hath good store of friends and money, whereas a more discreet, modest, and better deserving man shall lye hid or have a repulse. 'Twas so of old, and ever will be, and which Tiresias advised Ulysses in the † Poet,

— Accipe quâ ratione queas distescere, &c.

n Kissing
goes by
favour.

* Aeneas
Syl. de mi-

ser. curial.

Dantur honores in curiis non secundum

honores & virtutes,

sed ut quisque ditior

est atque potentior,

et magis honoratur.

† Sessellius lib. 2. de

republic. Gal-

lorum. Favore apud

nos & gratia ple-

rumque res

agitur; & qui commo-

dum ali-

quem nati sunt inter-

cessorem,

aditum fere habent ad

omnes pre-

sentur. Illa

profutur mille coro-

natis, cum nec decem

mereatur; alius è

diverso mille dig-

nus, vix de-

cem conse-

qui potest.

† Epist. dedic.

disput. Zenobio

Bondemon-

tio, & Cos-

mo Rucel-

laio. † Quam is

qui regnat, & regnandi

sit imperi-

tus. * Lib. 22. hist.

† Ministri locupletiores sunt iis quibus ministrantur.

† Hor. l. 2. Sat. 5.

is

is still in use; lye, flatter and dissemble: If not, as he concludes,

Ergo pauper eris,

then go like a begger as thou art. *Erasmus, Melancthon, Lipsius, Budaeus, Cardan*, liv'd and dyed poor. *Gesner* was a silly old man, *baculo innixus*, amongst all those hussing Cardinals, swelling Bishops that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom, that prefers men, *The race is not to the swift, nor the battle to the strong*, but as the wise man said, *Chance*, and sometimes a ridiculous chance.

Casus plerumque ridiculus multos elevavit. 'Tis fortunes doings, as they say, which made *Brutus* now dying exclaim, *O misera virtus, ergo nihil quam verba eras, atqui ego te tantam rem exercebam, sed tu serviebas fortuna.* Believe it hereafter O my friends! Vertue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldom I confess, yet sometimes it is. But to your farther content, I'll tell you a

† tale. In *Moronia pia*, or *Moronia felix*, I know not whether, nor how long since, nor in what Cathedral Church, a fat Prebend fell void. The carkass scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and he was resolved to out-bid any man before he would lose it, every man supposed he should carry it. The second was my Lord Bishops Chaplain (in whose gift it was) and he thought it his due to have it. The third was nobly born, and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth, he had newly found out strange mysteries in Chymistry, and other rare inventions which he would detect to the publick good. The fifth was a painful Preacher, and he was commended by the whole Parish where he dwelt, he had all their hands to his Certificate. The sixth was the Prebendaries son lately deceased, his father dyed in debt (for it, as they say) left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been formerly made for the next place in his Lordships gift. The eighth pretended great losses, and what he had suffered for the Church, what pains he had taken at home and abroad, and besides he brought Noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foreign Doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the formers site, could not agree with his neighbours and fellows upon any terms, he would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in the University, but he had neither means nor money to compass it; besides he hated all such courses, he could not speak for himself, neither had he any friends to solicit his cause, and therefore made no

suit, could not expect, neither did he hope for, or look after it. The good Bishop amongst a Jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gave it freely to the University student, altogether unknown to him but by fame; and to be brief, the Academical Scholar had the Prebend sent him for a present. The news was no sooner published abroad, but all good students rejoiced, and were much cheered up with it; though some would not believe it; others as men amazed, said it was a miracle; but one amongst the rest, thanked God for it, and said, *Nunc juvat tandem studiosum esse, & Deo integro corde servire.* You have heard my tale; but alas it is but a tale, a meer fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scramble as he may, and shift as he can; yet *Cardan* comforted himself with this, *the star Fomahant would make him immortal*, and that † after his decease his Books should be found in Ladies studies.

* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but as a † child that puts on his fathers shoes, hat, head-piece, breastplate, breeches; or holds his spear, but is neither able to wield the one, or wear the other; so wouldst thou do by such an office, place, or Magistracy: thou art unfit; *And what is dignity to an unworthy man*, but (as * *Salvianus* holds) a gold ring in a swines snout? Thou art a brute. Like a bad actor (so † *Plutarch* compares such men) in a Tragedy, *diadema fert, at vox non auditur*: Thou wouldst play a Kings part, but actest a Clown, speakest like an Ass. † *Magna petis Phaeton & que non viribus istis*, &c. as *James* and *John* the sons of *Zebedee* did ask they knew not what; *nescis temerarie nescis*; thou dost, as another *Suffenus*, overween thy self; thou art wise in thine own conceit, but in other more mature judgements altogether unfit to manage such a business. Or be it thou art more deserving than any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldst have forgotten God and thy self, insulted over others, contemned thy friends, † been a block, a tyrant, or a demi-god, *sequiturque superbia formam*: † Therefore, saith *Chrysostome*, good men do not alwayes find grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.

Injuries, abuses, are very offensive, and so much the more in that they think *veterem ferendo invitant novam*, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; †

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o *Stella Fomahant immortalitatem dabit.*

† *Lib. de li. propriis* * *Hor.*

† *Qui induit thoracem aut galeam, &c.*

* *Lib. 4. de guber. Dei. Quid est dignitas indigno nisi circulus aureus in naribus suis.* p In *Lysandro.* q *Ovid. Met.*

r *Magistratus virum indicat.* s *Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate jactantiae, ne altitudo muneris negligentiores efficiat.*

† *is*

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u *Alian.*x *Injuria-
rum reme-
dium est
oblivio.*y *Mat. 18.** *Mat. 5.*

Rom. 12.

17.

z *Si tole-
ras injuri-
am, victor
evadis; qui
enim pecu-
nias priva-
tus est, non
est privatus
victoria in
hac Philo-
sophia.*† *Disperiam
nisi te ul-
tus fuero:
disperiam
nisi ut me
deinceps
ames effe-
cero.** *Joach.
Camerarius
Embl. 21.
cent. 1.*a *Heliodo-
rus.*† *Reipsa
reperi nihil
esse homini
melius fa-
cilitate &
clementia.
Ter. Adelp.*

'tis much better with patience to bear, or quietly to put it up. If an Ass kick me, saith *Socrates*, shall I strike him again? and when his wife *Xantippe* stroke and misused him, to some friends that would have had him strike her again, he replied, that he would not make them sport, or that they should stand by and say *Eia Socrates, eia Xantippe*, as we do when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other mens procurements, with much vexation of spirit and anguish of mind, all which with good advice, or mediation of friends might have been happily composed, or if patience had taken place. Patience in such cases is a most sovereign remedy, to put up, conceal, or dissemble it, to * forget and forgive, y not seven, but seventy seven times, as often as he repents forgive him; Luke 17. 3. as our Saviour enjoyns, us stricken, to turn the other side: as our * Apostle perswades us, to recompence no man evil for evil, but as much as is possible to have peace with all men: not to avenge our selves, and we shall heap burning coals upon our adversaries head. For if you put up wrong (as *Chrysostome* comments) you get the victory; he that loseth his money, loseth not the conquest in this our Philosophy. If he contend with thee, submit thy self unto him first, yield to him. *Durum & durum non faciunt murum*, as the proverb is, two refractory spirits will never agree, the only means to overcome, is to relent, *obsequio vinces*. *Euclide* in *Plutarch*, when his brother had angered him, swore he would be revenged; but he gently replied, † *Let me not live if I do not make thee to love me again*, upon which meek answer he was pacified.

* *Flectitur obsequio curvatus ab arbore ramus,**Frangis si vires experiare tuas.*

A branch if easily bended yields to thee, Pull hard, it breaks: the difference you see. The noble family of the *Columni* in *Rome*, when they were expelled the City by that furious *Alexander* the sixth, gave the bending branch therefore as an Impress with this motto, *Flecti potest, frangi non potest*, to signifie that he might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the Kingdom of *Naples*, and were honourably entertained by *Frederick* the King, according to their callings. Gentleness in this case might have done much more, and let thine adversary be never so perverse, it may be by that means thou maist win him; a favore & benevolentia etiam immanis animus mansuescit, soft words pacifie wrath, and the fiercest spirits are so soonest overcome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis*, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbole of *Emanuel Philibert* Duke of

Savoy, and he was not mistaken in it, for

* *Quo quisque est major, magis est placabilis* * *Ovid.**ira,**Et faciles motus mens generosa capit.*

A greater man is soonest pacified,

A noble spirit quickly satisfied.

It is reported by *Gualter Mapes* an old Historiographer of ours, (who lived 400 years since) that king *Edward Senior* and *Leolin* of *Wales*, being at an interview near *Aust* upon *Severn* in *Glocestershire*, and the Prince sent for, refused to come to the King, he would needs goe over to him: which *Leolin* perceiving, went up to the armes in water, and imbracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly; And thereupon was reconciled unto him, and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good Divine, an imitator of † *Christ*, (For he was reviled and put it up, whipped and sought no revenge) thou wilt pray for thine enemies, d and bless them that persecute thee; be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non vult*; if he were a brangling knave, 'tis his fashion so to do; where is least heart, is most tongue; *quo quisque stultior, eo magis insolenscit*, the more sottish he is, still the more insolent: e Do not answer a fool according to his folly. If he be thy superiour, f bear it by all means, grieve not at it, let him take his course; *Anitus* and *Melitus* * may kill me, they cannot hurt me: as that generous *Socrates* made answer in like case. *Mens immota manet*, though the body be torn in pieces with wild horses, broken on the wheel, pinched with fiery tongs, the Soul cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppress, injure, tyrannize, to take what liberty they list, and who dare speak against? *Miserum est ab eo ledi, a quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: † and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him. 'Tis hard I confesse to be so injur'd: One of *Chilo's* three difficult things: † To keep counsel, spend his time well, put up injuries; but be thou patient, and leave revenge unto the Lord. f Vengeance is mine and I will repay, saith the Lord. I know the Lord, saith * *David*, will avenge the afflicted, and judge the poor. No man (as † *Plato* farther adds) can so severely punish his adversary, as God will such as oppress miserable men.

† *Iterum ille rem judicatam judicat, Majoreque multa mulctat.*

If there be any Religion, any God, and that God be just, it shall be so; if thou believest the one, believe the other: *Erit, erit*, it shall be so. *Nemesis* comes after, *sero sed sero*, stay but a little and thou shalt see

b *Camden*
in *Glouc.*c *is que ad
petus in-
gressus est,
aquam, &c.*d *amplectens,
sapientissi-
me rex ait,*e *tua humili-
tas meam*f *vicit super-
biam, &
sapientia*g *triumpha-
vit inepti-
am; collum*h *ascende
quod contra
te satuas*i *erexi, in-
trabis ter-
ram quam*j *hodie fecit
tuam be-
nignitas,*k *&c.*l *† Chrysost.*m *Contumeli-
is affectus
est & eas*n *pertulit;
opprobriis,
nec ultus*o *est; verbe-
ribus ca-*p *sus, nec vi-
cem reddi-
dit.*q *d Rom. 12.*r *14.*s *e Pro.*t *f Contend
not with a
greater*u *man, Pro.*v ** Occidere
possunt.*w *† Non fa-
cile aut tu-
tum in eum*x *scribere qui
potest pro-
scribere.*y *† Arcana
tacere, oti-
um recte*z *collocare,
injuriam
posse ferre,*aa *difficilli-
mum.*bb *f Psal. 45.
Rom. 12.*cc ** Psal. 139.
12.*

see Gods just judgement overtake him:

* *Raro antecedentem scelestum*

Deservit pede poena claudo.

Thou shalt perceive that verified of Samuel to Agag, 1 Sam. 15. 33. thy sword hath made many women childless, so shall thy mother be childless amongst other women. It shall be done to them as they have done to others. Conradinus that brave Suevian Prince, came with a well prepared army into the Kingdom of Naples, was taken prisoner by King Charles, and put to death in the flower of his youth; a little after (*ultionem Conradini mortis*, Pandolphus Collinutius Hist. Neap. lib. 5. calls it,) King Charles his own son, with two hundred Nobles was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences; *quo quisq; peccat in eo punietur*, † they shall be punished in the same kind, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensigns displayed, let drums beat on, trumpets sound *Taratantarra*, let them sack Cities, rake the spoil of Countreys, murder Infants; deflower Virgins, destroy; burn, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

* *Juvenal.*

* *Ad generum Cereris sine cade & sanguine pauci*

Descendunt reges & sicca morte tyranni,

Few Tyrants in their beds do dye,

But stab'd or maim'd to Hell they hie:

Oftentimes too a base contemptible fellow is the instrument of Gods justice to punish, to torture and vex them, as an *Ichneumon* doth a *Crocodile*. They shall be recompenced according to the works of their hands, as *Haman* was hanged on the gallows he provided for *Mordecai*; They shall have sorrow of heart, and be destroyed from under the heaven, *Thre. 3. 64, 65, 66.* Only be thou patient: *vincit qui patitur*: and in the end thou shalt be crowned. Yea, but 'tis a hard matter to do this, flesh and blood may not abide it; 'Tis grave, grave! no (*Chrysostom* replies) *non est grave o homo*, 'tis not so grievous, † neither had God commanded it, if it had been so difficult. But how shall it be done? Easily, as he follows it, if thou shalt do it. Easily, as he follows it, if thou shalt look to heaven, behold the beauty of it, and what God hath promised to such as put up injuries. But if thou resist and go about *vim vi repellere*, as the custome of the world is, to right thy self, or hast given just cause of offence, 'tis no injury then but a condign punishment; thou hast deserved as much: *A te principium, in te recidit crimen quod a te fuit*; *peccasti, quiesce*, as *Ambrose* expostulates with *Cain*, lib. 3. de *Abel & Cain*. *Dionysius* of *Syracuse*, in his exile was made stand without door, *patienter ferendum*, for-
tasse nos tale quid fecimus, quum in honore essemus, he wisely put it up, and laid the fault

where it was, on his own pride and scorn which in his prosperity he had formerly shewed others. 'Tis † *Tully's* axiom, *ferre ea molestissime homines non debent, que ipsorum fra-*
culpâ contracta sunt, self do, self have, as the saying is, they may thank themselves. For he that doth wrong must look to be wronged again; *habet & musca splenem, & formica sua bilis inest*, The least Fly hath a Spleen, and a little Bee a Sting. † An *As* overwhelmed a *Thisselwarps* nest, the little Bird pecked his gaul'd back in revenge; and the *Humble-bee* in the fable flung down the *Eagles* eggs out of *Jupiters* lap. *Bracidas* in *Plutarch* put his hand into a *Mouse* nest, and hurt her young ones, she bit him by the finger: * *I see* * *Pape*, now (saith he) there is no creature so contemptible, that will not be revenged. 'Tis *lex Talionis*; and the nature of all things so to do: If thou wilt live quietly thy self, † do no wrong to others; if any be done thee, put it up, with patience endure it. For † this is thank-worthy, saith our *Apostle*, if a man for conscience towards God endure grief, and suffer wrong undeserved: for what praise is it, if when ye be buffeted for your faults, ye take it patiently? but if when you do well, ye suffer wrong, and take it patiently, there is thanks with God; for hereunto verily we are called. *Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, He that cannot bear injuries, witnesseth against himself that he is no good man, as *Gregory* holds. *Tis the nature of wicked men to do injuries*, as it is the property of all honest men patiently to bear them. *Improbis nullo flectitur obsequio*. The *Wolf* in the † *Emblem* sucked the *Goat*, (so the *Shepherd* would have it) but he kept nevertheless a *Wolfs* nature; * a knave will be a knave. Injury is on the other side a good mans † foot-boy, his *fidus Achates*, and as a lackey follows him wheresoever he goes. Besides *miseria est fortuna que caret inimico*, he is in a miserable estate that wants enemies: it is a thing not to be avoided, and therefore with more patience to be endured. *Cato Censorius*, that upright *Cato* of whom *Paterculus* gives that honourable *elogium*, *bene fecit quod aliter facere non potuit*, was † fifty times indited and accused by his fellow Citizens, and as * *Ammianus* well hath it, *Quis erit innocens si clam vel palam accusasse sufficiat*? if it be sufficient to accuse a man openly or in private, who shall be free? If there were no other respect than that of Christianity, Religion and the like, to induce men to be long-suffering and patient, yet methinks the nature of injury it self is sufficient to keep them quiet, the tumults, uproars, miseries, discontents, anguish, loss, dangers that attend upon it might restrain the calamities of contention: for as it is with ordinary gamesters, the gains go to the box, so falls it out to such as contend; the Lawyers get all; and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kind; and common

N n

expe-

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*m Hoc scio
pro certo
quod si cum
stercore
certo, Vin-
co sen vin-
cor, semper
ego macu-
lor.
† Lib. 8.
cap. 2.*

experience might detain them. ^m The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and Dragons conflict in *Pliny*; the Dragon got under the Elephants belly, and sucked his blood so long, till he fell down dead upon the Dragon, and killed him with the fall, so both were ruin'd. 'Tis an Hydra's head, contention; the more they strive, the more they may: and as *Praxiteles* did by his glass, when he saw a scurvy face in it, brake it in pieces: but for that one, he saw many more as bad in a moment: for one injury done they provoke another *cum fœnore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy self to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thy self with patience to bear it. This is the safest course, and thou shalt find greatest ease to be quiet.

*n Obloquutus est,
probrumque
tibi intulit
quispiam,
sive vera is
dixerit,
sive falsa,
maximam
tibi coro-
nam texue-
ris si man-
suetè con-
vitiis tu-
leris. Chrys.
in 6. cap.
ad Rom.
ser. 10.*

ⁿ I say the same of scoffs, slanders, contumelies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, contemn, or with patience digest them, they would reflect on them that offered them at first. A wise Citizen I know not whence, had a scold to his wife: when she brawled, he plaid on his drum, and by that means maddened her more, because she saw that he would not be moved. *Diogenes* in a crowd when one called him back, and told him how the boys laughed him to scorn, *Ego, inquit, non rideor*, took no notice of it. *Socrates* was brought upon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not: and as *Ælian* relates of him, whatsoever good or bad accident or fortune befel him, going in or coming out, *Socrates* still kept the same countenance: Even so should a Christian souldier do, as *Hierom* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, ^o not be moved: for honesty is a sufficient reward, *probitas sibi premium*; and in our times the sole recompence to do well, is, to do well: but naughtiness will punish it self at last, [†] *Improbis ipsa nequitia supplicium*, As the proverb is,

Qui benè fecerunt, illi sua facta sequentur;

Qui malè fecerunt, facta sequentur eos:

They that do well, shall have reward at last;
But they that ill, shall suffer for that's past.

Yea but I am ashamed, disgraced, dishonoured, degraded, exploded: my notorious crimes and villanies are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Be content, 'tis but a nine days wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumour is ex-

pelled by another; every day almost; come new news unto our ears, as how the Sun was eclipsed, meteors seen i'th' air, monsters born, prodigies, how the *Turks* were overthrown in *Persia*, an Earth-quake in *Helvetia*, *Calabria*, *Japan*, or *China*, an inundation in *Holland*, a great plague in *Constantinople*, a fire at *Prague*, a dearth in *Germany*, such a man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which we do hear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence: thy father's dead, thy brother rob'd, wife runs mad, neighbour hath kill'd himself; 'tis heavy, gasty, fearful news at first, in every mans mouth, table talk; but after a while who speaks or thinks of it? It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every hour such malefactors are called in question, nothing so common,

Quocunque in populo, quocunque sub axe.

Comfort thy self, thou art not the sole man. If he that were guiltless himself should sling the first stone at thee, and he alone should accuse thee that were faultless, how many executioners, how many accusers wouldst thou have? If every mans sins were written in his forehead, and secret faults known, how many thousands would parallel, if not exceed thine offence? It may be the Judge that gave sentence, the Jury that condemned thee, the spectators that gazed on thee, deserved much more, and were far more guilty than thou thy self. But it is thine infelicity to be taken, to be made a publick example of justice, to be a terrour to the rest; yet should every man have his desert, thou wouldest peradventure be a Saint in comparison; *vexat censura columbas*, poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

*Non rete accipitri tenditur neque milvio, Ter. Phor.
Qui male faciunt nobis; illis qui nil faciunt
tenditur.*

The net's not laid for kites or birds of prey,
But for the harmless still our gins we lay.

Be not dismayed then, *humanum est errare*, we are all sinners, daily and hourly subject to temptations, the best of us is an hypocrite, a grievous offender in Gods sight, *Noah*, *Lot*, *David*, *Peter*, &c. how many mortal sins do we commit? Shall I say, be penitent, ask forgiveness, and make amends by the sequel of thy life, for that foul offence thou hast committed? recover thy credit by some noble exploit, as *Themistocles* did, for he was a most debauched and vitious youth, *sed juvenis maculas præclaris factis delevit*, but made the World amends by brave exploits; at last become a new man and seek to be reformed. He that runs away in a battle, as *Demosthenes* said, may fight again; and he that hath a fall may stand as upright as ever he did before. *Nemo desperet*

*o Tullius
epist. Dola-
bella, tu
forti sis
animo; &
tua mode-
ratio, con-
stantia, eo-
rum insa-
met inju-
riam.
† Boethius
consol. lib.
4. prof. 3.*

ret meliora lapsus, a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile, may be received again with all mens favours, and singular applause; so Tully was in Rome, Alcibiades in Athens. Let thy disgrace then be what it will, quod fit, infectum non potest esse, that which is past cannot be recalled; trouble not thy self, vex and grieve thy self no more, be it obloquy, disgrace, &c. No better way, than to neglect, contemn, or seem not to regard it, to make no reckoning of it, Deesse robur arguit dicacitas: If thou be guiltless it concerns thee not:

† Camerac.
emb. 61.

cent. 3.

p Lipsius

elect. lib.

3. ult. La-

trant me,

jaceo ac

taceo, &c.

* Tullius

epist. Do-

labellæ;

tu forti sis

animo, &

tua mode-

ratio, con-

stantia eo-

rum infam-

et injuri-

am.

† The

symbole

of J. Ke-

venheder a

Carinthi-

an Baron,

saith Sam-

bucus.

* The

symbol

of Gonza-

ga Duke

of Mantua.

q Pers.

sat. 1.

* Magni

animi est

injurias

despicere.

Seneca de

ira, cap. 31.

† Quid

turpis

quam sapi-

entis vi-

tam ex in-

sipientis

sermone

pendere?

Tullius 2.

de finibus.

r Tua te

conscientia

salvare, in

cubiculum

ingredere,

ubi secure

requiescas.

Minuit se

quodam-

modo proba

bonitas

conscientiæ

secretum,

Boethius

l. 1. prof. 4.

† Irrita vaniloque quid curas spicula lin-

gua,
Latrantem curatne alta Diana canem?

Doth the Moon care for the barking of a dog? They detract, scoff and rail, saith one, p and bark at me on every side, but I, like that Albanian dog sometimes given to Alexander for a present, vindico me ab illis solo contemptu, I lie still and sleep, vindicate my self by contempt alone.

* Expers terroris Achilles armatus:

As a Tortoise in his shell, virtute meâ me involvo, † or an Urchin round, nil moror ictus, o a Lizard in Camomile, I decline their fury and am safe.

Integritas virtusque suo munimine tuta,

Non patet adversa morsibus invidia:

Vertue and integrity are their own fence,

Care not for envy or what comes from thence.

Let them rail then, scoff, and slander, sapiens contumeliâ non afficitur, a wise man, Seneca thinks, is not moved, because he knows, contra Sycophanta morsum non est remedium, there is no remedy for it: Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike. q O Jâne à tergo quem nulla ciconia pinxit, Antevorta and Postvorta, Jupiters guardians may not help in this case, they cannot protect; Moses had a Dathan, a Corah, David a Shimei, God himself is blasphemed: nondum felix es si te nondum turba deridet. It is an ordinary thing so to be misused; * Regium est cum benè feceris malè audire, the chiefeest men and most understanding are so vilified; let him take his † course. And as that lusty courser in Æsop, that contemned the poor As, came by and by after with his bowels burst, a pack on his back, and was derided of the same As: contemnentur ab iis quos ipsi prius contempserunt, & irridebuntur ab iis quos ipsi prius irriserunt, they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemn, defame, or undervalue, insult, oppress, scoff, slander, abuse, wrong, curse and swear, feign and lye, do thou comfort thy self with a † good conscience, in sinu gaudeas, when they have all done, a good conscience is a continual feast, innocency will vindicate it self: And which the Poet gave out of Hercules, diis fruitur iratis, enjoy thy self, though all the world be set against thee, contemn and say with him, Elogium mihi præ foribus, my posie

is, Not to be moved, that my Palladium, my breast-plate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that stake of modesty, so receive and break asunder all that foolish force of Livor and spleen. And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

In fine, if Princes would do justice, Judges be upright, Clergy-men truly devout, and so live as they teach, if great men would not be so insolent, if souldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, Citizens honest, Magistrates meek, Superiours would give good example, subjects peaceable, young men would stand in awe: if Parents would be kind to their children, and they again obedient to their Parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their Masters, Virgins chaste, Wives modest; Husbands would be loving and less jealous: If we could imitate Christ and his Apostles, live after Gods laws, these mischiefs would not so frequently happen amongst us; but being most part so irreconcilable as we are, perverse, proud, insolent, factious and malicious; prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very teasty by nature, apt to mistake, apt to quarrel, apt to provoke and misinterpret to the worst, every thing that is said or done, and thereupon heap unto their selves a great deal of trouble and disquietness to others; smatterers in other mens matters, tale-bearers, whisperers, lyers, they cannot speak in season, or hold their tongues when they should, * Et suam partem itidem tacere, cum aliena est oratio: they will speak more than comes to their shares, in all companies, and by those bad courses accumulate much evil to their own souls, (qui contendit, sibi convicium facit) their life is a perpetual brail, they snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends, they can agree with no body. But to such as are judicious, meek, submits, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble, or wisely turn it off. If it be a natural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thy † self, and so thou shalt surely take away all occasions from others to jest at, or contemn, that they may perceive thee to be careless of it. Vatinius was wont to scoff at his own deformed feet, to prevent his enemies obloquies and sarcasms in that kind; or else by prevention, as Cotys King of Thrace, that brake a company of fine glasses presented to him, with his own hands, lest he should be overmuch moved when they were broken by chance.

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Ringan-

tur licet &

maledi-

cant; Pal-

ladium il-

lud pectori

oppono, Non

Moveri:

consisto m-

destre ve-

luti sudi-

innitens;

excipio &

frango stul-

tissimum

impetum

livoris.

Putean.lib.

2. epist. 58.

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chance. And somerimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a saucy companion, no better means to vindicate himself to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or sottishness will let every man baffle him, shall be a common laughing stock for all to flout at. As a cur that goes through a Village, if he clap his tail between his legs, and run away, every cur will insult over him: but if he bristle up himself, and stand to it, give but a counter-snarl, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himself.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, special antidotes both in Scriptures and humane Authors, which whoso will observe, shall purchase much ease and quietness unto himself: I will point at a few. Those Prophetical, Apostolical admonitions are well known to all; what Salomon, Siracides, our Saviour Christ himself hath said tending to this purpose, as *Fear God: obey the Prince: be sober and watch: pray continually: be angry but sin not: remember thy last: fashion not your selves to this world, &c.* apply your selves to the times: strive not with a mighty man: recompence good for evil, let nothing be done through contention or vain-glory, but with meekness of mind, every man esteeming of others better than himself: love one another; Or that Epitome of the law and the Prophets, which our Saviour inculcates, *love God above all, thy neighbour as thy self: And whatsoever you would that men should do unto you, so do unto them*, which *Alexander Severus* writ in letters of gold, and used as a motto. ^u *Hierom* commends to

^u Lib. 2.
ep. 25.

^x Nosce
teipsum.

^y Contem-
tus abi.

^z Ne fidus
opibus, ne-

que para-
sitis, tra-

hunt in
præcipiti-

um.

^a Pacē cum
hominibus

habe, bel-
lum cum

vitiis.

^{Otho} 2.

^{imperat.}

^{symb.}

^b Demon

te nunquam

otiosum inveni-
at. Hieron.

^c Diu delibera-
ndum quod statuendum

est semel.

^d Insipientis est dicere non putāram.

^e Ames parentem, si

æquum, aliter feras; præstes parentibus pietatem, amicis dilectio-

nem. ^f Comprime linguam. Quid de quoque viro & cui dicas sepe

caveto. Libentius audias quam loquaris; vive ut vivas. [†] Epi-

Celantia as an excellent way, amongst so many inticements and worldly provocations to rectifie her life. Out of humane Authors take these few cautions, ^x *Know thy self.* ^y *Be contented with thy lot.* ^z *Trust not wealth, beauty, nor parasites, they will bring thee to destruction.* ^a *Have peace with all men, war with vice.* ^b *Be not idle.* ^c *Look before you leap.* ^d *Beware of Had I wist.* ^e *Honour thy parents, speak well of friends. Be temperate in four things, lingua, loculis, oculis, & poculis. Watch thine eye. Moderate thine expences.* ^f *Hear much, speak little.* [†] *Sustine & abstine. If thou seeest ought amiss in another, mend it in thy self. Keep thine*

own counsel, reveal not thy secrets, be silent in thine intentions. ^g *Give not ear to tale-tellers, babblers, be not scurrilous in conversati-on: * Jest without bitterness: give no man cause of offence: set thine house in order: ^h take heed of suretiship. [†] Fide & diffide, as a fox on the ice, take heed whom you trust. ⁱ Live not beyond thy means. ^k Give cheer-fully. Pay thy dues willingly. Be not a slave to thy money; ^l Omit not occasion, embrace opportunity, lose no time. Be humble to thy superiours, respective to thine equals, affable to all, ^m but not familiar. Flatter no man. ⁿ Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinionative, maintain no factions. Lay no wagers, make no comparisons. ^o Find no faults, meddle not with other mens matters. Admire not thy self. ^p Be not proud or popular. Insult not. Fortunam re-^q *Fear not that which cannot be avoided. [†] Grieve not for that which cannot be recalled. * Undervalue not thy self. Ac-cuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, Take heed of a reconciled enemy. [†] If thou come as a guest, stay not too long. Be not unthank-ful. Be meek, merciful and patient. Do good to all. Be not fond of fair words. * Be not a neuter in a faction; moderate thy passions. [†] Think no place without a witness. ^u Admo-nish thy friend in secret, commend him in pub-lick. Keep good company. * Love others to be beloved thy self. Ama tanquam osurus. A-micus tardo fias. Provide for a tempest. Noli irritare crabrones. Do not prostitute thy soul for gain. Make not a fool of thy self to make others merry. Marry not an old Crony or a fool for money. Be not over solicitous or curious. Seek that which may be found. Seem not greater than thou art. Take thy pleasure soberly. Ocymum neterito. ^y Live as merrily as thou canst. ^z Take heed by other mens examples. Go as thou wouldst be met, sit as thou wouldst be found, ^a yield to the time, follow the stream. Wilt thou live free from fears and cares? ^b Live innocently, keep thy self upright, thou needest no other keeper, &c. Look for more in *Isocrates*, *Seneca*, *Plu-tarch*, *Epictetus*, &c. and for defect, consult with cheese-trenchers and painted cloths.**

*ti tibi fueris. Neminem cito laudes vel accuses. ^f Nullius hospitis grata est mora longa. * Solonis lex apud Aristotelem. Gellius lib. 2. cap. 12. [†] Nullum locum putes sine teste, semper adesse Deum cogita. ^u Secretò amicos admone, lauda palam. ^x ut amaris amabilis esto. Eros & Anteros gemelli Veneris, amatio & redamatio. Plat. ^y Dum fata sinunt vivite leti, Seneca. ^z Id apprime in vita utile, ex aliis observare sibi quod ex usu fiet. Ter. ^a Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina flato. ^b Nulla certior custodia innocentia: inexpugnabile munimentum munimento non egere.*

MEMB.

MEMB. 8.

Against Melancholy it self.

cunicui-
que suum
onus into-
lerabile
vultur.

† Livius.

Ter. Scen. 2.
Adelphus.

d Plautus.

Every man, saith ^c Seneca, thinks his own burthen the heaviest, and a melancholy man above all others complains most; weariness of life, abhorring all company and light, fear, sorrow, suspicion, anguish of mind, bashfulness, and those other dread Symptomes of body and mind must needs aggravate this misery; yet conferred to other maladies, they are not so hainous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habit, yet they have lucida intervalla, sometimes well, and sometimes ill; or if more continue, as the [†] Veientes were to the Romans, 'tis hostis magis assiduus quam gravis, a more durable enemy than dangerous: and amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as Erasmus comforted himself, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not loathsome to the spectators, gasty, fulsome, terrible, as plagues, apoplexies, leprosy, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrifie or offend those that are present. In this malady that which is, is wholly to themselves: and those symptomes not so dreadful, if they be compared to the opposite extrems. They are most part bashful, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no Cunnicatchers, no prolers, no smell-feasts, praters, panders, parasites, bawds, drunkards, whoremasters; necessity and defect compels them to be honest; as Mitio told Demea in the comedy,

Hac si neque ego neque tu fecimus,
Non finit egestas facere nos.

If we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our dame melancholy kept us so:

Non deerat voluntas sed facultas.

Besides they are freed in this from many other infirmities, solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times, ^d Nam pol qui maxime cavet, is saepe cautior captus est, he that takes most heed, is often circumvented and overtaken. Fear and sorrow keep them temperate and sober, and free them from many dissolute acts, which jollity and boldness thrust men upon: They are therefore no sicarii, roaring boyes, thieves or assassins. As they are soon dejected, so they are as soon, by soft words and good persuasions reared. Wearisomness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing,

they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs; ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity; and folly, as he said, ^c hic furor o superi, sit mihi perpetuus. Some ^e Petronius think fools and dizards live the merriest lives, as *Ajax in Sophocles*, *Nihil scire vita jucundissima*, 'tis the pleasantest life to know nothing; *iners malorum remedium ignorantia*; ignorance is a downright remedy of evils. These curious arts and laborious sciences, *Galens*, *Tullies*, *Aristotles*, *Justinians*, do but trouble the world some think; we might live better with that illiterate *Virginian* simplicity, and gross ignorance; entire Ideots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are: for as [†] he said, If folly were a pain, you should hear them howl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some ^f countries, as amongst the *Turks*, honoured for Saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites, for fools and mad men tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better than to be envied, better to be sad than [†] merry, better to be foolish and quiet, *quam sapere & ringi*, to be wise and still vexed; better to be miserable than happy: of two extrems it is the best.

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† Parmen
Celestine,
Act. 8. Si
stultitia
dolor esset;
in nulla
non domo
ejulatus
audires.
f Eusebius
us. Sands
lib. 1. fol.
89.
† Quis ho-
die beatior;
quam cui
licet stul-
tum esse,
& eorun-
dem immu-
nitatibus
frui. Sats
Menip.

SECT. 4.

MEMB. I.

SUBSECT. I.

Of Physick which cureth with Medicines.

After a long and tedious discourse of these six non-natural things, and their several rectifications, all which are comprehended in Diet, I am come now at last to Pharmaceutice, or that kind of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavil at this kind of Physick, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as ^g Hector Boethius relates of the Isles of *Orcades*, the people are still sound of Body and mind, without any use of Physick, they live commonly 120 years, and *Ortelius* in his *Itinerary* of the inhabitants of the Forest of *Arden*, [†] they are very pain-ful, long-lived, sound, &c. ^{*} *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our western *Indians* now) bigger than ordinary men, bred coarsely, &c.

g Lib. Hist.
† Parvo
viventes,
laboriosi,
longevi,
suo conten-
ti, ad cen-
tum annos
vivunt.
* Lib. 6.
de Nup.
Philol. ul.
tra huma-
nam fragi-
litate
prolixi, ut
immature
pereat qui
centenarius
moriatur;

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very long-lived, in so much, that he that died at an hundred years of age, went before his time, &c. *Damianus A-Goes*, *Saxo Grammaticus*, *Aubanus Bohemus*, say the like of them that live in *Norway*, *Lapland*, *Finmark*, *Biarmia*, *Corelia*, all over *Scandia*, and those Northern Countries, they are most healthful, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants, and their manner of living, ^h which is dried fish instead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without Physick or Physitian, they live many of them 250 years. I find the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Jovius* in his description of ⁱ *Brittain*, and *Levinus Lemnius*, observe as much of this our Island, that there was of old no use of Physick amongst us, and but little at this day, except it be for a few nice idle citizens, surfeiting Courtiers, and stall-fed Gentlemen lubbers. The country people use kitchen Physick, and common experience tells us, that they live freest from all manner of infirmities, that make least use of Apothecaries Physick. Many are overthrown by preposterous use it, and thereby get their bane, that might otherwise have escaped;

^h *Vistus eorum casus & lacte consistit, potius aqua & serum; pisces loco panis habent; ita multos annos sepe 250 absque medico & medicina vivunt. i l. b. de 4. complex.*

* Per mortem agunt experimenta & animas nostras negotiantur; & quod aliis exitiale hominem occidere, iis impunitas summa.

Plinius. k Juven. l Omnis morbus lethalis aut curabilis, in vitam definit aut in mortem. utroque igitur modo medicina inutilis; si lethalis, curari non potest; si curabilis, non requirit medicum; Natura expellit.

† In interpretationes politico-morales in 7. Aphorismis Hippoc. libros.

† In interpretationes politico-morales in 7. Aphorismis Hippoc. libros.

† In interpretationes politico-morales in 7. Aphorismis Hippoc. libros.

* some think Physicians kill as many as they save, and who can tell,

^k *Quot Themison egros autumnno occiderit uno?*

How many murders they make in a year, quibus impune licet hominem occidere, that may freely kill folks and have a reward for it, and according to the Dutch proverb, a new Physitian must have a new Church-yard; and who daily observes it not? Many that did ill under Physicians hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves; 'Twas *Plinies dilemma* of old, ^l Every disease is either curable or incurable, a man recovers of it, or is killed by it; both wayes Physick is to be rejected. If it be deadly, it cannot be cured; if it may be helped, it requires no Physitian, Nature will expell it of it self. *Plato* made it a great sign of an intemperate and corrupt Commonwealth, where Lawyers and Physicians did abound; and the *Romans* distasted them so much that they were often banished out of their City, as *Pliny* and *Celsus* relate, for 600 years not admitt'd. It is no art at all, as some hold, no not worthy the name of a liberal science (nor Law neither) as [†] *Pet. And. Canonherius* a Patritian of *Rome* and a great Doctor himself, one of their own tribe, proves by sixteen arguments, because it is mercenary as now used, base, and as Fiddlers play for a reward. *Juridicis, medicis, fisco, fas vivere raptis*, 'tis a corrupt trade, no science, art, no profession; the beginning, practice, and progress of it, all is naught, full of imposture, uncertainty, and doth generally

more harm than good. The Devil himself was the first inventor of it: *Inventum est medicinam eum*, said *Apollo*, and what was *Apollo*; but the Devil? The *Greeks* first made an Art of it, and they were all deluded by *Apollo's* sons, Priests, Oracles. If we may believe *Varro*, *Pliny*, *Columella*, most of their best medicines were derived from his Oracles. *Æsculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, he was a Magician, a meer Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampus*, *Menecrates* (another God) by charms, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as ^m *Cardan* censures them, both immethodical and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, ⁿ and good opinion they had of them, than out of any skill of theirs, which was very small, he saith, they themselves Idiots and Infants, as are all their Academical followers. The *Arabians* received it from the *Greeks*, and so the *Latines*, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of Professors, Impostors, Mountebanks, Empiricks, disagreeing of Sectaries, (which are as many almost as there be diseases) envy, covetousness, and the like, they do much harm amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, * disease, and causes of it, they give quite contrary Physick; ^o one saith this, another that, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physicians hath killed the Emperour; *Plus à medico quam à morbo periculi*, more danger there is from the Physitian, than from the disease. Besides, there is much Imposture and malice amongst them. All arts (saith *P. Cardan*) admit of cozening, Physick amongst the rest, doth appropriate it to her self; and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised among them, the rest of the Physicians did still cross him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If he recovered, then ^q they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest, and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine druggs, bad mixtures, *quid pro quo*, &c.

^m *Præfat. de contradi. med.*

ⁿ *Opinio facit medicos: a fair gown, a velvet cap, the name of a Doctor is all in all.*

* *Morbus alius pro alio curatur; aliud remedium pro alio. o Contrarias professiones sententias. Card.*

^p *Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

^q *Omnis agrotus, propria culpa perit, sed nemo nisi medici beneficio restituitur. Agrippa. &c.*

&c. See *Fuchsius lib. 1. sect. 1. cap. 8. Cordus Dispensatory, and Brassivola's Examen simpl. &c.* But it is their ignorance that doth more harm than rashness, their Art is wholly conjectural, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; Chirurgeons and Apothecaries especially, that are indeed the Physitians hangmen, *carnifices*, and common executioners; though to say truth, Physitians themselves come not far behind; for according to that facetie Epigram of *Maximilianus Urentius*, what's the difference?

Chirurgus medico quo differt? scilicet isto;

Enecat hic succis, enecat ille manu:

Carnifice hoc ambo tantum differe videntur,

Tardius hi faciunt, quod facit ille citò.

But I return to their skill; many diseases they cannot cure at all, as Apoplexie, Epilepsie, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram; Quartan Agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to judge of it. If by Pulses, that doctrine some hold, is wholly superstitious, and I dare boldly say with *Andrew Dudeth*, that variety of pulses described by Galen, is neither observed nor understood of any. And for urine, that is meretricious medicorum, the most deceitful thing of all, as *Forestus* and some other Physitians have proved at large: I say nothing of Critick dayes, errors in Indications, &c. The most rational of them, and skilful, are so often deceived, that as *Tholosanus* infers, I had rather believe and commit my self to a meer Empirick, than to a meer Doctor, and I cannot sufficiently commend that custome of the *Babylonians*; that have no professed Physitians, but bring all their patients to the market to be cured: which *Herodotus* relates of the *Egyptians*: *Strabo*, *Sardus*, and *Anbanus Bohemus* of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take upon them to cure all diseases, as our professors do, but some one, some another, as their skill and experience did serve; † One cured the eyes, a second the teeth, a third the head, another the lower parts, &c. not for gain, but in charity, to do good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambyses* in † *Xenophon* told *Cyrus*, that to his thinking, Physitians were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths. But I will urge these cavelling and contumelious arguments no farther, lest some Physitian should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the use, in this and many other Arts, and Sciences; † *Aliud vinum, aliud ebrietas*, wine and drunkenness are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Esculapius*, and the first founders of it, merito pro

diis habiti, were worthily counted gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Cyprus*, *Diana* at *Ephesus*, and those other gods were confined and adored alone in some peculiar places: *Esculapius* had his Temple, and Altars everywhere, in *Corinth*, *Lacedæmon*, *Athens*, *Thebes*, *Epidaure*, &c. *Pausanias* records, for the latitude of his art, deity, worth, and necessity. With all vertuous and wise men therefore I honour the name, and calling, as I am enjoined to honour the Physitian for necessities sake. The knowledge of the Physitian listeth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Eccles. 58. 1.* But of this noble subject how many pænegyricks are worthily written? For my part, as *Salust* said of *Carthage*, præstat silere, quam pauca dicere; I have said, yet one thing I will add, that this kind of Physick is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, than that which *Arnoldus* prescribes in his 8. Aphorif. † A discreet and godly Physitian doth first endeavour to expell a disease by medicinal diet, than by pure medicine: and in his ninth, † he that may be cured by diet, must not meddle with Physick. So in 11. Aphorif. † A modest and wise Physitian, will never hasten to use medicines, but upon urgent necessity, and that sparingly too: because (as he addes in his 13. Aphorif. †) † Whosoever takes much Physick in his youth, shall soon bewail it in his old age: Purgative Physick especially, which doth much debilitate nature. For which causes some Physitians refrain from the use of Purgatives, or else sparingly use them. † *Henricus Ayrenus* in a consultation for a melancholy person, would have him take as few purges as he could, because there be no such medicines, which do not steal away some of our strength, and rob the parts of our body, weaken Nature, and cause that *Cacochymia*, which † *Celsus* and others observe, or ill digestion, and bad juyce through all the part of it. *Galen* himself confesseth, † that purgative Physick is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies: But this without question, is to be understood of such purges as are unseasonably or immoderately taken; they have their excellent use in this, as well as most other infirmities. Of Alteratives and Cordials no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I find in every *Pharmacopœa*, every Physitian, Herbalist, &c. single out some of the chiefeſt:

† partibus corporis deprædatur. a Lib. 1. & Bart. lib. 1. cap. 12. b 2 De viſt. acut. Omne purgans medicamentum, corpori purgato contrarium, &c. succos & spiritus abducit, substantiam corporis auferit.

SUB:

† Lib. 3. Crat. ep. winceſao Rapheno. Auſim dicere, tot pulſum differenti- as, que deſcribuntur à Ga- leno, nec à quoquam intelli- gi, nec obſer- vari poſſe. † Lib. 28. cap. 7. ſyn- tax. art. mirab. Mal- lem ego ex- pertis cre- dere ſolum, quam mere ratiocinan- tibus: neq; ſatis lau- dare poſſum inſtitutum Babylonii- cum, &c. † Herod. Euterpe de Egyptiis. Apud eos ſingulorum morborum ſunt ſinguli medici; alius curat oculos, ali- us dentes, alius ca- put, partes occultas alius. † Cyrip. lib. 1. Ve- lut veſtium fractarum reſarcina- tores, &c. † Chryſ. bdm.

Simples proper to Melancholy, Against Exotick Simples.

Medicines properly applyed to Melancholy, are either Simple or Compound. Simples are Alterative or Purgative. Alteratives are such as correct, strengthen nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humour. For as there be diverse distinct infirmities continually vexing

c Hesiod.
op.

c Νῆσοι δ' ἀνδράποισι ἐφ' ἡμέρη ἡδ' ὀπὶ νυκτὶ
Ἀυτόματοι φοιτῶσι καὶ δυντοῖσι φέρουσι
Σιγῇ, ἔπει φωνῇ ἐξείλετο μητέρα Ζεὺς.

d Heurnius
præf. præ.
med. Quot

morborum
sunt Idææ,
tot remedi-
orum gene-
ra variis
potentiis
decorata.

e Penottius
denar. med.
Quæcumq;
regio pro-
ducit sim-
plicia pro
morbis re-
gionis;

Crescit raro
absinthium
in Italia,
quod ibi

plerumque
morbis cali-
di, sed ci-
cuta, papa-
ver, & her-
be frigide;

apud nos
Germanos
& Polonos

ubique pro-
venit ab-
sinthium.

f Quum in
villam ve-
nit, confi-
deravit

quæ ibi
crescebant
medica-

menta sim-
plicia fre-
quentiora,
& iis ple-

runq; usus
destillatus,
& aliter,

alimbecum
ideo argen-
teum cir-
cumferens.

g Herbæ
medicis
utiles om-
nium in
Apulia fe-

racissime.
g Georg. ad quos magnus herbariorum numerus undique confluit. Sin-
cerus Itiner. Gallia. † Baldus mons prope Benacum herbilegis maxi-
me notus.

Diseases steal both day and night on men,
For Jupiter hath taken voice from them:

So there be several remedies, as d he saith,

each disease a medicine, for every humor;

and as some hold, every clime, every coun-
treys, and more than that, every private place

hath his proper remedies growing in it, pe-
culiar almost to the domineering and most

frequent maladies of it. As c one discourseth,

Wormwood grows sparingly in Italy, because

most part there they be misaffected with hot

diseases: but henbane, poppy, and such cold

herbs: With us in Germany and Poland, great

store of it in every waste. Baracellus Horto

geniali, and Baptista Porta Physiognomica,

lib. 6. cap. 23. gave many instances and ex-
amples of it, and bring many other proofs.

For that cause belike that learned Fuchsius of

Noremberge, f when he came into a village,

considered alwayes what herbs did grow most

frequently about it, and those he distilled in a

silver limbeck, making use of others amongst

them as occasion served. I know that many

are of opinion, our Northern simples are

weak, imperfect, not so well concocted, of

such force, as those in the Southern parts, not

so fit to be used in Physick, and will there-
fore fetch their drugs a far off: Sena, Cassia

out of Egypt, Rhubarb from Barbary, Aloes
from Zocotora; Turbith, Agarick, Mirobo-
lanes, Hermodactyls from the East Indies, Ta-
bacco from the West, and some as far as
China, Hellebor from the Anticyra, or that of
Austria which bears the purple flower, which
Mathiolus so much approves, and so of the
rest. In the Kingdom of Valence in Spain,
& Maginus commends two mountains, Mariola
and Renagolosa, famous for simples; Lean-
der Albertus, † Baldus a mountain near the
lake Benacus in the territory of Verona, to
which all the Herbalists in the Countrey con-
tinually flock: Ortelius one in Apulia, Mun-
ster Mons major in Histria: others Montpe-
lier in France; Prosper Altinus prefers E-
gyptian simples, Garcias ab Horto Indian be-
fore the rest, another those of Italy, Crete,

&c. Many times they are overcurious in
this kind, whom Fuchsius taxeth, Instit. l. 1.

sec. 1. cap. 1. k that think they do nothing,

except they rake all over India, Arabia, A-

thiopia for remedies, and fetch their Physick

from the three quarters of the World, and

from beyond the Garamantes. Many an old

wife or countrey woman doth often more good

with a few known and common garden herbs,

than our bumbast Physitians, with all their pro-

digions, sumptuous, far-fetched, rare, conje-

ctural medicines: without all question if we

have not these rare Exotick simples, we hold

that at home which is in vertue equivalent un-

to them, ours will serve as well as theirs if

they be taken in proportionable quantity, fit-

ted and qualified aright, if not much better,

and more proper to our constitutions. But so

is for the most part, as Pliny writes to

Gallus, * We are careless of that which is near

us, and follow that which is afar off, to know

which we will travel and sail beyond the

seas, wholly neglecting that which is under our

eyes. Opium in Turkie doth scarce offend,

with us in a small quantity it stupifies: Ci-
cuta or hemlock is a strong poyson in Greece,

but with us it hath no such violent effects: I

conclude with J. Voschius, who as he much in-
veighs against those exotick medicines, so he

promiseth by our European, a full cure, and

absolute of all diseases; à capite ad calcem,

nostra regionis herbe nostris corporibus magis

conducunt, our own simples agree best with

us. It was a thing that Fernelius much la-
boured in his French practice, to reduce all

his cure to our proper and domestick Physick:

So did † Janus Cornarius, and Martin Ru-
landus in Germany. T. B. with us, as appear-

eth by a Treatise of his divulged in our tongue
1615. to prove the sufficiency of English me-
dicines, to the cure of all manner of diseases.

If our simples be not altogether of such force,
or so apposite, it may be, if like industry

were used, those far fetched drugs would pro-
sper as well with us, as in those Countreys,

whence now we have them, as well as Cher-
ries, Artichokes, Tabacco, and many such.

There have been diverse worthy Physitians,
which have tryed excellent conclusions in this

kind, and many diligent, painful Apotheca-
ries, as Gesner, Besler, Gerard, &c. but

amongst the rest those famous publick Gar-
dens of Padua in Italy, Noremberge in Germa-
ny, Leiden in Hollana, Montpelier in France,

(and ours in Oxford now in fieri, at the cost
and charges of the right Honourable the Lord
Danvers Earl of Danby) are much to be com-
mended, wherein all exotick plants almost are
to be seen, and liberal allowance yearly made
for their better maintenance, that young Stu-
dents may be the sooner informed in the know-
ledge of them: which as m Fuchsius holds, is
most necessary for that exquisite manner of
curing, and as great a shame for a Physitian
not to observe them, as for a workman not to
know his axe, saw, square, or any other tool
which he must of necessity use.

k Qui se
nihil effe-
cisse arbi-
trantur,

nisi Indi-
am, Athi-
opiam,

Arabiam,
& ultra
Garaman-
tas à tribus
mundi par-
tibus ex-
quista re-
media cor-
radunt.

Tutius sape
medetur ru-
stica anus
una, &c.

* Ep. l. 8.
Proximo-
rum incu-
riose lon-
ginqua se-
ctamur, &
ad ea cog-
noscentia
iter ingre-
di & mare
transmitte-
re solemus;
at quæ sub
oculis posi-
ta negligi-
mus.

† Exotica
rejecit, do-
mesticis
solum nos
contentos
esse voluit.

Melch.
Adamus
vit. ejus.

m Instit.
l. 1. cap. 8.
sec. 1. ad
exquistam
curandi
rationem,
quorum
cognitio
imprimis
necessaria
est.

SUBSECT. 3.

Alteratives, Herbs, other Vegetals, &c.

Amongst those 8. hundred simples, which *Galeottus* reckons up, lib. 3. de promisc. doctor. cap. 3. and many exquisite Herbalists have written of, these few following alone, I find appropriated to this humour: Of which some be alteratives; ⁿ which by a secret force, saith *Renodæus*, and special quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a mans skull? What several vertues of corns in a Horse legg, ° of a Wolves liver, &c. Of diverse p excrements of beasts, all good against several diseases? What extraordinary vertues are ascribed unto plants? q *Satyrion* & *cruca* penem erigunt, *vitex* & *nymphaea* semen extinguunt, ^r some berbs provoke lust; some again, as *agnus Castus*, water-lilly, quite extinguisheth seed; Poppy causeth sleep, Cabbage resisteth drunkenness, &c. and that which is more to be admired, that such and such plants, should have a peculiar vertue to such particular parts, ^t as to the head Anniseeds, Foalfoot, Betony, Calamint, Eye-bright, Lavender, Bayes, Roses, Rue, Sage, Marjoram, Piony, &c. For the lungs Calamint, Liquorice, Enula campana, Hysop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron, Bawm, Basil, Rosemary, Violet, Roses, &c. For the stomach, Wormwood, Mints, Betony, Bawm, Centaury, Sorel, Purslain. For the liver, Darts spine or *Chamapitys*, Germander, Agrimony, Fennel, Endive, Succory, Liverwort, Barberries. For the spleen, Maidenhair, Finger-fern, Dodder of Thyme, Hop, the rind of Ash, Betony. For the kidnies, Grummell, Parsly, Saxifrage, Plantane, Mallow. For the womb, Mugwort, Pennyroyal, Featherfew, Savine, &c. For the joynts, Camomile, S. Johnswort, Organ, Rue, Cowslips, Centaury the less, &c. And so to peculiar diseases. To this of melancholy you shall find a Catalogue of herbs proper, and that in every part. See more in *Wecker*, *Renodæus*, *Heurnius* lib. 2. cap. 19, &c. I will briefly speak of them, as first of alteratives, which *Galen* in his third Book of diseased parts, prefers before diminutives, and *Trallianus* brags, that he hath done more cures on melancholy men ^u by moistning, than by purging of them.

In this Catalogue, Borage and Buglosse may challenge the chiefeft place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils, &c. for such kind of herbs be diversly varied. Buglosse is hot and moist, and therefore worthily reckoned up amongst those herbs which expell melancholy, and ^u exhilarate the heart,

Galen. lib. 6. cap. 80. de simpl. med: *Dioscorides* lib. 4. cap. 123. *Pliny* much magnifies this plant. It may be diversly used; as in Broth, in ^x Wine, in Conserves, Syrups, &c. ^x *Vino infusum hilaritatem facit.* It is an excellent cordial, and against this malady most frequently prescribed; an herb indeed of such Sovereignty, that as *Diodorus* lib. 7. bibl. *Plinius* lib. 25. cap. 2. & lib. 21. cap. 22. *Plutarch*. sympos. lib. 1. cap. 1. *Dioscorides* lib. 5. cap. 40. *Celius* lib. 19. c. 3. suppose it was that famous *Nepenthes* of [†] *Homer*, which *Polydamna* *Thonis* wife (then [†] *Odyss.* A King of *Thebes* in *Aegypt*) sent *Helena* for a token, of such rare vertue, that if taken steeped in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not grieve or shed a tear for them.

Qui semel id paterâ mistum Nepenthes Iaccho

Hauferit, hic lachrymam, non si suavissima proles,

Si germanus ei charus, materque paterque Oppetat, ante oculos ferro confessus atroci.

Helena commended Bawl, to exhilarate the heart, had no other ingredient, as most of our Criticks conjecture, than this of Borage.

Melissa Bawm, hath an admirable vertue to alter Melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. *Cardan* lib. 8. much admires this herb. It heats and dries, saith ^y *Heurnius*, in the second degree, with a wonderful vertue comforts the heart, and purgeth all melancholy vapours from the spirits, *Matthiol.* in lib. 3. c. 10. in *Dioscoridem*. Besides they ascribe other vertues to it, ^z as to help concoction, to cleanse the brain, expell all careful thoughts, and anxious imaginations: The same words in effect are in *Avicenna*, *Pliny*, *Simon Sethi*, *Fuchs*, *Leobel*, *Delacampius*, and every Herbalist. Nothing better for him that is melancholy than to steep this and Borage in his ordinary drink.

Matthiolus in his fifth book of medicinal Epistles, reckons up *Scorzonera*, ^a not against poison only, falling sickness, and such as are vertiginous, but to this malady; the root of it taken by it self expells sorrow, causeth mirth and lightness of heart.

Antonius Musa that renowned Physitian to *Cæsar Augustus*, in his book which he writ of the vertues of Betony, cap. 6. wonderfully commends that herb, *animas hominum & corpora custodit, securas de metu reddit*, it preserves both body and mind, from fears, cares, griefs; cures falling-sickness, this and many other diseases, to whom *Galen* subscribes, lib. 7. simpl. med. *Dioscorides* lib. 4. cap. 1. &c.

Marigold is much approved against Melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

ⁿ Que
æch vi ac
specifica
qualitate
morbos fu-
tuos ar-
cent. lib. 1.
cap. 10. In-
sit. Phar.

o *Galen*.
lib. epa-
lupi epati-
tos curat.
p *Stercus*
pecoris ad
Epilipsiam,
&c.
q *Priest-*
pindle,
rocket.
r *Sabina*
fatum edu-
cit.

t *Wecker*.
Vide *Of-*
waldum
Crollium
lib. de In-
ternis re-
rum signa-
turis, de
herbis par-
ticularibus
parti cuiq;
convenienti-
bus.

t *Idem*
Laurentius
c. 9.
Borage.

u *Dicor* Ba-
rago gau-
dia semper
ago.

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Hop.

b Bilem
utramque
detrahit,
sanguinem
purgat.

c Lib. 7.
cap. 5.
Latet. oc-
cid. Indie
descrip. l.
10. cap. 2.

d Heurnius
l. 2. consil.
185.

e Scoltzii
consil. 77.

f Pref. de
nar. med.

g Omnes ca-
pitis dolo-
res &

h phantasma-
ta tollit;

i scias nul-
lam ber-
bam in ter-
ris huc

k comparan-
dam viri-
bus & bo-
nitate

l nati.

m Optimum

n medicu-

o mentum in

p celeri cor-
dis confor-

q tatione, &

r ad omnes

s qui tri-

t stantur, &c.

u Rondoletii.

v Elenum

w quod vim

x habet mi-

y ram ad hi-

z laritatem

aa & multi

ab pro secreto

ac habent.

ad Schenkii

ae observ. med.

af cen. 5. ob-

ag serv. 86.

ah Afflictas

ai mentes re-

aj levat, ani-

ak mi Imagi-

Lupulus, hop, is a soveraign remedy; *Fuchs* cap. 58. *Plaut. hist.* much extolls it; it purgeth all choler, and purifies the blood. *Matthiol. cap. 140. in 4.* *Dioscor.* wonders the Physicians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.

Wormwood, Centaury, Penniroyal are likewise magnified and much prescribed (as I shall after shew) especially in Hypochondriack melancholy, daily to be used, sod in whey: and as *Ruffus Ephesus*, *c. Areteus*, relate, by breaking wind, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And because the spleen and blood are often misaffected in melancholy, I may not omit Endive, Succory, Dandelyon, Fumitory, &c. which cleanse the blood. *Scolopendria*, *Cuscuta*, *Ceterach*, *Mugwort*, *Liverwort*, *Ashe*, *Tamarisk*, *Genist*, *Maidenhair*, &c. which much help and ease the spleen.

To these I may add *Roses*, *Violets*, *Capers*, *Fetherfew*, *Scordium*, *Stachas*, *Rosemary*, *Ros Solis*, *Saffron*, *Ocyme*, *sweet Apples*, *Wine*, *Tobacco*, *Sanders*, &c. That *Peruvian Chamico*, *monstrosa facultate*, &c. *Linscofteus Datura*; And to such as are cold, the decoction of *Guaicum*, *China*, *Salsaparilla*, *Saffrafras*, the flowers of *Carduus Benedictus*, which I find much used by *Montanus* in his consultations, *Julius Alexandrinus*, *Lelius*, *Egubinus*, and others. *Bernardus Penottus* prefers his *Herba solis*, or Dutch-Sindaw, before all the rest in this disease, and will admit of no herb upon the earth to be comparable to it. It excells *Homers Moly*, cures this, falling sickness, and almost all others infirmities. The same *Penottus* speaks of an excellent balm out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, will cause a sudden alteration, drive away dumps, and chear up the heart.

Ant. Guianerius in his Antidotary hath many such. *Jacobus de Dondis* the Aggregator, repeats *Ambergreece*, *Nutmegs*, and all Spice amongst the rest. But that cannot be general, Amber and Spice will make a hot brain mad, good for cold and moist. *Garcias ab Horto* hath many Indian plants, whose virtues he much magnifies in this disease. *Lemnius instit. cap. 58.* admires *Rue*, and commends it to have excellent vertue, to expell vain imaginations, Devils, and to ease afflicted souls. Other things are much magnified by Writers, as an old Cock, a Rams head, a Wolfs heart born or eaten, which *Mercurialis* approves; *Prosper Altinus*, the water of *Nilus*; *Comesius* all sea water, and at seasonable times to be sea-sick: Goats milk, Whey, &c.

SUBSECT. 4.

Precious Stones, Metals, Minerals, Alteratives.

Precious stones are diversly censured; many explode the use of them or any Minerals in Physick, of whom *Thomas Erasmus* is the chief, in his Tract against *Paracelsus*, and in an Epistle of his to *Peter Monavius*, That stones can work any wonders, let them believe that list, no man shall perswade me, for my part I have found by experience there is no vertue in them. But *Matthiolus* in his Comment upon *Dioscorides*, is as profuse on the other side in their commendation; so is *Cardan*, *Renodeus*, *Alardus*, *Rueus*, *Encelius*, *Marbodeus*, &c. *Matthiolus* specifies in Corall: and *Oswaldus Crollius Basil. chym.* prefers the salt of Coral. *Christoph. Encelius lib. 3. cap. 131.* will have them to be as so many several medicines against melancholy, sorrow, fear, dulness, and the like; *Renodeus* admires them, besides they adorn Kings Crowns, grace the fingers, enrich our household stuff, defend us from enchantments, preserve health, cure diseases, they drive away grief, cares, and exhilarate the mind. The particulars be these.

Granatus, a pretious stone so called, because it is like the kernels of a Pomegranate, an unperfect kind of Ruby, it comes from *Calecut*; if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart. The same properties I find ascribed to the *Jacinth* and *Topaze*, They allay anger, grief, diminish madness, much delight and exhilarate the mind, If it be either carried about, or taken in a potion, it will increase wisdom, saith *Cardan*, expell fear; he brags that he hath cured many mad men with it, which when they laid by the stone, were as mad again as ever they were at first. *Petrus Bayerus lib. 2. cap. 13.* *venimecum*, *Fran. Rueus*, cap. 19. de gemmis, say as much of the *Chrysolite*, a friend of wisdom, an enemy to folly. *Pliny lib. 37. Solinus cap. 52.* *Albertus de lapid. Cardan. Encelius lib. 3. cap. 66.* highly magnifies the vertue of the *Beryll*, it much avails to a good understanding, represseth vain conceits, evil thoughts, causeth mirth, &c. In the belly of a Swallow there is a stone called *Chelidonius*, which if it be lapped in a fair cloth, and tyed to the right arm, will cure lunaticks, mad men, make them amiable and merry.

There is a kind of *Onyx* called a *Chalcidony*, which hath the same qualities, avails much

*Iram sedat & animi tristitiam pellit. r Lapis hic gestatus aut ebri-
bitus prudentiam auget, nocturnos timores pellit; insanos hac sanavi,
& quum lapidem abjecerint, eripit iterum stultitia. s Inducit sapi-
entiam, fugat stultitiam. Idem Cardanus, lunaticos juvat. t Confert
ad bonum intellectum, comprimit malas cogitationes, &c. Alacri-
reddit. u Albertus, Encelius cap. 44. lib. 3. Plin. lib. 37. cap. 10.
Jacobus de Dondis: dextro brachio alligatus sanat lunaticos, insa-
nos, facit amabiles, jucundos. x Valet contra phantasticas illuso-
nes ex melancholia.*

against

against phantastick illusions which proceed from melancholy, preserves the vigour and good estate of the whole body.

The Eban stone which Goldsmiths use to sleeken their gold with, born about or given to drink, hath the same properties or not much unlike.

Levinus Lemnius Institut. ad vit. cap. 58. amongst other Jewels makes mention of two more notable; Carbuncle and Corall, which drive away childish fears, Devils, overcome sorrow, and hung about the neck repress troublesome dreams, which properties almost Cardan gives to that green coloured Emmetris, if it be carryed about, or worn in a ring; Ruens to the Diamond.

Nicholas Cabeus a Jesuit of Ferrara, in the first book of his magnetical Philosophy, cap. 3. speaking of the vertues of a loadstone recites many several opinions; some say that if it be taken in parcels inward, si quis per frustra vorat, juventutem restituet, it will like Vipers wine, restore one to his youth, and yet if carryed about them, others will have it to cause melancholy; let experience determine.

Mercurialis admires the Emerald for his vertues in pacifying all affections of the mind; others the Sapphire, which is the fairest of all precious stones, of skie colour, and a great enemy to black choler, frees the mind, mends manners, &c. Jacobus de Dondis in his Catalogue of Simples, hath Ambergreise, os in corde cervi, the bone in a Stags heart, a Monocerot's horn, Bezoars stone (of which elsewhere) it is found in the belly of a little beast in the East Indies, brought into Europe by Hollanders and our countrey-men Merchants. Renodeus cap. 22. lib. 3. de ment. med. saith he saw two of these beasts alive, in the Castle of the Lord of Vitry at Coubert.

Lapis Lazuli and Armenus because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of Cardan, Renodeus cap. 23. lib. 3. Rondolietius lib. 1. de Testat. c. 15, &c. That almost all Jewels and pretious stones, have excellent vertues to pacifie the affections of the mind, for which cause rich men so much covet to have them: and those smaller Unions which are found in shells amongst the Persians and Indians, by the consent of all Writers, are very cordial, and most part avail to the exhilaration of the heart.

Most men say as much of Gold, and some other Minerals, as these have done of precious stones. Erastus still maintains the opposite part. Disput. in Paracelsum cap. 4. fol. 196. he confesseth of Gold, that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simulacrum in arca, as he said in the Poet, it so revives the spirits, and is an excellent receipt against Melancholy,

For Gold in Physick is a Cordial.

Therefore he loved Gold in special.

Aurum potabile, he discommends and inveighs against it, by reason of the corrosive

waters which are used in it: Which argument our Dr. Guin urgeth against D. Antonius.

Erastus concludes their Philosophical stones; and potable gold, &c. to be no better than poyson, a meer imposture, a non Ens; dig'd out of that broody hill belike this goodly golden stone is, ubi nascetur ridiculus mus. Paracelsus and his Chymistical followers, as many Promethei, will fetch fire from heaven, will cure all manner of diseases with Minerals, accounting them the only Physick on the other side. Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, Sophisters, &c. Apagesis istos qui Vulcanias istas Metamorphoses jugillant, inscitia soboles, supina pertinacia alumnos, &c. not worthy the name of Physitians, for want of these remedies; and brags that by them he can make a man live an hundred and sixty years, or to the worlds end, with their Alexipharmacums, Panaceas, Mummia's, unguentum Armarium, and such magnetical cures, Lampas vite & mortis, Balneum Diana, Balsamum, Electrum Magico-physicum, Amuleta Martialia, &c. What will not he and his followers effect? He brags moreover that he was primus medicorum, and did more famous cures than all the Physicians in Europe besides, a drop of his preparations should go farther than a dram, or ounce of theirs, those loathsome and fulsome filthy potions, Heteroclitical pills (so he calls them) horse medicines, quorum aspectum Cyclops Polyphemus exhorresceret. And though some condemn their skill, and Magnetical cures as tending to Magical superstition, witchery, charms, &c. yet they admire, stily vindicate nevertheless, and infinitely prefer them. But these are both in extreames, the middle sort approve of Minerals, though not in so high a degree. Levinus lib. 3. cap. 6. de occult. nat. mir. commends Gold inwardly, and outwardly used, as in Rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith Wecker. antid. spec. lib. 1. to whom Renodeus subscribes, lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel. meth. med. lib. 5. cap. 21. de Cardiacis, Daniel Sennertus lib. 1. part. 2. cap. 9. Andernacus, Libavius, Quercetanus, Oswaldus Crollius, Euvonymus, Rubius, and Matthiolus in the fourth book of his Epistles, Andreas à Blawen Epist. ad Matthiolum, as commended and formerly used by Avicenna, Arnoldus, and many others: Matthiolus in the same place approves of potable gold, Mercury, with many such Chymical confections, and goes so far in approbation of them, that he holds no man can be an excellent Physician, that hath not some skill in Chymistical distillations, and that Chronick diseases can hardly be cured without mineral medicines: Look for Antimony among purgers.

Compound Alteratives; censure of Compounds,
and mixt Physick.

Pliny lib. 24. c. 1. bitterly taxeth all compound medicines. ^m Mens knavery, imposture, and captious wits have invented those shops, in which every mans life is set to sale: and by and by came in those compositions and inexplicable mixtures, far fetcht out of India and Arabia; a medicine for a botch must be had as far as the red sea, &c. And 'tis not without cause which he saith; for out of question they are much to blame in their compositions, whilst they make infinite variety of mixtures, as ^o Fuchsius notes. They think they get themselves great credit, excell others, and to be more learned than the rest, because they make many variations; but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error. A few simples well prepared and understood, are better than such an heap of nonsense confused compounds, which are in Apothecaries shops ordinarily sold. In which many vain, superfluous, corrupt, exolute things out of date are to be had (saith Cornarius) a company of barbarous names given to Syrups, Julips, an unnecessary company of mixt medicines; rudis indigestaque moles. Many times (as Agrippa taxeth) there is by this means more danger from the medicine than from the disease, when they put together they know not what, or leave it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physitians had no such mixtures; a simple potion of Hellebor in Hippocrates time, was the ordinary purge; and at this day, saith ^r Mat. Riccius, in that flourishing Commonwealth of China, Their Physitians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, herbs, and simples in their medicines; and all their Physick in a manner is comprehended in an herbal: no science, no school; no art, no degrees, but like a trade, every man in private is instructed of his Master. [†] Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rational Physitians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in Mithridate or Treacle, why such and such quantity; may they not be reduced to half or a quarter? Frustra fit per plura (as the saying is) quod fieri potest per pauciora; three hundred simples in a julip, potion, or a little pill, to what end or purpose? I know not

^m Fraudes hominum & ingeniorum captivitas, officinas invenire istas, in quibus sua cuique venalis promittitur vita; statim compositiones & mixturae inexplicabiles ex Arabia & India, ulceri parvo medicina à rubro mari importatur. ⁿ Arnoldus Aphor. 15. Fallax medicus qui potens mederi simplicibus, composita dolose aut frustra querit. ^o Lib. 1. Sect. 1. c. 8. Dum infinita medicamenta miscet, laudem sibi comparare student, & in hoc studio alter alterum superare conatur, dum quisque quod plura miscuerit, eo se doctiorem putet, inde fit ut suam prodant inscientiam, dum ostentant peritiam, & seridiculos exhibeant, &c. ^q Multo plus periculi à medicamento quam à morbo, &c. ^r Expedi.

ⁱⁿ Sinas lib. 1. cap. 3. Præcepta medici dant nostris diversa, in medendo non infelices, pharmacis utuntur simplicibus, Herbis, radicibus, &c. tota eorum medicina nostræ herbariæ præceptis continetur, nullus ludus hujus artis, quisque privatus à quolibet magistro eruditur. [†] Lib. de Aqua.

what ^r Alkindus, Cappivaccius, Montagna, ^f Opusc. de and Simon Eitover, the best of them all and most rational have said in this kind; but neither he, they, nor any one of them, gives his Reader, to my judgement, that satisfaction which he ought; why such, so many simples? Rog. Bacon hath taxed many errors in his Tract de graduationibus, explained some things, but not cleared. Mercurialis in his Book de composit. medicin. gives instance in Hamech, and Philonium Romanum, which Hamech an Arabian, and Philonium a Roman long since composed, but crasse as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth Fernelius alter the one, and why is the other obsolete? ^r Cardan taxeth Galen for presuming out of his ambition to correct Theriacum Andromachi, and we as justly may carp at all the rest. Galens medicines are now exploded and rejected; what Nicholas Meripsa, Mesue, Celsus, Scribanus, Actuarius, &c. writ of old, are most part contemned. Mellichius, Cordus, Wecker, Querecetan, Rhennodeus, the Venetian, Florentine States have their several Receipts, and Magistrals: They of Noremberge have theirs, and Augusta Pharmacopœia, peculiar medicines to the meridian of the City: London hers, every City, Town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to shew his skill, every opinionative fellow must maintain his own paradox, be it what it will; Delirant reges, plebuntur Achivi: they dote, and in the mean time the poor Patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as ⁿ one answers, this of compound medicines, is a most noble and profitable intention, found out, and brought into Physick with great judgement, wisdom, counsel and discretion. Mixt diseases must have mixt remedies, and such simples are commonly mixt as have reference to the part affected, some to qualifie the rest, to comfort, some one part, some another. Cardan and Brassavola both hold, that Nullum simplex medicamentum sine noxa, no simple medicine is without hurt or offence; and although Hippocrates, Erasistratus, Diocles of old, in the infancy of this art, were content with ordinary simples: yet now, saith ^x Aëtius, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noisome to smell, to make them savoury to the palate, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, honey, to make them last moneths, and years for several uses. In such cases, compound

^u Quarce-tan. pharmacop. re-stitut. c. 2. Nobilissimum & utilissimum inventum summa cum necessitate adinventum & introductum. ^x Cap. 25. Tetrabib. 4. ser. 2. Necessitas nunc cogit aliquando noxia querere remedia, & ex simplicibus compositas facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futurum usum, et conservati-onem, &c.

pound medicines may be approved, and Arnoldus in his eighteenth Aphorism, doth allow of it. *y* If simples cannot, necessity compels us to use compounds; so for receipts and magistralis, dies diem docet, one day teacheth another, and they are as so many words or phrases, *Q*ue nunc sunt in honore vocabula si volet usus, Ebb and flow with the season, and as wits vary, so they may be infinitely varied.

*Q*uisque suum placentum quo capiatur habet, Every man as he likes, so many men so many minds, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest; *H*oræ musarum nutrices, and experience teacheth us every day *z* many things which our predecessours knew not of. Nature is not effete, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, *†* naturæ usui ea plerumque cognoscunt, quæ homines vix longo labore & doctrinâ assequuntur, but men must use much labour and industry to find it out: But I digress.

Compound medicines, are inwardly taken, or outwardly applyed. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as Wines and Syrups. The wines ordinarily used to this disease, are Wormwood-wine, Tamarisk, and Buglossatum, wine made of Borage and Bugloss. The composition of which, is specified in Arnoldus Villanovanus, lib. de vinis, of Borage, Bawme, Bugloss, Cinamon, &c. and highly commended for its vertues, *a* it drives away Leprosie, Scabs, clears the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I add, saith Villanovanus, that it will bring mad men, and such raging Bedlams as are tied in chains, to the use of their reason again. My conscience bears me witness, that I do not lye, I saw a grave matron helped by this means; she was so cholerick, and so furious sometimes, that she was almost mad, and beside her self, she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she drank of this Borage wine, and by this excellent remedy, was cured, which a poor forreigner, a silly beggar taught her by chance, that came to crave an alms from door to door. The juyce of Borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith Ant. Mizaldus art. med. who cites this story verbatim out of Villanovanus, and so doth Magninus a Physitian.

an of Millan, in his regiment of health. Such another excellent compound water I find in Rubens de distill. sect. 3. which he highly magnifies out of Savanarola, *b* for such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart. Other excellent compound waters for melancholy, he cites in the same place. *c* If their melancholy be not inflamed, or their temperature over hot. Evonimus hath a precious Aquavita to this purpose, for such as are cold. But he and most commend Aurum potabile, and every writer prescribes clarified whey, with Borage, Bugloss, Endive, Succory, &c. of Goats milk especially, some indefinitely at all times, some thirty dayes together in the spring, every morning fasting, a good draught. Syrups are very good, and often used to digest this humour in the heart, spleen, liver, &c. As Syrup of Borage, (there is a famous Syrup of Borage highly commended by Laurentius to this purpose in his Tract of melancholy) de pomis of King Sabor now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maiden-hair, Bizantine, &c. These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Julips otherwise.

Consisting, are conserves or confections, conserves of Borage, Bugloss, Bawm, Fumitory, Succory, Maiden-hair, Violets, Roses, Wormwood, &c. Confections, Treacle, Mithridate, Eclegms, or Linctures, &c. Solid, as Aromatical Confections; hot, Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Electuarium de gemmis, letificans Galeni & Rhasis, Diagalinga, Diacyminum, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinnamonum: Cold, as Diamargaritum frigidum, Diacorolli, Diarrhodon Abbatis, Diacodion, &c. as every Pharmacopœia will shew you, with their tables or lozenges that are made out of them; with Conditives and the like.

Outwardly used as occasion serves, as amulets, oyls hot and cold, as of Camomile, Stæchas, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyls and wax, &c. as Alabastrium Populeum, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: Emplasters of herbs, flowers, roots, &c. with oyls, and other liquors mixt and boiled together.

Cataplasms, salves, or pultises made of green herbs, pounded, or sod in water till they be soft, which are applyed to the Hypochondries, and other parts when the body is empty.

Cerotes, are applyed to several parts, and Frontals, to take away pain, grief, heat, procure sleep. Fomentations, or sponges wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bath and cool several parts misaffected.

Sacculi,

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Sacculi, or little bags of herbs, flowers, seeds, roots, and the like applyed to the head, heart, stomach, &c. odoraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

MEMB. 2.

SUBSECT. 1.

Purging Simples upward.

Melanagoga, or melancholy purging medicines, are either Simple or Compound, and that gently, or violently, purging upwards or downwards. These following purge upward. ^d *Asarum*, or *Asarabacca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, it is commonly taken in wine, whey, or as with us, the juyce of two or three leaves or more sometimes, pounded in posset drink qualified with a little liquorice, or anniseeds, to avoid the fullomness of the taste, or as *Diaferum Fernelii*. *Brassivola* in *Catart*. reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirms as much out of his experience, that it purgeth a black choler, like *Hellebor* it self. *Galen* lib. 6. simplic. and ^f *Matthiolus* ascribe other vertues to it, and will have it purge other humours as well as this.

Laurel, by *Heurnius* method. ad prax. lib. 2. cap. 24. is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. ^g *Dioscorides* lib. 11. cap. 114. adds other effects to it. *Pliny* sets down fifteen berries in drink for a sufficient portion: it is commonly corrected with his opposites, cold and moist, as juyce of *Endive*, *Purslane*, and is taken in a potion to seven grains and a half. But this and *Asarabacca*, every Gentlewoman in the Countrey knows how to give, they are two common vomits.

Scilla, or *Sea Onyon*, is hot and dry in the third degree. *Brassivola* in *Catart*. out of *Mesue*, others and his own experience, will have this simple to purge melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with *Rubel* in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger upward, which many reject, as being too violent? *Mesue* and *Averroes* will not admit of it, ⁱ by reason of danger of suffocation, ^k great pain and trouble it puts the poor patient to, saith *Dodonæus*. Yet *Galen* lib. 6. simpl. med. and *Dioscorides* cap. 145. allow of it. It was indeed ^l terrible in former times, as *Pliny* notes, but now familiar, insomuch that many took it in those days, ^m that were students, to quicken their wits, which *Persius* Sat. 1. objects to *Accius* the Poet, *Ilias Acci ebria veratro*. ⁿ It helps melancholy, the falling sickness, madness, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled

with head-ach, high coloured, or fear strangling, saith *Dioscorides*. ^o *Oribasius* an old Physician, hath written very copiously, and approves of it, in such affections, which can otherwise hardly be cured. *Heurnius* lib. 2. prax. med. de vomitoriis, will not have it used but with great Caution, by reason of its strength, and then when *Antimony* will do no good, which caused *Hermophilus* to compare it to a stout Captain (as *Codronchus* observes cap. 7. comment. de Helleb.) that will see all his souldiers go before him and come post principia, like the bragging souldier, last himself: when other helps fail in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be ^r securely given at first. ^t *Matthiolus* brags, that he hath often, to the good of many, made use of it, and *Heurnius*, that he hath happily used it, prepared after his own prescript, and with good success. *Christophorus à Vega* lib. 3. c. 41. is of the same opinion, that it may be lawfully given; and our country Gentlewomen find it by their common practice, that there is no such great danger in it. *D. Turner* speaking of this plant, in his Herbal, telleth us, that in his time it was an ordinary receipt among good wives, to give *Hellebor* in powder to it^d weight, and he is not much against it. But they do commonly exceed, for who so bold as blind *Bayard*, and prescribe it by penyworths, and such irrational wayes, as I have heard my self market folks ask for it in an Apothecaries shop: but with what success God knows; they smart often for their rash boldness and folly, break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude and undiscreeet handling of it. He that will know therefore, when to use, how to prepare it aright, and in what dose, let him read *Heurnius* lib. 2. prax. med. *Brassivola* de *Catart*. *Godofridus Stegins* the Emperour *Rodolphus* Physician cap. 16. *Matthiolus* in *Dioscor*. and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where he shall find great diversity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. It helps all infirmities, saith ^u *Matthiolus*, which proceed from black choler, falling sickness, and *Hypochondriacal* passions; and for farther proof of his assertion, he gives several instances of such as have been freed with it: ^x One of *Andrew Gallus*, a Physician of *Trent*, that after many other sayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Hanshin*, that in like sort, when other medicines failed, ^y was by this restored to his former

^d *Heurnius* datur in sero lactis, aut vino.

^e *Veratri* modo expurgat cerebrum, roborat memoriam.

^f *Fuchsius* *Crassus* & *biliofos* humores per vomitum educit.

^g *Vomitum* & *menfes* ciet. valet ad *Hydrop.* &c.

^h *Materia* atras educit.

ⁱ *Ad arte* ideo rejiciendum, ob periculum suffocationis.

^k *Cap. 16.* magna vi educit, & molestia cum summa.

^l *Quondam* terribile. ^m *Multi* studiorum gratia ad providenda acutus que commentabantur.

ⁿ *Medetur* comitialibus, melancholicis, podagricis; vetatur senibus, pueris, mollihus & effeminatis.

former

Simples purging Melancholy downward.

Polypodie and Epithyme, are without all exceptions, gentle purgers of melancholy. Dioscorides will have them void flegm; but Brassivola out of his experience averreth, that they purge this humour; they are used in decoction, infusion, &c. simple, mixt, &c.

Myrabolanes, all five kinds, are happily prescribed against melancholy and quartan agues, Brassivola speaks out ^d of a thousand experiences, he gave them in pills, decoction, &c. look for peculiar Receipts in him.

Stoechas, Fumitory, Dodder, herb Mercury, roots of Capers, Genista or broom, Pennyroyal and half boiled Cabbage, I find in this Catalogue of purgers of black choler, Origan, Fetherfew, Ammoniack ^e Salt, Salt-peter. But these are very gentle, alyppus, dragon root, centaury, ditany, Colutea, which Fuchsius cap. 168. and others take for Sene, but most distinguish. Sene is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. Brassivola calls it ^f a wonderful herb against melancholy, it scowres the blood, inlightens the spirits, shakes off sorrow, a most profitable medicine, as ^g Dodonaus terms it, invented by the Arabians, and not heard of before. It is taken divers ways, in powder, infusion, but most commonly in the infusion, with ginger, or some cordial flowers added to correct it. Actuarius commends it sod in broth, with an old cock, or in whey, which is the common conveyer of all such things as purge black choler; or steeped in wine, which Heurnius accounts sufficient, without any farther correction.

Aloes by most is said to purge choler, but Aurelianus lib. 2. c. 6. de morb. chron. Arculanus cap. 6. in 9. Rhasis, Julius Alexandrinus, consil. 185. Scoltz. Crato consil. 189. Scoltz. prescribe it to this disease, as good for the stomach and to open the Hemroids, out of Mesue, Rhasis, Serapio, Avicenna; Menardus ep. lib. 1. epist. 1. opposeth it, Aloes ^h doth not open the veins, or move the Hemroids, which Leonhartus Fuchsius paradox. lib. 1. likewise affirms; but Brassivola and Dodonaus defend Mesue out of their experience; let ⁱ Valesius end the controversie.

Lapis Armenus and Lazuli are much magnified by ^k Alexander lib. 1. cap. 16. Avicenna, Aetius, and Actuarius, if they be well washed, that the water be no more coloured, fifty times some say. ^l That good Alexander (saith Guianerius) puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part, have oftentimes happily used it; and was never deceived in the operation of it. The like may be said of Lapis Lazuli, though

habuit, ut omnes melancholicas passiones ab eo curari posse crederet; & ego inde sapissime usus sum, & in ejus exhibitione nunquam fraudatus fui.

^c Mærores fugant; utilissimè dantur melancholicis & quaternariis. ^d Millies horum vires expertus sum. ^e Sal nitrurum, sal ammoniacum, Draccontii radix, dictamnium. ^f Calet ordine secundum, siccatur primo, adversus omnia vitia atræ bilis valet, sanguinem mundat, spiritus illustrat; mærorem discutit herba mîrifica. ^g Cap. 463 lib. 25

^h Recentiores negant ora venarum refectare.

ⁱ An aloes aperiat ora venarum. lib. 9. cont. 3.

^k Vapores abstergit à vitalibus partibus.

Tract. 15: c. 6. Bonus Alexander tantam lapide Armeno confidentiam

^z Qui melancholicus factus plane desipiebat, multaque stultitè loquebatur, huic exhibitum 12. gr. stibium, quod paulo post atram bilem ex alveo eduxit (ut ego vidi, qui vocatus tanquam ad miraculum adfuit testari possum,) &amenta tanquam carnis dissecta in partes totum excrementum tanquam sanguinem nigerrimum representabat.

^a Antimonium venenum, non medicamentum. ^b Cratonis ep. sect. vel ad Monavium ep. In utramque partem dignissimum medicamentum, si recte utentur, secus venenum.

former health, and which of his knowledge, others have likewise tried, and by the help of this admirable medicine, been recovered. A third of a parish Priest at Prage in Bohemia, ^z that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12. grains of Stibium, (as I my self saw, and can witness, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a Horse than a Man) yet it did him so much good, that the next day he was perfectly cured. This very story of the Bohemian Priest, Sckenkius relates verbatim, Exoter. experiment. ad Var. morb. cent. 6. observ. 6. with great approbation of it. Hercules de Saxonia calls it a profitable medicine, if it be taken after meat to 6. or 8. grains, of such as are apt to vomit. Rodericus à Fonseca the Spaniard, and late professor of Padua in Italy, extols it to this disease, Tom. 2. consul. 85. so doth Lod. Mercatus de inter. morb. cur. lib. 1. cap. 17. with many others. Jacobus Gervinus a French Physitian on the other side, lib. 2. de venenis confut. explodes all this, and saith he took three grains only upon Matthiolus and some others commendation, but it almost killed him, whereupon he concludes, ^a Antimony is rather poison than a medicine. Th. Erastus concurs with him in his opinion, and so doth Alian Montaltus cap. 30. de melan. But what do I talk? 'tis the subject of whole books, I might cite a century of Authors pro and con. I will conclude with ^b Zuinger, Antimony is like Scanderbegs sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it; a worthy medicine if it be rightly applyed to a strong man, otherwise poison. For the preparing of it, look in Evonimi thesaurus, Quercetan, Oswaldus Crollius, Basil. Chim. Basil. Valentius, &c.

Tobacco, divine, rare, superexcellent Tobacco, which goes far beyond all their Panaceas, potable gold, and Philosophers stones, a sovereign remedy to all diseases. A good vomit, I confess, a vertuous herb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as Tinkers do Ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned Tobacco, the ruine and overthrow of body and soul.

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*in Mauro-
rum medici
hoc lapide
plerumque
purgant
melancholia,
&c.
n Quo ego
sepe jeli-
citer usus
sum, &
magno cum
auxilio.
o Si non
hoc, nihil
restat nisi
Helleborus,
& lapis
Armenus.
p Conf. 184.
Scoltzii.
q Multa
corpora
vidi gravissime hinc agitata, & stomacho multum obsuisse.*

it be somewhat weaker than the other. *Garcias ab Horto hist. lib. 1. cap. 65.* relates, that the^m Physicians of the *Moors*, familiarly prescribe it to all melancholy passions, and *Matthiolus ep. lib. 3.* ⁿ brags of that happy success which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect. 1. cap. 12. in Antidotis*; ^o and if this will not serve (saith *Rhasis*) then there remains nothing but *Lapis Armenus*, and *Hellebor* it self. *Valescus* and *Jason Pratenfis*, much commend *Pulvis Hali*, which is made of it. *James Damascen. 2. cap. 12.* *Hercules de Saxonia*, &c. speaks well of it. *p Crato* will not approve this; it; and both *Hellebors*, he saith, are no better than poyson. *Victor Trincavelius, lib. 2. cap. 14.* found it in his experience, ^q to be very noysome, to trouble the stomach, and hurt their bodies that take it overmuch.

Black *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by *Melanpodius* a shepherd, as *Pliny* records, *lib. 25. cap. 5.* ^r Who seeing it to purge his Goats when they raved, practised it upon *Elige* and *Calene*, King *Pratus* daughters, that ruled in *Arcadia*, near the fountain *Clitorius*, and restored them to their former health. In *Hippocrates* time it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. *Theophrastus*, ^f *Galen*, *Pliny*, *Calius Aurelianus*, as ancient as *Galen. lib. 1. cap. 6.* *Areteus lib. 1. cap. 5.* *Oribasius lib. 7. collect.* a famous Greek, *Aetius ser. 3. cap. 112. & 113. p. Aegineta*, *Galenus Ape, l. 7. c. 4.* *Atuaris*, *Trallianus l. 5. cap. 15.* *Cornelius Celsus* only remaining of the old Latines, *lib. 3. cap. 23.* extol and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crazed, or that doted, to the *Anticyra*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*; a common proverb among the *Greeks* and *Latines*, to bid a dizard or a mad man go take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis, helleboro epoto tibi opus est, eoque sane meraco*, Thou art out of thy little wit *O Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespis*, drink *Hellebor*, &c. and *Harpax* in the ^t Comœdian, told *Simo* and *Ballio*, two doting fellows, that they had need to be purged with this plant. When that proud *Menacrates* ^δ *ζ* *ε* *δ* *ς*, had written an arrogant letter to *Philip* of *Macedon*, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conseras*, noting thereby that he was crazed, *atque helleboro indigere* had much need of a good purge. *Lilius*

Geraldus saith, that *Hercules* after all his mad pranks upon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administered unto him. They that were found commonly took it to quicken their wits, (as *Ennius* of old, [†] *Qui non nisi † Hor. potus ad arma* — — *prosiluit dicenda*, and as our Poets drink sack to improve their inventions (I find it so registred by *Agellius lib. 17. cap. 15.*) *Carneades* the *Academick* when he wasto write against *Zeno* the *Stoick*, purged himself with *Hellebor* first, which ^u *Petronius* puts upon *Chrysippus*. In such ^u *In Satyr.* esteem it continued for many ages, till at length *Mesue* and some other *Arabians* began to reject and reprehend it, upon whose authority for many following lustres, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by ^x *Crato* and some junior Physicians. Their reasons are, becaule *Aristotle l. 1. de plant. c. 3.* said, *Henbane* and *Hellebor* were poyson; and *Alexander Aphrodisens* in the preface of his *Problems*, gave out, that (speaking of *Hellebor*) ^y *Quails fed on that which was poyson to men. Galen. l. 6. Epid. com. 5. Text. 35.* confirms as much; ^z *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, than to kill mice and rats, flies and mouldwarps, and so *Mizaldus*. *Nicander* of old, *Gervinus*, *Sckenkius*, and some other *Neotericks* that have written of poysons, speak of *Hellebor* in a chief place. ^a *Nicholas Leonicus* hath a story of *Solon*, that besieging I know not what City, steeped *Hellebor* in a spring of water, which by pipes was conveyed into the middle of the town, and so either roysoned, or else made them so feeble and weak by purging, that they were not able to bear arms. Notwithstanding all these cavils and objections, most of our late writers do much approve of it. ^b *Gariopontus lib. 1. cap. 13.* *Codronchus com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15.* *Trincavelii, Montanus 239.* *Frisemelica consil. 14.* *Hercules de Saxonia*, so that it be opportunely given. *Jacobus de Dondis, Agg. Amatus, Lusit. cent. 66.* *Godef. Steginus cap. 13.* *Hollerius*, and all our Herbalists subscribe. *Fernelius meth. med. lib. 5. cap. 16.* confesseth it to be a ^c terrible purge and hard to take, yet well given to strong men, and such as have able bodies. *P. Forestus* and *Cappivaccius* forbid it to be taken in substance, but allow it in decoction or infusion, both which wayes *P. Monavius* approves above all others, *Epist. 231.* *Scoltzii, Jacchinus* in *9. Rhasis*, commends a receipt of his own preparing; *Penottus* another of his Chymically prepared, *Evonimus* another. *Hildesheim spicel. 2. de mel.* hath many examples how it should be used, with diversity of receipts. *Heurnius lib. 7. prax. med. cap. 14.* calls it an ^d innocent medicine howsoever, if it be well prepared. The root of it is only in use, which may be kept many years, and by some given in substance, as by *Falopius* and *Brassitur.*

r Cum vidisset ab eo curari capras furentes, &c.

f Lib. 6. serps. med.

t Pseudolo act. 4. scen. ult. helleboro histe hominibus opus est.

x Crato consil. 16. l. 2. Etsi multi magni viri probent; in bonam partem accipiant medici, non probem. y Vescuntur veratro coturnices quod hominibus toxicum est. z Lib. 23. c. 7. 12. 14. a De var. hist.

b Corpus incolume reddit, & juvenile efficit.

c Veteres non sine causa usi sunt: Difficilis ex Helleboro purgatio, & terroris plena, sed robustis datur tamen, &c.

d Innocens medicamentum, modo rite paratur.

vola

e Abſt
jactantia,
ego primus
præbere
cupi, &c.
f In Catart.
Ex una ſola
evacuati-
one furor
ceſſavit &
quietus in-
de vixit.
Tale exem-
plum apud
Schenkiun
& apud
Scoltziun,
ep. 231.
P. Mona-
vius ſe ſto-
lidum cu-
raſſe jactat
hoc epoto
tribus aut
quatuor
vicibus.
g ultimum
refugium,
extremum
medica-
mentum,
quod cæte-
ra omnia
claudit,
quæcunque
cæteris
laxativis
pelli non
poſſunt ad
hunc perti-
nent; ſi non
huic, nulli
cedunt.
h Teſtari
poſſum me
ſexcentis
hominibus
Helleborum
nigrum ex-
hibuiſſe,
nullo pro-
fus incom-
modo, &c.

vola amongſt the reſt, who c brags that he was the firſt that reſtored it again to his uſe, and tells a ſtory how he cured one *Melataſta* a mad man, that was thought to be poſſeſſed, in the Duke of *Ferrara's* Court with one purge of black *Hellebor* in ſubſtance: the receipt is there to be ſeen; his excrements were like ink, f he perfectly healed at once; *Vidus Vi- dius* a Dutch Phyſician, will not admit of it in ſubſtance, to whom moſt ſubſcribe, but as before in the decoction, infuſion, or which is all in all, in the Extract, which he prefers before the reſt, and calls *ſuave medicamentum*, a ſweet medicine, an eaſie, that may be ſecurely given to women, children, and weaklings. *Baracellus hortogeniali*, terms it *maxima præ- ſtantia medicamentum*, a medicine of great worth and note. *Quercetan* in his *Spagir. Phar.* and many other, tell wonders of the Extract. *Paracellus* above all the reſt is the greateſt admirer of this plant; and eſpecially the extract, he calls it *Theriaceum, terreſtre Baſamum*, another Treacle, a terreſtrial Bawm, *inſtar omnium, all in all; the g ſole and laſt refuge to cure this malady, the Gout, Epilepſie, Leproſie, &c.* If this will not help, no Phyſick in the world can but mineral, it is the upſhot of all. *Matthiolus* laughs at thoſe that except againſt it, and though ſome abhor it out of the authority of *Meſue*, and dare not adventure to preſcribe it, h yet I (ſaith he) have happily uſed it ſix hundred times without offence, and communicated it to divers worthy Phyſicians, who have given me great thanks for it. Look for receipts, doſe, preparation, and other cautions concerning this ſimple in him, *Braviſſola, Baracellus, Codronchus*, and the reſt.

SUBSECT. 3.

Compound Purgers.

Compound medicines which purge melan- choly, are either taken in the ſuperiour or inferiour parts: ſuperiour at mouth or noſtrils. At the mouth ſwallowed or not ſwallowed: If ſwallowed liquid or ſolid: liquid, as com- pound wine of *Hellebor*, *Scilla* or *Sea-onion*, *Sena*, *Vinum Scilliticum, Helleboratum*, which i *Quercetan* ſo much applauds for melancholy and madneſs, either inwardly taken, or out- wardly applyed to the head, with little pieces of linnen dipped warm in it. *Oxymel Scilli- ticum, Syrupus Helleboratus major* and *minor* in *Quercetan*, and *Syrupus Geniſtæ* for Hypochon- driacal melancholy in the ſame Authour, com- pound Syrup of *Succory*, of *Fumitory*, *Polypodie*, &c. *Heurnius* his purging Cockbroth. Some except againſt theſe Syrupes, as appears by k *Udalrinus Leonorus* his Epistle to *Mat- thiolus*, as moſt pernicious, and that out of *Hip- pocrates, cocta movere, & medicari, non cruda*, no raw things to be uſed in Phyſick; but this in the following Epistle is exploded and ſound- ly confuted by *Matthiolus*; many Julips, po- tions, receipts, are compoſed of theſe, as you

ſhall find in *Hildeſheim ſpicel. 2. Heurnius lib. 2. cap. 14. George Sckenkius Ital. med. prax. &c.*

Solid purgers are confections, electuaries, pills by themſelves, or compound with others, as *de lapide Lazulo, Armeno, Pil. Inde*, of *fumitory, &c.* Confection of *Hamech*, which though moſt approve, *Solenander ſec. 5. conſil. 22.* bitterly inveighs againſt, ſo doth *Rondo- letius Pharmacop. officina, Fernelius* and others; *Diaſena, Diapolypodium, Diacaſſia, Diacatholicon, Weckers Electuarie de Epi- thymo, Ptolomyes Hierologadium*, of which di- vers receipts are daily made.

Arius 22. 33. commends *Hieram Ruſſi. Trincavelius conſil. 12. lib. 1.* approves of *Hiera*; non, inquit, invenio melius medica- mentum, I find no better medicine, he ſaith. *Heurnius* adds *pil. Aggregat. pills de Epi- thymo. pil. Ind.* *Meſue* deſcribes in the Flo- rentine Antidotary, *Pilula ſine quibus eſſe no- lo, Pilula Cochiae cum Helleboro, Pil. Arabice, Fætida, de quinque generibus mirabolanorum, &c.* More proper to melancholy, not excluding in the mean time, *Turbith, Manna, Rubarb, Agarick, Eleſcophe, &c.* which are not ſo proper to this humour. For as *Montaltus* holds *cap. 30.* and *Montanus cholera etiam purganda, quod atra ſit pabulum*, choler is to be purged becauſe it feeds the other: and ſome are of an opinion, as *Eraſiſtratus* and *Aſclepi- ades* maintained of old, againſt whom *Galen* diſputes, l that no Phyſick doth purge one hu- mour alone, but all alike or what is next. Moſt therefore in their receipts and magiſtrals which are coined here, make a mixture of ſeveral ſimples and compounds to purge all humours in general as well as this. Some rather uſe potions than pills to purge this humour, be- cauſe that as *Heurnius* and *Crato* obſerve, *hic ſuccus à ſicco remedio agrè trahitur*, this juyce is not ſo eaſily drawn by dry re- medies, and as *Montanus* adviſeth 25. conſ. All m drying medicines are to be repelled, as *Aloe, Hiera*, and all pills whatſoever, becauſe this diſeaſe is dry of it ſelf.

I might here inſert many receipts of pre- ſcribed potions, boles, &c. The doſes of theſe, but that they are common in every good Phy- ſician, and that I am loth to incur the cenſure of *Foreſtus lib. 3. cap. 6. de urinis*, n againſt thoſe that divulge and publiſh medicines in their mother tongue, and leſt I ſhould give occaſion thereby to ſome ignorant Reader to practiſe on himſelf, without the conſent of a good Phyſician.

Such as are not ſwallowed, but only kept in the mouth, are Gargarisms uſed commonly af- ter a purge, when the body is ſoluble and looſe. Or Apophlegmatisms, Maſticatories, to be held and chewed in the mouth, which are gentle, as *Hysop, Origan, Pennyroial, Thyme, Muſtard*; ſtrong, as *Pellitory, Pepper, Gin- ger, &c.*

Such as are taken into the noſtrils, *Errhina* are liquid or dry, juice of *Pimpernel, Onion, &c.* *Caſtor, Pepper, white Hellebor, &c.*

l Purgan-
tia cenſe-
bant me-
dicamenta,
non unum
humorem
attrahere,
ſed quem-
cunque at-
tigerint in
ſuam natu-
ram con-
vertere.

m Religan-
tur omnes
exſiccantes
medicinae,
ut *Aloe*,
Hiera, *pi-
lulae quæ-
cunque*.
n Contra
eos qui lin-
gua vulga-
ri & ver-
nacula re-
media &
medica-
menta præ-
ſcribunt,
& quibus-
vis commu-
nia faci-
unt.

i Pharma-
cop. Opti-
mum eſt ad
maniam &
omnes me-
lancholicos
affectus,
tum intra
aſſumptum,
tum extra,
ſecus capiti
cum linteol-
is in eo
maſſa factis
tepidè ad-
motum.
k Epist.
Math. lib.
3. Tales
Syrupi no-
centiſſimi
& omnibus
modis ex-
tirpandi.

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To these you may add odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weak, Suppositories of Castilian sope, honey boiled to a consistence; or stronger of Scammony, Hellebor, &c.

These are all used, and prescribed to this malady upon several occasions, as shall be shewed in his place.

MEMB. 3.

Chirurgical remedies.

o Quis,
quantum,
quando.

IN letting of blood three main circumstances are to be considered, ° *Who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, over-weak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humours, and may be eased by it.

The quantity depends upon the parties habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the Moons motion or aspect of Planets be to be observed, some affirm, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. 'Tis *Heurnius* Aphorism, à *Phlebotomia auspicandum esse curationem, non à pharmacia*, you must begin with blood-letting and not Physick; some except this peculiar malady. But what do I? *Horatius Augenius*, a Physician of Padua, hath lately writ seventeen books of this subject, *Jobertus*, &c.

¶ Fernelius
lib. 2.
cap. 19.

Particular kinds of blood-letting in use are three, first is that opening a Vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.

Cupping-glasses with or without scarification, *ocysime compescunt*, saith *Fernelius*, they work presently, and are applyed to several parts, to divert humours aches, wind, &c.

Horse-leeches, are much used in melancholy, applyed especially to the Hemroids. *Horatius Augenius* lib. 10. cap. 10. *Platerus de mentis alienat.* cap. 3. *Altomarus*, *Piso*, and many others, prefer them before any evacuations in this kind.

¶ Renodens
lib. 5. cap.
21. de his
Mercuria-
lis lib. 3.
de composit.
med. c. 24.

Canteries or searing with hot irons, combustions, boarings, launcings, which because they are terrible, *Dropax* and *Sinapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustard-seed and the like.

Heurnius
lib. 1. prax.
med. week-
er, &c.

Issues still to be kept open, made as the former, and applyed in and to several parts, have their use here on divers occasions, as shall be shewed.

SECT. 5.

MEMB. 1.

SUBSECT. 1.

Particular cure of the three several kinds; of head Melancholy.

THe general cures thus briefly examined and discussed, it remains now, to apply these medicines to the three particular species or kinds, that according to the several parts affected, each man may tell in some sort how to help or ease himself. I will treat of head melancholy first, in which, as in all other good cures we must begin with Diet, as a matter of most moment, able oftentimes of it self to work this effect. I have read, saith *Laurentius* cap. 8. de *Melanc.* that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, than whatsoever can be drawn out of the most precious boxes of the Apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-natural things. Let air be clear and moist most part: diet moistning, of good juyce, easie of digestion, and not windy: drink clear, and well brewed, not too strong nor too small. Make a melancholy man fat, as *Rhasis* saith, and *Cont. lib. 1. c. 9.* thou hast finished the cure. Exercise not too remiss, nor too violent. Sleep a little more than ordinary. Excrements daily to be avoided by art or nature; and which *Fernelius* enjoyns his Patient *consil. 44.* above the rest, to avoid all passions and perturbations of the mind. Let him not be alone or idle, (in any kind of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed and combed, according to his ability at least, in clean sweet linnen, spruce, handsom, decent, and good apparel; for nothing sooner dejects a man than want, squalor and nastiness, foul, or old cloaths out of fashion. Concerning the medicinal part, he that will satisfie himself at large (in this precedent of diet) and see all at once, the whole cure and manner of it in every distinct species, let him consult with *Gordonius*, *Valescus*, with *Prosper Calenius* lib. de atra bile ad Card. *Casium*, *Laurentius* cap. 8. & 9. de melan. *Alian Montaltus* de mel. cap. 26, 27, 28, 29, 30. *Donat.* ab *Altomari* cap. 7. artis med. *Hercules* de Saxonia in *Panth.* cap. 7. & *Tract.* ejus peculiar. de melan. per *Bolzeta* edit. *Venetis* 1620. cap. 17, 18, 19. *Savonarola* Rub. 82. *Tract.* 8. cap. 1. *Skenkijus* in prax. curat. *Ital. med.* *Heurnius* cap. 12. de morb. *Victorius Faventinus* pract. *Magn. & Empir.* *Hildesheim* *Spicel.* 2. de man. & mel. *Fel. Platter*, *Stokerus*, *Brueel*. *P. Bayerus*, *Forestus*, *Fuchsius*, *Capivaccius*, *Rondoletius*, *Jason Pratensis*, *Salust. Salvian.* de remed. lib. 2. cap. 1. *Jacchinus*, in 9. *Rhasis*, *Lod.*

Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17. Alexan. Messaria pract. med. lib. 1. cap. 21. de mel. Piso. Hollerius, &c. that have culled out of those old Greeks, Arabians, and Latines, whatsoever is observable or fit to be used. Or let him read those counsels and consultations of Hugo Senensis consil. 13. & 14. Renerius Solinander consil. 6. sec. 1. & consil. 3. sec. 3. Crato consil. 16. lib. 1. Montanus 20. 22. 229. and his following counsels, Lælius à Fonte. Egubinus consult. 44. 69. 77. 125. 129. 142. Fernelius consil. 44. 45. 46. Ful. Caesar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. Wherein he shall find particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials in great variety and abundance: Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the Reader, some few more notable medicines.

SUBJECT. 2.

Blood-letting.

Phlebotomy is promiscuously used before and after Physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For Galen, and many others make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith Piso cap. 23. & Altomarus cap. 7. Fuchsius cap. 33. ^a shall proceed primarily from the mis-affected brain, the Patient in such case shall not need at all to bleed, except the blood otherwise abound, the veins be full, inflamed blood, and the party ready to run mad. In immaterial melancholy, which especially comes from a cold distemperature of spirits, Hercules de Saxonia cap. 17. will not admit of Phlebotomy; Laurentius cap. 9. approves it out of the authority of the Arabians; but as Mesue, Rhasis, Alexander appoint, ^x especially in the head, to open the veins of the fore-head, nose and ears is good. They commonly set cupping-glasses on the parties shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essential or accidental, they cause the Hemorrhoids to be opened having the eleventh Aphorism of the sixth book of Hippocrates for their ground and warrant, which saith, that in melancholy and mad men, the varicous tumour or hemorrhoids appearing doth heal the same. Valeriscus prescribes blood-letting in all three kinds, whom Salust. Salviian follows, ^y If the blood abound, which is discerned by the fulness of the veins, his precedent diet, the parties laughter, age, &c. begin with the median or middle vein of the arm: if the blood be rud-

^a Si ex primario cerebri affectu melancholici evaserint, sanguinis detractione non indigent, nisi ob alias causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus, &c. ^x Comptit iis phlebotomia frontis.

^y Si sanguis abundet, quod scitur ex venarum repletionem, videtur ratione precedente, visu ægri, ætate & aliis, tundatur mediana; & si sanguis apparet clarus & ruber, supprimatur; aut si vere, si niger aut crassus, permittatur fluere pro viribus ægri, dein post 8. vel 12. diem aperiatur cephalica partis magis affectæ, & vena frontis, aut sanguis provocetur setis per naves, &c.

dy and clear, stop it, but if black in the spring time, or a good season, or thick, let it run, according to the parties strength: and some eight or twelve dayes after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping-glasses, &c. Trallianus allows of this, ^z If there have been any suppression or stopping of blood at nose, or hemroids, or womens months, then to open a vein in the head or about the ankles. Yet he doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, ^a except it primarily proceed from blood, or that the malady be increased by it: for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face. Therefore I conclude with Areteus, ^b before you let blood, deliberate of it, and well consider all circumstances belonging to it.

^z Si quibus consuetæ sue suppressione sunt talo secare oportet, aut vena frontis si sanguis peccet cerebro. ^a Nisi ortum ducat à sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum. ^b Cum sanguinem detrahere oportet, deliberatione indiget. Areteus lib. 7. cap. 5.

SUBJECT. 3.

Preparatives and Purgers.

After blood-letting we must proceed to other medicines; first prepare, and then purge, *Auges stabulum purgare*, make the body clean before we hope to do any good: Gualter Bruel would have a practitioner begin first with a Clister of his, which he prescribes before blood-letting: the common sort, as Mercurialis, Montaltus cap. 30. &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *Electuarium lenitivum*, *Diaphenicum*, *Diacatholicon*, &c. Preparatives are usually Syrups of Borage, Bugloss, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Bugloss, Bawm, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many dayes together. Purges come last, which must not be used at all, if the malady may be otherwise helped, because they weaken nature and dry so much; and in giving of them, we must begin with the gentlest first. Some forbid all hot medicines, as Alexander, and Salviianus, &c. Ne insaniore inde fiant, Hot medicines increase the disease ^d by drying too much. Purge downward rather than upward, use potions rather than pills, and when you begin Physick, persevere and continue in a course; for as one observes, *movere & non educere in omnibus malum est*; To stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm than good. They must continue in a course of Physick yet not so that they tire and oppress nature, *danda quies nature*, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are ^f Sena, Cassia, Epi-

P p a

thyme,

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g Rhafis,
sepe valent
ex Helle-
boro.

h Lib. 7.
Exiguus
medica-
mentis mor-
bus non ob-
sequitur.

* Modo
caute detur
& robustis.

i Confil. 10.

l. 1.

† Plin. 1.

31. c. 6.

Navigatio-

nes ob vo-

mitationem

profunt plu-

rimis mor-

bis capitis,

& omnibus

ob que

Helleborum

bibitur.

Idem Di-

oscorides,

lib. 5. c. 13.

Avicenna

tertia im-

primis.

k Nunquam

dedimus,

quin ex

una aut

altera af-

sumptione,

Deo juvan-

te, fuerint

ad salutem

restituti.

m Lib. 2.

Inter com-

posita pur-

gantia me-

lancholi-

am.

n Longo

experimento

a se obser-

vatum esse,

melancho-

licos sine

offensa egre-

giè curan-

dos valere.

Idem re-

sponsione ad

Aubertum,

veratrum

nigrum,

alias timi-

dum & pe-

riculosum

vini spirite

atiam &

oleo com-

modum sic

usui reddi-

tur ut eti-

am pueris

tuto administrari possit.

o Certum est hujus herbe virtutem

maximam & mirabilem esse, parumque distare à balsamo. Et

qui norit eo recte uti, plus habet artis quam tota scribentium

cohors aut omnes Doctores in Germania. p Quo feliciter

usus sum.

thyme, Myrobolanes, Catholicon: If these prevail not, we may proceed to stronger, as the confection of *Hamech*, *Pil. Indæ*, *Fumitoria*, *de Assaiet*, of *Lapis Armenus* and *Lazuli*, *Diasena*. Or if pills be too dry, & some prescribe both *Hellebores* in the last place, amongst the rest *Areteus*,^h because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would have *Antimony* tried last, if the * party be strong, and it warily given. ⁱ*Trincavelius* prefers *Hierologodism*, to whom *Francis Alexander* in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsel of his, for the Duke of *Bavaria's* Chancellor, wholly rejects it.

I find a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst Writers, appropriated to this disease; some of the chiefest I will rehearse. † To be Sea-sick first is very good at seasonable times. *Helleborismus Matthioli*, with which he vaunts and boasts he did so many several cures, ^k*I never gave it* (saith he) but after once or twice, by the help of God they were happily cured. The manner of making it he sets down at large in his third book of *Epistles to George Hankshius* a Physician. *Gualter Bruel* and *Hernius*, make mention of it with great approbation; so doth *Sckenkius* in his memorable cures, and experimental medicines, *cen. 6. obser. 37.* That famous *Helleborism* of *Montanus*, which he so often repeats in his consultations and counsels, as *28. pro melan. sacerdote*, & *confil. 148. pro Hypochondriaco*, and cracks, ^mto be a most sovereign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.

Quercetan prefers a Syrup of *Hellebor* in his *Spagirica Pharmac.* and *Hellebores Extract* *cap. 5.* of his invention likewise (a most safe medicine, ⁿand not unfit to be given children) before all remedies whatsoever.

Paracelsus in his book of black *Hellebore*, admits this medicine, but as it is prepared by him. ^o*It is most certain* (saith he) that the vertue of this herb is great, and admirable in effect, and little differing from *Balm* it self; and he that knows well how to make use of it, hath more art than all their books contain, or all the Doctors in Germany can shew.

Alianus Montaltus in his exquisite work *de morb. capitis, cap. 31. de mel.* sets a special receipt of *Hellebore* of his own, which in his practice ^phe fortunately used; because it is but short I will set it down.

R. Syrupi de pomis 3 ij. aqua borag. 3 iiij, Ellebori nigri per noctem infusi in ligatura 6. vel 8. gr. manè factâ colaturâ exhibe.

Other receipts of the same to this purpose you

shall find in him. *Valescus* admires *pulvis Hali*, and *Jason Pratenfis* after him: the confection of which our new *London Pharmacopoeia* hath lately revived. ^q*Put case* (saith ^q*Hoc pos-* he) all other medicines fail, by the help of ^{to quod} God this alone shall do it, and 'tis a ^{aliæ medi-} crowned medicine which must be kept in ^{cine non} secret. ^{valent,} ^{ista tunc} ^{Dei miseri-} ^{cordiâ va-} ^{lebit, &} ^{est medici-} ^{na corona-} ^{ta, quæ} ^{secretissime} ^{teneatur.} ^{f Lib. de} ^{artif. med.} ^{t Sect. 3.} ^{Optimum} ^{remedium} ^{aqua com-} ^{posita Sa-} ^{vanarola.} ^{u Sckenki-} ^{us observ.} ^{31.} ^{x Donatus} ^{ab Altoma-} ^{ri. cap. 7-} ^{Testor De-} ^{um, me} ^{multos me-} ^{lancholicos} ^{hujus solius} ^{Syrupi usq} ^{curasse,} ^{factâ prius} ^{purgatione.} ^{y Centum} ^{ova & u-} ^{num, quo-} ^{libet mane} ^{sumant orti} ^{sorbilia,} ^{cum sequen-} ^{ti pulvere} ^{supra ovum} ^{asperfa, &} ^{contineant} ^{quousque} ^{assumpse-} ^{runt cen-} ^{tum &} ^{unum, mani-} ^{acis &} ^{melancho-} ^{licis uti-} ^{lissimum} ^{remedium.} ^{z Querce-} ^{tan cap. 4.} ^{Phar. Of-} ^{waldus} ^{Crollius.} ^{a Cap. 1.} ^{Licet tota} ^{rum schola,} ^{mineralia} ^{non sine} ^{impio &} ^{ingrato} ^{fastu à sua} ^{practica} ^{detestentur;} ^{tamen in} ^{graviori-} ^{bus morbis omni vegetabilium derelicto subsidio, ad mineralia con-} ^{fugiant, licet ea temere, ignaviter, & inutiliter usurpent. Ad fi-} ^{nem libri.}

R. Epithymi semunc. lapidis Lazuli, agarici ana 3 ij, Scammonii, 3 j, Caryophyllorum numero 20. pulveriscentur Omnia, & ipsius pulveris scrup. 4. singulis septimanis assumat.

To these I may add *Arnoldi vinum Buglossatum*, or *Borage wine* before mentioned, which ^r*Mizaldus* calls *vinum mirabile*, a wonderful wine, and *Stockerus* vouchsafes to repeat *verbatim* amongst other receipts. *Rubeus* his ^tcompound water out of *Savanarola*: *Pinetus* his balm; *Cardans Pulvis Hyacinthi*, with which in his book *de curis admirandis*, he boasts that he had cured many melancholy persons in eight dayes, which ^u*Sckenkius* puts amongst his observable medicines: *Altomarus* his Syrup, with which ^xhe calls God so solemnly to witness, he hath in his kind done many excellent cures, and which *Sckenkius* *cent. 7. observ. 80.* mentioneth, *Daniel Senertus lib. 1. part. 2. cap. 12.* so much commends; *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritus vitæ aureum*, *Panaceam*, what not, and his absolute medicine of fifty Eggs, *curat. Empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. ^y*Faventinus* *prac. Empir.* doubles this number of Eggs, and will have an hundred and one to be taken by three and three in like sort, which *Salustian* approves, *de remed. lib. 2. c. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

R. Epithymi, thymi, ana drachmas duas, sacchari albi unciam unam, croci grana tria, Cinamomi drachmam unam; misce, fiat pulvis.

All these yet are nothing to those ^z*Chymical* preparatives of *Aqua Chalidonia*, quintessence of *Hellebore*, salts, extracts, distillations, oyls, *Aurum potabile*, &c. *Dr. Anthony* in his book *de auro potab. edit. 1600.* is all in all for it. ^a*And though* all the school of *Galenists*, with a wicked and unthankful pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetals will do no good, they are compelled to seek the help of minerals, though they use them rashly, unprofitably, slackly, and to no purpose. *Rhenanus*, a Dutch Chymist in his book *de Sale* ^bbus morbis omni vegetabilium derelicto subsidio, ad mineralia confugiant, licet ea temere, ignaviter, & inutiliter usurpent. Ad finem libri.

puteo emergente, takes upon him to Apologize for Anthony, and sets light by all that speak against him. But what do I meddle with this great Controversie, which is the subject of many volumes? Let Paracelsus, Quercetan, Crollius, and the brethren of the Rosy crosse defend themselves as they may. Crato, Erastus, and the Galenists oppugn: Paracelsus, he brags on the other side, he did more famous cures by this means, than all the Galenists in Europe, and calls himself a Monarch; Galen, Hippocrates, infants, illiterate, &c. As Thesalus of old railed against those antient Asclepiadean Writers, he condemns others, insults, triumphs, overcomes all antiquity (saith † Galen, as if he spake to him) declares himself a conquerour, and crowns his own doings. ^b One drop of their Chymical preparatives shall do more good than all their fulsome potions. Erastus, and the rest of the Galenists vilifie them on the other side, as Hereticks in Physick; ^c Paracelsus did that in Physick, which Luther in Divinity. ^d A drunken rogue he was, a base fellow, a Magician, he had the Devil for his master, Devils his familiar companions, and what he did, was done by the help of the Devil. Thus they contend and rail, and every Mart writeth Books pro and con, & adhuc sub iudice lis est; let them agree as they will, I proceed.

SUBSECT. 4.

Averters.

Averters and Purgers must go together, as tending all to the same purpose, to divert this rebellious humour, and turn it another way. In this range, Clysters and Suppositories challenge a chief place, to draw this humour from the brain and heart, to the more ignoble parts. Some would have them still used a few dayes between, and those to be made with the boyled seeds of Annise, Fennel, and bastard Saffron, Hops, Thyme, Epithyme, Mallows, Fumitory, Bugloss, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, Oyl of Violets, sweet Almonds, &c. For without question, a Clyster opportunely used, cannot chuse in this, as most other maladies, but to do very much good; Clysteres nutriunt, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned Lecture of our natural Philosophy † Reader, which he handled by way of discourse, out of some other noted Physicians. Such things as provoke urine most commend, but not sweat. Trincavelius consil. 16. cap. 1. in head-melancholy forbids it. P. Byarus and others approve frictions of the outward parts, and to bathe them with warm water. Instead of ordinary frictions, Cardan prescribes rubbing with Nettles till they blister

the skin, which likewise † Basardus Visontinus so much magnifies.

Sneezing, masticatories, and nasals are generally received. Montaltus c. 34. Hildesheim spicel. 2. fol. 136. & 138. give several receipts of all three. Hercules de Saxonia relates of an Empirick in Venice & that had a strong water to purge by the mouth and nostrils, which he still used in head-melancholy, and would sell for no gold.

To open months and Hemorrhoids is very good Physick, ^h If they have been formerly stopped. Faventinus would have them opened with horse-leeches, so would Hercul. de Sax. Julius Alexandrinus consil. 185. Scoltzi thinks Aloes fitter: ⁱ most approve horse-leeches in this case, to be applied to the forehead, ^k nostrils, and other places.

Montaltus cap. 29. out of Alexander and others, prescribes ^l cupping-glasses, and issues in the left thigh. Aretius lib. 7. cap. 5. ^m Paulus Regolinus, Sylvius will have them without scarification, applied to the shoulders and back, thighs and feet: ⁿ Montaltus cap. 34. bids open an issue in the arm, or hinder part of the head. ^o Piso enjoyns ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be used ^p in the suture of the Crown, and the seared or ulcerated place suffered to run a good while. 'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours. Salust. Salvianus de re medic. lib. 2. cap. 1. ^q because this humour hardly yields to other Physick, would have the leg cauterized, or the left leg below the knee, ^r and the head boared in two or three places, for that it much avails to the exhalation of the vapours: ^s I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skull broken, he was excellently cured. Another to the admiration of the beholders, ^t breaking his head with a fall from on high, was instantly recovered of his dotage. Gordonius cap. 13. part. 2. would have these cauteries tryed last, when no other Physick will serve. ^u The head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain-pan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned again. But Alexander Messaria a professor

loca ulcerosa. Trepano etiam cranii densitas imminui poterit, ut vaporibus fuliginosis exitus pateat. ^q Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice canterium, aut crure sinistro infra genu. ^r Fiant duo aut tria cauteria, cum ossis perforatione. ^s Vidi Romae melancholicum qui adhibitis multis remediis, sanari non poterat; sed cum cranium gladio fractum esset, optime sanatus est. ^t Et alterum vidi melancholicum, qui ex alto cadens non sine astantium admiratione, liberatus est. ^u Radatur caput & fiat canterium in capite; proculdubio ista faciunt ad fumorum exhalationem; vidi melancholicum à fortuna gladio vulneratum, & cranium fractum, quamdiu vulnus apertum, curatus optime; at cum vulnus sanatum, reversa est mania.

in

† Veteres maledictis incessit, vincit, & contra omnem antiquitatem coronatur, ipseque à se victor declaratur. Gal. lib. 1. meth. c. 2. ^b Codronchus de sale absynthii. ^c Idem Paracelsus in medicina, quod Lutherus in Theologia. ^d Disput. in eundem, parte 1. Magnus ebrius, illiteratus, demonem præceptorem habuit, demones familiares, &c.

† Master D. Lapworth.

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† Ant. Phil. cap. de melan. fri-cto verti-ces, &c.

g Aqua fortissima purgans os, nares, quam non vult auro vendere.

h Mercurialis consil. 6. & 30.

hemorrhoidum & mensium provocatio juvat, modo ex eorum suppressione ortum habuerit.

† Laurentius, Bruel, &c.

k P. Byarus l. 2. cap. 13. naribus, &c.

l Cucurbitula sicca, & fontanella crure sinistro.

m Hildesheim spicel. 2. Vaporis à cerebro trahendi sunt frictionibus universis, cucurbitulis siccis, humeris ac dorso affixis, circa pedes & crura.

n Fontanellam apertam juxta occipitium, aut brachium.

o Baleni, ligaturæ, frictions, &c.

p Cauterium fiat sutura coronali, diu fluere permittantur

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in Padua, lib. 1. pract. med. cap. 21. de melanchol. will allow no cauteries at all, 'tis too stiff an humour and too thick as he holds, to be so evaporated.

Gnanius c. 8. Tract. 15. cured a noble man in Savoy, by boring alone, * leaving the hole open a month together, by means of which after two years melancholy and madness, he was delivered. All approve of this remedy in the future of the crown; but *Arculanus* would have the cautery to be made with gold.

In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis consil. 86.*) arms, legs. *Idem consil. 6. & 19. & 25.* *Montanus 86.* *Rodericus à Fonseca Tom. 2. consult. 84.* pro hypochond. coxâ dextrâ, &c. but most in the head, If other Physick will do no good.

SUBJECT. 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.

BEcause this Humour is so malign of it self, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such means; the temper is to be altered and amended, with such things as fortifie and strengthen the heart and brain, a which are commonly both affected in this malady, and do mutually misaffect one another: which are still to be given every other day, or some few dayes inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they help alone, and as *Arnoldus* holds in his Aphorisms, are to be preferred before all other medicines, in what kind soever.

Amongst this number of Cordials and Alteratives, I do not find a more present remedy, than a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, couragious, c whetteth the wit, if moderately taken, and as *d Plutarch* saith, (*Symp. 7. quæst. 12.*) it makes those which are otherwise dull, to exhale and evaporate like frankincense, or quicken (*Xenophon* adds) † as oyl doth fire. c A famous Cordial *Matthiolus* in *Dioscoridem* calls it, an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excrements, procures sleep, clears the blood, expells wind and cold poysons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours. And that which is all in all to my purpose, it takes away fear and sorrow.

† *Curas edaces dissipat Evius.*
It glads the heart of man, *Psal. 104. 15.* hilaritatis dulce seminarium. *Helenas* boule, ridam facit, calorem innatum fovet, concoctionem juvat, stomachum roborat, excrementis viam parat, urinam movet, somnum conciliat, venena, frigidos flatus dissipat, crassos humores attenuat, coquit, dissolvit, &c. † *Hor. lib. 2. Od. 11.*

the sole nectar of the Gods, or that true *Ne-penthes* in * *Homer*, which puts away care and * *Odyss. A.* grief, as *Oribasius 5. Collect. cap. 7.* and some others will, was nought else but a cup of good wine. It makes the mind of the King and of the fatherless both one, of the bond and free-man, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents, *Esdras 3. 19, 20, 21.* It gives life it self, spirits, wit, &c. For which cause the Antients called *Bacchus*, *Liber pater à liberando*, and † sacrificed to † *Pausani-* *Bacchus* and *Pallas* still upon an altar. ‡ *Wine* measurably drunk, and in time, brings glad-ness and cheerfulness of mind, it cheereth God and men, *Judges 9. 12.* *latitia Bacchus* dator, it makes an old wife dance, and such as are in misery, to forget evil, and be h merry.

Bacchus & afflictis requiem mortalibus affert, h Legitur & præci

Crura licet duro compede vineta forent. Catonis.

Wine makes a troubled soul to rest, Sæpe mero caluisse

Though feet with fetters be oppress'd. virtus.

Demetrius in *Plutarch*, when he fell into *Seleucus* hands, and was prisoner in Syria, † In pocula spent his time with dice and drink, that he & aleam might so ease his discontented mind, and se præcipi- avoid those continual cogitations of his present tavit, & condition wherewith he was tormented. There- iis fere- fore *Solomon*, *Prov. 31. 6.* bids wine be given duxit, ut to him that is ready to † perish, and to him egram cra- that hath grief of heart, let him drink pulam men- that he forget his poverty, and remember his tem leva- misery no more. *Sollicitis animis onus exi-* ret, & con- ditiois mit, it easeth a burdened soul, nothing speedier, presentis cogitatio- nothing better: which the Prophet *Zachary* nes quibus perceived, when he said, that in the time of agitatatur *Messias*, they of *Ephraim* should be glad, and sobrius vi- their heart should rejoyce as through wine. taret.

All which makes me very well approve of † So did the Athe- that pretty description of a feast in † *Bartho-* nians of *lomeus Anglicus*, when grace was said, their old, as hands washed, and the Guests sufficiently ex- Suidas re- lates, and hilarated, with good discourse, sweet musick, so do the dainty fare, *exhilarationis gratiâ, pocula ite-* Germans at *rum atque iterum offeruntur*, as a Corollary this day. † *Lib. 6.* to conclude the feast, and continue their mirth, cap. 23. & a grace, cup came in to cheer their hearts, and 24. de re- they drank healths to one another again and rum propri- again. Which as *I. Fredericus Matenesius* etat.

Crit. Christ. lib. 2. cap. 5, 6, & 7. sayes, was an old custome in all ages in every Common-wealth, so as they be not enforced, *bibere per violentiam*, but as in that royal feast of † *Assu-* † *Hest. 18.* *erus* which lasted one hundred and eighty dayes, without compulsion they drank by order k *Tract. 1.* in golden vessels, when and what they would cont. l. 1. themselves. This of drink is a most easie and Non est res laudabili- parable remedy, a common, a cheap, still rea- or eo, vel dy against fear, sorrow, and such troublesome cura meli- thoughts, that molest the mind; as brimstone or; qui melanco- with fire, the spirits on a sudden are enlight- licus, uta- ned by it. No better Physick (saith k *Rha-* tur societa- dicina, quod eo sunt omnia ad usum necessaria hujus passionis. te hominum

(is)

sis) for a melancholy man: and he that can keep company, and carouse, needs no other medicines, 'tis enough. His countrey-man *Avicenna* 31. doct. 2. cap. 8. proceeds farther yet, and will have him that is troubled in mind, or melancholy, not to drink only, but now and then to be drunk: excellent good Physick it is for this and many other diseases. *Magninus Reg. san. part. 3. c. 31.* will have them to be so once a month at least, and gives his reasons for it, ¹because it scours the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean. Of the same mind is *Seneca* the Philosopher in his book *de tranquill. lib. 1. c. 15.* nonnunquam ut in aliis morbis ad ebrietatem usque veniendum; *Curas deprimit, tristitiae medetur*, It is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes his Tract with a cup of wine: *Habes, Serene charissime, quae ad tranquillitatem animae pertinent.* But these are Epicureal tenents, tending to looseness of life, Luxury and Atheism, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by *Rabbi Moses Tract. 4. Guliel. Placentius lib. 1. cap. 8.* *Valescus de Taranta*, and most accurately ventilated by *Jo. Sylvaticus*, a late Writer and Physitian of *Millan, med. cont. cap. 14.* where you shall find this Tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drink have such vertue to expel fear and sorrow, and to exhilarate the mind, ever hereafter let's drink and be merry.

m Hor.

^m *Prome reconditum Lyde strenua cacubum, Capaciores puer huc affer Scyphos, Et Chia vina aut Lesbia.*

Come lusty *Lyda*, fill's a cup of Sack,
And firrah Drawer, bigger pots we lack,
And *Scio* Wines that have so good a smack.

n Lib. 15.

I say with him in *A. Gellius*, let us maintain the vigor of our souls with a moderate cup of wine, † *Natis in usum latitiae scyphis, and drink to refresh our mind; if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away.* — *Nunc vino pellite curas*: so saith † *Horace*, so saith * *Anacreon*,

* Μεθύοντα γὰρ με κείδω

Πολὺ κρείσσον ἢ δαμόνισα.

Let's drive down care with a cup of wine:

and so say I too, (though I drink none myself) for all this may be done, so that it be modestly, soberly, opportunely used: So that, they be not drunk with wine, wherein is excess, which our † *Apostle* forewarns; for as *Chrysostome* well comments on that place, ad † *Od. 7. l. 1.* *latitiam datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madness: And will you know where, when, and how that is to be understood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura*, hear the Scriptures, Give wine to them that are in sorrow, or as *Paul* bid *Timothy* drink wine for his stomach sake, for concoction,

health, or some such honest occasion. Other-wise as *Pliny* telleth us: If singular moderation be not had, ^pnothing so pernicious, 'tis meer vinegar, blandus demon, poyson it self. But hear a more fearful doom, *Habac. 2. 15. & 16.* *Wo be to him that makes his neighbour drunk, shameful spewing shall be upon his glory.* Let not good fellows triumph therefore (saith *Matthiolus*) that I have so much commended wine, if it be immoderately taken, instead of making glad, it confounds both body and soul, it makes a giddy head, a sorrowful heart. And 'twas well said of the Poet of old, *Vine causeth mirth and grief, & nothing so good for some, so bad for others*, especially as ^r one observes, *qui à causa calida malè habent*, that are hot or inflamed. And so of spices, they alone, as I have shewed, cause head-melancholy themselves, they must not use wine as an ordinary drink, or in their dyet. But to determine with *Laurentius c. 8. demelan.* wine is bad for mad men, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is) Wine soberly used, may be very good.

I may say the same of the decoction of *China* roots, *Sassafras*, *Sarsaparilla*, *Guajacum*: *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so *Sarsaparilla* provokes sweat mightily, *Guajacum* dryes, *Claudinius consult. 89. & 46.* *Montanus, Capiuaccius consult. 188.* *Scoltzii* make frequent and good use of *Guajacum*, and *China*, ^tso that the liver be not incensed, good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The *Turks* have a drink called *Coffa* (for they use no wine) so named of a berry as black as soot, and as bitter, (like that black drink which was in use amongst the *Lacedaemonians*, and perhaps the same) which they sip still of, and sup as warm as they can suffer; they spend much time in those *Coffa* houses, which are somewhat like our Ale-houses or Taverns, and there they sit chatting and drinking to drive away the time, and to be merry together, because they find by experience that kind of drink so used helpeth digestion, and procureth alacrity. Some of them take Opium to this purpose.

Borage, Bawm, Saffron, Gold, I have spoken of; *Montaltus c. 23.* commends *Scorzonera* roots condite. *Garcinus ab Horto plant. hist. lib. 2. cap. 25.* makes mention of an herb called *Datura*, ^u which if it be eaten, for ^u twenty four hours following, takes away all sense of grief, makes them incline to laughter and mirth: and another called *Bauge*, like in effect to Opium, which puts them for a time into a kind of Ecstasis, and make them gently to laugh. One of the Roman Emperours had a seed, which he did ordinarily eat to exhilarate himself. *Christophorus Ayrenus* prefers *Bezgars* stone, and the confection of

Alkermes.

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o Lib. 14.

5. Nihil

pernitiosius

viribus si

modus ad-

sit, vene-

num.

p Theocri-

tus edyl.

13. vino

dari leti-

tiam &

dolorem.

q Renodens.

r Mercuri-

alis consil.

25. Vinum

frigidis

optimum,

& pessimum

ferinā me-

lancholiā.

f Fernelius

consil. 44.

& 45. vi-

num probi-

bet assidu-

um, & aro-

mata.

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z Alkermes, omnia vitalia viscerum mire confortat. a Contra omnes melancholicos affectus confortat, ac certum est ipsius usu omnes cordis & corporis vires mirum in modum refici.

b Succinum vero albisimum confortat ventriculum, flatum dissipat, urinam movet, &c.

c Garcias ab Horto aromatum lib. 1. c. 15. adversus omnes morbos melancholicos conducit, & venenum. Ego (inquit) in morbis melancholicis, &c. & deploratos huius usu ad pristinam sanitatem restitui.

See more in Bauhinus book de lap.

Bezoar c. 45.

d Ed. 1617 Monspelii electuarium fit pretiosissimum Alkerm. &c.

e Nihil morbum

hunc aequae exasperat, ac alimentorum vel calidiorum usus. Al-

chermes ideo suspectus, & quod semel moneam,

caute adhibenda calida medicamenta. f Skenkius lib. 1. Observeat. de Mania, ad mentis alienationem, & desipientiam vitio cerebri obortam, in manuscripto codice Germanico, tale medicamentum reperi.

Alkermes, before other cordials, and Amber in some cases. * Alkermes comforts the inner parts; and Bezoar stone hath an especial virtue against all melancholy affections, ^a it refresheth the heart, and corroborates the whole body. ^b Amber provokes urine, helps the body, breaks wind, &c. After a purge, three or four grains of Bezoar stone, and three grains of Ambergrise, drunk, or taken in Borage or Bugloss water, in which Gold hot hath been quenched, will do much good, and the purge shall diminish less (the heart so refreshed) of the strength and substance of the body.

R. confect. Alkermes \mathfrak{z} \mathfrak{ss} lap. Bezoar. \mathfrak{ij} . Succini albi subtiliss. pulverisat. \mathfrak{ij} . cum Syrup. de cort. citri; fiat electuarium.

To Bezoars stone most subscribe, Manardus, and ^c many others, it takes away sadness, and makes him merry that useth it; I have seen some that have been much diseased with faintness, swooning, and melancholy, that taking the weight of three grains of this stone, in the water of Oxtongue, have been cured.

Garcias ab Horto brags how many desperate cures he hath done upon melancholy men by this alone, when all Physicians had forsaken them. But Alchermes many except against; in some cases it may help, if it be good and of the best, such as that of Monspelier in France, which ^d Jodocus Sincerus Itinerario Gallie, so much magnifies, and would have no traveller omit to see it made. But it is not so general a medicine as the other. Fernellius consil. 49. suspects Alchermes, by reason of its heat, ^e nothing (saith he) sooner exasperates this disease, than the use of hot working meats and medicines, and would have them for that cause warily taken. I conclude therefore of this and all other medicines, as Thucydides of the plague at Athens; No remedy could be prescribed for it, Nam quod uni profuit, hoc aliis erat exitio: There is no Catholick medicine to be had: that which helps one, is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginatium, Electuarium latificans Galeni & Rhasis, de Gemmis, Dianthos, Diamoscum dulce & amarum, Electuarium Conciliatoris, Syrup. Cidoniorum, de pomis, conserves of Roses, Violets, Fumitory, Enula campana, Satyrion, Limons, Orange-pills condite, &c. have their good use.

f R. Diamoschi dulcis & amari ana \mathfrak{z} \mathfrak{ij} . Diabuglossati, Diaboraginati, sacchari violacei ana \mathfrak{z} \mathfrak{j} . misce cum syrupo de pomis.

Every Physician is full of such Receipts, one only I will add for the rareness of it, which I find recorded by many learned Authors, as

an approved medicine against dotage, head-melancholy, and such diseases of the brain.

Take a \mathfrak{g} Rams head that never medled with an Ewe, cut off at a blow, and the horns only taken away, boyl it well skin and wooll together, after it is well sod, take out the brains, and put these spices to it, Cinamon, Ginger, Nutmeg, Mace, Cloves, ana \mathfrak{z} \mathfrak{ss} , mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn; take heed it be not over-much dried, or dryer than a Calves brains ready to be eaten. Keep it so prepared, and for three dayes give it the Patient fasting, so that he fast two hours after it. It may be eaten with bread in an egg or broth, or any way, so it be taken. For fourteen dayes let him use this dyet, drink no wine, &c. Gesner. hist. animal. lib. 1. pag. 917. Cariliterius pract. cap. 13. in Nich. de metri pag. 129. Iatro: Wittenberg. edit. Tübing. pag. 62. mention this medicine, though with some variation; he that list may try it, * and many such.

Odoraments to smell to, of Rose water, Violet flowers, Bawm, Rose-cakes, Vinegar, &c. do much recreate the brains and spirits, according to Solomon, Prov. 27. 9. They rejoyce the heart, and as some say, nourish: 'tis a question commonly controverted in our schools, an odores nutrant: let Ficinus lib. 2. cap. 18. decide it, ^h many arguments he brings to prove it; as of Democritus, that lived by the smell of bread alone, applyed to his nostrils, for some few dayes, when for old age he could eat no meat. Ferrerius lib. 2. meth. speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good, *aquè ferè profuisse olfactu ac potu*, as if he had given them drink. Our noble and learned Lord [†] Verulam, in his book de vitâ & morte, commends therefore all such cold smells as any way serve to refrigerate the spirits. Montanus consil. 31. prescribes a form which he would have his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, look in Oswaldus Crollius basil. Chymica.

Irrigations of the head shaven, ⁱ of the flowers of water-lilies, Lettuce, Camomile, wild Mallows, Wethers head, &c. must be used many mornings together. Montan. consil. 31. would have the head so washed once a week. Lelius à fonte Eugubinus consult. 44. for an Italian Count, troubled with head melancholy, repeats many medicines which he tryed, ^k but two alone which did the cure; use of whey made of Goats milk, with the extract of Hellebor, and irrigations of the head with water-lilies, lettuce, violets, camomile, &c. upon the suture of the crown. Piso commends a Rams lungs

adferre, usus feri caprini, cum extracto Hellebori, & lacte Nymphaeae, violarum, &c. suturae coronali adhibita; his remediis sanitatem pristinam adeptus est.

applied

1 Consert
 & pulmo
 arietis, ca-
 lidus ag-
 nus per
 dorsum di-
 visus, ex-
 enteratus,
 admotus
 sincipiti.

applied hot to the fore-part of the head, ¹ or a young Lamb divided in the back, exenterated, &c. all acknowledge the chief cure to consist in moistning throughout. Some, faith *Laurentius*, use powders, and caps to the brain: but forasmuch as such aromatical things are hot and dry, they must be sparingly administred.

Unto the Heart we may do well to apply bags, Epithemes, Oyntments, of which *Laurentius* c. 9. de melan. gives examples. *Brue*l prescribes an Epitheme for the Heart, of Bugloss, Borrage, water-lilly, Violet waters, sweet wine, Bawm leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of oyle, ^m in which the seeds of Cummin, Rue, Carrets, Dill, have been bayled.

Baths are of wonderful great force in this malady, much admired by ⁿ *Galen*, ^o *Aetius*, *Rhasis*, &c. of sweet water, in which is boyled the leaves of Mallows, Roses, Violets, water-lillies, Wethers head, flowers of Bugloss, Camomile, Melilot, &c. *Guianer*. cap. 8. tract. 15. would have them used twice a day, and when they come forth of the Baths, their back bones to be anointed with oyle of Almonds, Violets, Nymphaea, fresh capon grease, &c.

Amulets and things to be born about, I find prescribed, taxed by some, approved by *Renodens*, *Platerus*, (*amuleta inquit non negligenda*) and others; look for them in *Mizaldus*, *Porta*, *Albertus*, &c. *Bassardus* *Fontinus* ant. philos. commends *Hypericon*, or *S. Johns wort* gathered on a † fridday in the hour of *Jupiter*, when it comes to his effectual operation (that is about the full Moon in July) so gathered and born, or hung about the neck, it mightily helps this affection, and drives away all phantastical spirits. * *Philes* a Greek Author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kids skin, whom a Woolf worried,

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worn about a man, because it causeth palpitation of the heart, not for any fear, but a secret vertue which Amulets have. A ring made of the hoof of an Asses right forefoot carried about, &c. I say with *P Renodens*, they are not altogether to be rejected. Piony doth cure Epilepsie; pretious stones most diseases; a Wolfs dung born with one helps the Cholick, a Spider an Ague, &c. Being in the Countrey in the vacation time not many years since, at *Lindly* in *Leicestershire* my Fathers house, I first observed this Amulet of a Spider in a nut-shell lapped in silk, &c. so applyed for an Ague by * my Mother. Whom although I knew to have excellent skill in Chirurgery, sore eyes, aches, &c. and such experimental medicines, as all the Countrey where she dwelt can witness, to have done many famous and good cures upon divers poor folks, that were otherwise destitute of help: Yet among all other experiments, this me thought was most absurd and ridicu-

lous, I could see no warrant for it. *Quil Aranea cum febre?* For what Antipathy? till at length rambling amongst Authors (as often I do) I found this very medicine in *Dioscorides*, approved by *Matthiolus*, repeated by *Alderovandus* cap. de *Aranea* lib. de insectis, I began to have a better opinion of it, and to give more credit to Amulets, when I saw it in some parties answer to experience. Such medicines are to be exploded, that consist of words, characters, spells, and charms, which can do no good at all, but out of a strong conceit, as *Pomponatius* proves; or the Devils policy, who is the first founder and teacher of them.

SUBSECT. 6.

Correctors of accidents to procure sleep. Against fearful dreams, redness, &c.

When you have used all good means and helps of alteratives, averters, diminutives, yet there will be still certain accidents to be corrected and amended, as waking, fearful dreams, flushing in the face to some ruddiness, &c.

Waking, by reason of their continual cares, fears, sorrows, dry brains, is a symptome that much crucifies melancholy men, and must therefore be speedily helped, and sleep by all means procured, which sometimes is a sufficient remedy of it self without any other Physick. *Skenkius* in his observations hath an example of a woman that was so cured, The means to procure it, are inward or outward. Inwardly taken, are simples, or compounds; simples, as Poppy, Nymphaea, Violets, Roses, Lettuce, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hempseed, Nutmegs, Willows, with their seeds, juyce; decoctions, distilled waters, &c. Compounds or syrups, or opiats, syrup of Poppy, Violets, Verbasco, which are commonly taken with distilled waters.

R. diacodii ʒj. *dioscordii* ʒ ʒ aque lactuce ʒ iij ʒ

mista fiat potio ad horam somni sumenda.

Requies Nicolai, *Philonium Romanum*, *Triphera magna*, *pilula de Cynoglossa*, *Dioscordium*, *Laudanum Paracelsi*, *Opium*, are in use, &c. Country folks commonly make a posset of hemp-seed, which *Fuchsius* in his herbal so much discommends, yet I have seen the good effect, and it may be used where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three grains, with a dram of *Dioscordium*, which *Oswald*. *Crollius* commends. *Opium* it self is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity for a cordial, and at *Goa* in the *Indies*; the dose 40 or 50 grains.

Rulandus calls *Requiem Nicolai*, *ultimum refugium*, the last refuge; but of this and the rest look for peculiar receipts in *Victorius Faventinus*, cap. de phrenesi. *Heurnius* cap. de *Mania*, *Hildesheim* spicel. 4. de somno & vi-

Qq

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f Solo som-
 no curata
 est citra
 medici au-
 xilium,
 fol. 154.

t Bellonius
 observat.
 l. 3. c. 15:
 lassitudi-
 nem & la-
 bores animi
 tollunt;
 inde Gar-
 cias ab
 horto, lib.
 1. cap. 4:
 simp. med.

m Semina
 Cumini,
 rutæ, dau-
 ci, anethi
 cocta.
 n Lib. 3.
 de locis
 affect.
 o Tetrab. 2.
 ser. 1. cap.
 10.

† Cap. de
 mel. colle-
 ctum die
 vener. hora
 Jovis cum
 ad Energi-
 am venit.
 c. 1. ad
 plenilunium
 Julii,
 inde gēti
 & collo
 appensa
 hunc affe-
 ctum appri-
 me jurat
 & fanati-
 cos spiritus
 expellit.
 * L. de pro-
 prietat.
 animal.
 ovus à lupo
 correpte
 pellem non
 esse pro in-
 dumento
 corporis
 usurpan-
 dam, cor-
 dis enim
 palpitatio-
 nem exci-
 tat, &c.
 † Mart.
 p Phar. lib.
 1. cap. 12.
 q Aetius
 cap. 31.
 Tet. 3. ser. 4.
 r Dioscori-
 des, ulysse
 Alderovan-
 dus de ara-
 nea.
 * Mistress
 Dorothy
 Burton,
 she Died,
 1629.

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gil. &c. Outwardly used as oyl of Nutmegs, by extraction, or expression with Rosewater to annoint the temples, oyls of Poppy, Nenuphar, Mandrake, Purslain, Violets, all to the same purpose.

Montan. consil. 24. & 25. much commends odoraments of Opium, Vinegar, and Rosewater. *Laurentius cap. 9.* prescribes Pomanders and nodules; see the receipts in him; *Codronchus* ^u wormwood to smell to.

^u Absynthium somnos allicit ol-jatu.

Unguentum Alabastrium, populeum, are used to anoint the temples, nostrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and dissolve it with three or four drops of Rosewater in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before: or else take half a dram of Opium, *Unguentum populeum*, oyl of Nenuphar, Rose-water, Rose-vinegar, of each half an ounce, with as much virgin-wax as a nut; annoint your temples with some of it, *ad horam somni.*

^x Read Lemnius lib. her. bib. cap. 2. of Mandrake. ^y Hyosciamus sub cervicali viridis.

^z Plantam pedis innungere pinguedine gliris dicunt efficacissimum, & quod vix credi potest, dentes inunctos ex sorditie aurium canis somnum profundum conciliare, &c. *Cardan. de rerum varietat.*

Sacks of Wormwood, ^x Mandrake, ^y Henbane, Roses made like pillows and laid under the patients head, are mentioned by ^z *Cardan* and *Mizaldus*, to anoint the soles of the feet with the fat of a dormouse, the teeth with ear-wax of a dog, swines gall, hares ears: charms, &c.

Frontlets are well known to every good wife, Rose-water and Vinegar, with a little womans milk, and Nutmegs grated upon a Rose-cake applyed to both temples.

For an Emplaster, take of Castorium a dram and half; of Opium half a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 91. prescribes Epithemes and lotions of the head, with the decoction of flowers of Nymphaea, Violet-leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia, stillicidia,* or droppings, &c. Lotions of the feet do much avail of the said herbs: by these means, saith *Laurentius*, I think you may procure sleep to the most melancholy man in the world: Some use horseleeches behind the ears, and apply Opium to the place.

[†] *Veni mecum lib.*

[†] *Bayerus lib. 2. c. 13.* sets down some remedies against fearful dreams, and such as walk and talk in their sleep. *Baptista Porta Magnat. l. 2. c. 6.* to procure pleasant dreams and quiet rest, would have you take Hippoglossa, or the herb Horsetongue, Bawm, to use them or their distilled waters after supper, &c. Such men must not eat Beans, Pease, Garlick, Onions, Cabbage, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

^a Aut si quid incantius exciderit aut, &c.

Rusticus pudor, bashfulness, flushing in the face, high colour, ruddiness are common grievances, which much torture many melancholy men, when they meet a man, or come in ^a company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and flect, and swear, as if they

had been at a Majors feast, *praesertim si metus accesserit*, it exceeds, ^b they think every man ^b *Nam quae* observes, takes notice of it: and fear alone *parte pavor* will effect it, suspicion without any other cause. *simul est pudor ad-ditus illis Statius.* *Sckenkius observ. med. lib. 1.* speaks of a waiting Gentlewoman in the Duke of Savoy's Court, that was so much offended with it, that she kneeled down to him, and offered *Biarius* a Physitian, all that she had to be cured of it. And 'tis most true, that ^c *Anthony Lodovicus* saith in his book *de Pudore, Bashfulness either hurts or helps*; such men I am sure it hurts. If it proceed from suspicion or fear, ^d *Felix Plater* prescribes no other remedy but to reject and contemn it: *Id populus curat scilicet*, as a [†] worthy Physitian in our town said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it, make light of it, who observes it?

If it trouble at, or after meals, (as ^e *Jobertus* observes *med. pract. l. 1. c. 7.*) after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women; he would have them let blood in both arms, first one, then another, two or three dayes between, if blood abound, to use frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. ^f And withall to refrigerate the face, by washing it often with Rose, Violet, Nenuphar, Lettuce, Lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of Litharge: It is diversly prepared; by *Jobertus* thus; *R. lithar. argenti. unc. j. cerussa candidissima 3 iij. calphura 3 iij. dissolvantur aquarum solani, lactuca, & nenupharis ana unc. iij. aceti vini albi. unc. ij. aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vase vitreo, ac ea bis terve facies quotidie irroretur.* ^g *Quercetan spagir. phar. cap. 6.* commends the water of frogs spawn for ruddiness in the face. ^h *Crato consil. 283. Scoltzii* would fain have them use all summer, the condite flowers of Succory, Strawberry water, Roses (cupping-glasses are good for the time) ⁱ *Ad faciem ruborem aqua spermatidis ranarum.* ^j *Hollerius* knew one cured alone with the use of Succory boyled, and drunk for five months, every morning in the summer.

^k It is good overnight to annoint the face with Hares blood, and in the morning to wash it with strawberry and cowslip water, the juyce of distill'd Lemmons, juyce of cowcubers, or to use the seeds of Melons, or kernels of Peaches beaten small, or the roots of Aron, and mixt with wheat bran to bake it in an oven, and to crumble it in strawberry water, ^l or to put fresh cheese curds to a red face.

ill'inire sanguine leporino, & mans aqua fragorum vel aqua floribus verbasci cum succo limonum distillato ablueret. l utile rubenti faciei caseum recentem imponere.

*ſ Perſe-
rante malo
ex quacun-
que parte
ſanguinis
detrahi de-
bet.*

Prosper Altinus and some others, as much magnifie the water of *Nilus* against this malady, an especial good remedy for windy melancholy. For which reason belike *Ptolomeus Philadelphus*, when he married his daughter *Berenice* to the King of *Assyria* (as *Celsus*

t Observat.
 fol. 154.
 curatus ex
 vulnere in
 crure ob
 cruorem
 amissum.
 n Studium
 sit omne ut
 me lanchol-
 icus im-
 pinguetur :
 ex quo enim
 pingues &
 carnosī,
 illico sanī
 sunt.
 x Hilde-
 sheim spi-
 cel. 2. Inter
 calida ra-
 dix petro-
 selini, api,
 feniculi ;
 Inter frigi-
 da emulso
 seminis me-
 lonum cum
 sero caprino
 quod est
 commune
 vehiculum.
 z Hoc unum
 præmoneo
 domine ut
 sis diligens
 circa vi-
 tum, sene-
 et quæcūq;
 remedia
 frustra ad-
 hibentur.

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lib. 2. records) *magnis impensis Nili aquam afferri jussit*: to his great charge caused the water of Nilus to be carried with her, and gave command, that during her life she should use no other drink. I find those that commend use of Apples, in Splenetick and this kind of melancholy (Lambswool some call it) which howsoever approved, must certainly be corrected of cold rawness and wind.

Codronchus in his book *de sale absyn.* magnifies the oyl and salt of Wormwood above all other remedies, ^d which works better and speedier than any simple whatsoever, and much to be preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity; this alone in a small measure taken, expels wind, and that most forcibly, moves urine, cleanseth the stomach of all gross humours, crudities, helps appetite, &c. *Arnoldus* hath a wormwood wine which he would have used, which every *Pharmacopœia* speaks of.

Diminutives and purgers may ^c be taken as before, of *hiera*, *manna*, *cassia*, which *Montanus consil.* 230. for an Italian Abbot, in this kind prefers before all other simples, ^f And these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c. and the mischief by that means be increased. Though in some Physicians I find very strong purgers, *Hellebor* it self prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c. now and then. *Fuchsius cap.* 33. prescribes *Hellebor*, but still take heed in this malady which I have often warned, of hot medicines, ⁸ because (as *Salvianus* adds) drought follows heat, which increaseth the disease: and yet *Baptista Sylvaticus contr.* 32. forbids cold medicines, ^b because they increase obstructions, and other bad symptoms. But this varies as the parties do, and 'tis not easie to determine which to use.

ⁱ The stomach most part in this infirmity is old, the liver hot; scarce therefore (which *Montanus* insinuates *consil.* 229. for the Earl of *Manfort*) can you help the one, and not hurt the other: much discretion must be used; take no Physick at all he concludes without great need. *Lalius Agubinus consil.* 77. for an Hypochondriacal German Prince, used many medicines; but it was after signified to him in ^k letters, that the decoction of *China* and *Sassafras*, and salt of *Sassafras*, wrought him an incredible good. In his 108. consult. he used as happily the same remedies; this to a third might have been poison, by overheating his liver and blood.

For the other parts look for remedies in *Savanarola*, *Gordonius*, *Massaria*, *Mercatus*, *Johnsan*, &c. One for the spleen, amongst many other, I will not omit, cited by *Hilde-*

apar calidum; quomodo ergo ventriculum calefaciet, vel refrigerabit hepar sine alterius maximo detrimento? ^k Significatum per literas, incredibilem utilitatem ex decocto *Chine*, & *Sassafras* percepisse.

sheim spicel. 2. prescribed by *Mat. Flaccus*, and out of the authority of *Benevenius*. *Anthony Benevenius* in an hypochondriacal passion, ^l cured an exceeding great swelling of the spleen with *Capers* alone, a meat besitting that infirmity, and frequent use of the water of a Smiths forge; by this Physick he helped a sick man, whom all other Physicians had forsaken, that for seven years had been Splenetick. And of such force is this water, ^m that those creatures as drink of it, have commonly little or no spleen. See more excellent medicines for the Spleen in him, and [†] *Lod. Mercatus*, who is a great magnifier of this medicine. This *Chalybs preparatus*, or steel-drink is much likewise commended to this disease by *Daniel Sennertus l.* 1. part. 2. cap. 12. and admired by *J. Caesar Claudinus Respons.* 29. he calls steel the proper ^{*} *Alexipharmacum* of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scour the Meseraick veins; and they are either to open or provoke urine. You can open no place better than the Hemorrhoids, which if by horse-leeches they be made to flow, ⁿ they may be again such an excellent remedy, as *Plater holds*. *Salust. Salvian* will admit no other phlebotomy but this; and by his experience in an hospital which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius cap.* 15. calls this of horse-leeches, a sure remedy to empty the spleen and Meseraick membrane. Only *Montanus consil.* 241. is against it; ^o to other men (saith he) this opening of the hemorrhoids seems to be a profitable remedy; for my part I do not approve of it, because it draws away the thinnest blood, and leaves the thickest behind.

hypoc. leguleio. ^o *Aliis apertio hæc in hoc morbo videtur utilissima; mihi non admodum probatur, quia sanguinem tenuem attrahit & crassum relinquit.*

Ætius, *Vidus Vidius*, *Mercurialis*, *Fuchsius*, recommend Diureticks, or such things as provoke urine, as *Aniseeds*, *Dill*, *Fennel*, *Germander*, *ground-Pine*, sod in water, or drunk in powder; and yet *P. P. Bayerus* is against them; And so is *Hollerius*; All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtil or thinnest is evacuated, the thicker matter remains.

Clysters are in good request. *Trincavelius lib.* 3. cap. 38. for a young Nobleman, esteems of them in the first place, and *Hercules de Saxonia Panth. lib.* 1. cap. 16. is a great approver of them. ^q I have found (saith he) by experience, that many hypochondriacal melancholy men have been cured by the sole use of Clysters, receipts are to be had in him.

Besides those fomentations, irrigations, infusions, odoraments, prescribed for the head, there must be the like used for the Li-

ver,

In cruditate optima, ventriculus arctius aligari.
ver, Spleen, Stomach, Hypochondries, &c.
In crudity (saith *Piso*) 'tis good to bind the stomach hard to hinder wind, and to help concoction.

Of inward medicines I need not speak; use the same Cordials as before. In this kind of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring, as *Avicenna*, *Trincavellius* Mithridate, *Montaltus* Piony seeds, Unicorns horn; *os de corde cervi*, &c.

Amongst Topicks or outward medicines, none are more pretious than Baths, but of them I have spoken. Fomentations to the Hypochondries are very good, of wine and water, in which are sod Southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also *Cerots*, *Plaisters*, Liniments, Oynments for the Spleen, Liver, and Hypochondries, of which look for examples in *Laurentius*, *Fobertus*, lib. 3. c. 1. pra. med. *Montanus* consil. 231. *Montaltus* cap. 33. *Hercules de Saxoniâ*, *Faventinus*. And so of Epithemes, digestive powders, bags, oils, *Octavius Horatianus* lib. 2. c. 5. prescribes calastick Cataplasms, or dry purging medicines: *Piso* *Dropaces* of pitch, and oile of Rue, applyed at certain times to the stomach, to the metaphrene, part of the back which is over against the heart, *Ætius* sinapisms; *Montaltus* cap. 35. would have the thighs to be cauterised, *Mercurialis* prescribes beneath the knees; *Lelius Egubinus* consil. 77. for an Hypochondriacal Dutchman, will have the cautery made in the right thigh, and so *Montanus* consil. 55. The same *Montanus* consil. 34. approves of issues in the arms or hinder part of the head. *Bernardus Paternus* in *Hildesheim* spicel. 2. would have *issues* made in both the thighs: *Lod. Mercatus* prescribes them near the Spleen, *aut prope ventriculi regimen*, or in either of the thighs. Ligatures, Frictions, and Cupping-glasses above or about the belly, without scarification, which *Felix Platerus* so much approves, may be used as before.

SUBSECT. 2.

Correctors to expel wind. Against costiveness, &c.

IN this kind of melancholy one of the most offensive symptoms is wind, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expel it are either inwardly taken, or outwardly. Inwardly to expell wind, are simples or compounds: Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerian, Zeodoti, Iris, condite Ginger, Aristolochy, Cicliminus, China, Dittander, Penniroyal, Rue, Calamint, Bay-berries, and Bay-leaves, Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, *Agnus Castus*, Broom-flowers, Origan, Orange pills, &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper,

Cloves, Ginger, seeds of Annis, Fennel, Ammi, Cary, Nettle, Rue, &c. Juniper berries, grana Paradisi: Compounds, *Dianisum*, *Dialanga*, *Diaciminum*, *Diacalaminth*, *Elecluarium de baccis lauri*, *Benedicta laxativa*, *Pulvis ad flatus*, *Antid. Florent. pulvis Carminativus*, *Aromaticum Rosatum*, Treacle, Mithridate, &c. This one caution of *Guatter Bruel* is to be observed in the administering of these hot medicines and dry, that whilest they covet to expel wind, they do not inflame the blood, and increase the disease; sometimes (as he saith) medicines must more decline to que exsiccatibus, at-heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold.

camenta: nonnulli enim ut ventositates & rugitus compescant, hujusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumstantiarum, vel ut patiens inclinatur ad cal. & frigid.

Outwardly taken to expel winds, are oils, as of Camomile, Rue, Bayes, &c. fomentations of the Hypochondries, with the decoctions of Dill, Penniroyal, Rue, Bay-leaves, Cummin, &c. bags of Camomile-flowers, Aniseeds, Cummin, Bayes, Rue, Wormwood, ointments of the oyle of Spikenard, Wormwood, Rue, &c. *Areteus* prescribes Cataplasms, of Camomile-flowers, Fennel, Aniseeds, Cummin, Rosemary, Wormwood-leaves, &c.

Cupping-glasses applyed to the Hypochondries, without scarification, do wonderfully resolve wind. *Fernelius* consil. 43. much approves of them at the lower end of the belly; *Lod. Mercatus* calls them a powerful remedy, and testifies moreover out of his own knowledge, how many he hath seen suddenly eased by them. *Julius Cesar Claudinus* resp. 33. admires these Cupping-glasses, which he calls out of *Galen*, *a kind of enchantment, they cause such present help.*

Empiricks have a myriad of medicines, as to swallow a bullet of lead, &c. which I voluntarily omit. *Amatus Lusitanus* cent. 4. curat. 54. for an Hypochondriacal person, that was extreemly tormented with wind, prescribes a strange remedy. Put a pair of bellows end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the wind, *Natura non admittit vacuum*. He vaunts he was the first invented this remedy, and by means of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fiennus de flatibus* cap. 26. & passim alijs.

Against Head-ach, Vertigo, vapours which ascend forth of the stomach to molest the head, read *Hercules de Saxoniâ*, and others.

If Costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters, or lenitives, powder of Sene, condite Prunes, &c.

R. Elect.

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R. Elect. lenit. è succo rosar. ana ʒj. misce.
 Take as much as a nutmeg at a time, half an
 hour before dinner or supper, or pil. masti-
 chin. ʒj. in six pills, a pill or two at a time.
 See more in *Montan. consil.* 229. *Hildesheim*
spicel. 2. P. *Cnemander*, and *Montanus* com-
 mend ʒ Cyprian Turpentine, which they would
 have familiarly taken, to the quantity of a
 small nut, two or three hours before dinner
 tiant nucis parvæ, tribus horis ante prandium vel cœnam, ter singulis
 septimanis prout expedire videbitur; nam præterquam quod alvum
 mollem efficit, obstructions aperit, ventriculum purgat, urinam pro-
 vocat, hepar mundificat.

and supper, twice or thrice a week if need
 be; for besides that it keeps the belly soluble, it
 clears the stomach, opens obstructions, cleanseth
 the liver, provokes urine.

These in brief are the ordinary medicines
 which belong to the cure of melancholy, which
 if they be used aright, no doubt may do much
 good; Si non levando saltem leniendo valent,
 peculiari benè selecta, saith *Bessardus*, a good
 choice of particular receipts, must needs ease,
 if not quite cure, not one but all or most, as
 occasion serves.

Et quæ non prosunt singula, juncta juvant.

FINIS.



ANALYSIS

OF THE

Third PARTITION.

Preface or Introduction. *Subsect. 1.*

Loves definition, Pedegree, Object, Fair, Amiable, Gracious and pleasant, from which comes Beauty, Grace, which all desire and love, parts affected.

Love and
love Melan-
choly,
Memb. 1.
Sect. 1.

Division or
kinds
Subs. 2.

or

Rational.

Simple wch
hath three
objects, as
Memb. 1.

or

Mixt of all
three which
extends to
Memb. 3.

Profitable.
Subs. 1.

{ Health, wealth, honour, we love our benefactors :
nothing so amiable as profit, or that which hath a
shew of commodity.

Pleasant.
Subs. 2.

{ Things without life, made by art, pictures, sports,
games, sensible objects, as hauks, hounds, horses:
Or men themselves for similitude of manners,
natural affection, as to friends, children, kinf-
men, &c. for glory, such as commend us.

{ Of women, { Before marriage, as *Heroical, Mel.*
as { *Sect. 2. vide V*
Or after marriage, as *Jealousie, Sect.*
3. *vide 8*

Honest.
Subs. 3.

{ Fucate in shew, by some errour or hypocrisie;
some seem and are not ; or truly for vertue,
honesty, good parts, learning, eloquence, &c.

{ Common good, our neighbour, countrey, friends, which is charity ;
the defect of which is cause of much discontent and Melancholy.

or

God, *Sect. 4.*

{ In excels; *vide II*
{ In defect, *vide 28*

Heroical

Analysis of the third Partition.

Heroical or
Love-Me-
lancholy, in
which con-
sider,

Memb. 1.

His pedigree, power, extent to vegetals and sensible creatures, as well as men, to Spirits, Devils, &c.

His name, definition, object, part affected, tyranny.

Causes
Mem. 2.

{ Stars, temperature, full dyet, place, countrey, clime, condition, idleness. *S. 1.*
Natural allurements, and causes of love, as beauty, its praise, how it allureth.
Comeliness, grace, resulting from the whole, or some parts, as face, eyes, hair, hands, &c.
Subs. 2.
Artificial allurements, and provocations of lust and love, gestures, apparel, dowry, money, &c.
Quæst. Whether beauty owe more to Art or Nature? *Subs. 3.*
Opportunity of time and place, conference, discourse, musick, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. *Subs. 4.*
Bawds and Philters. *Subs. 5.*

Symptoms
or signs
Mem. 3.

{ Of Body { Dryness, paleness, leanness, waking, sighing, &c.
Quæst. *An detur pulsus amatorius?*
Bad, as { Fear, sorrow, suspicion, anxiety, &c.
or { An Hell, torment, fire, blindness, &c.
or { Dotage, slavery, neglect of business.
Of Mind { Spruceness, neatness, courage, aptness to learn musick, singing, dancing, poetry, &c.

Prognosticks; Despair, Madness, Phrensie, Death, *Mem. 4.*

Cures
Mem. 5.

{ By labour, dyet, Physick, abstinence, *Subs. 1.*
To withstand the beginnings, avoid occasions, fair and foul means, change of place, contrary passion, witty inventions, discommend the former, bring in another, *Subs. 2.*
By good counsel, perswasion, from future miseries, inconveniences, &c. *Subs. 3.*
By Philters, magical, and poetical cures, *S. 4.* to let them have their desire disputed *pro and con.* Impediments removed, reasons for it. *Subs. 5.*

His name, definition, extent, power, tyranny, *Mem. 1.*

Division,
A quivoca-
tions, kinds.
Subs. 1.

{ Improper { To many beasts; as Swans, Cocks, Bulls.
or { To Kings and Princes, of their subjects, successors.
Proper { To friends, parents, tutors over their children, or otherwise.
Before marriage, corivals, &c.
After, as in this place our present subject.

Jealousie,
Sect. 3.

Causes
Sect. 2.

{ In the par- { Idleness, impotency in one party, melancholy, long absence.
ties them- { They have been naught themselves. Hard usage, unkindness, wanton-
selves, { nesses, Inequality of years, persons, fortunes, &c.
or
From { Outward inticements and provocati-
others. { ons of others.

Symptoms, { Fear, sorrow, suspicion, anguish of mind, strange actions, gestures, looks, speeches,
Mem. 2. { locking up, outrages, severe laws, prodigious tryals, &c.

Prognosticks Despair, madness, to make away themselves,
Mem. 3. { and others.

Cures
Mem. 4.

{ By avoiding occasions, alwayes busie, never to be idle.
By good counsel, advice of friends, to contemn or dissemble it. *Subs. 1.*
By prevention before marriage. *Plato's communion.*
To marry such as are equal in years, birth, fortunes, beauty, of like conditions, &c.
Of a good family, good education. To use them well.

Analysis of the third Partition.

A proof that there is such a species of Melancholy, Name, Object God; what his beauty is, how it allureth, Part and parties affected, superstitious, Idolaters, Prophets; Hereticks, &c. *Sub. 1.*

Causes *Sub. 2.* { From others { The Devils allurements, false miracles, Priests for their gain;
Or { Politicians to keep men in obedience, Bad instructors, blind
from them- { Guides.
selves. { Simplicity, fear, ignorance, solitariness, Melancholy, curiosi-
ty, pride, vain-glory, decayed Image of God:

In excess of
such as do
that which
is not re-
quired.
Med. 1.

Symptoms *Sub. 3.* { General { Zeal without knowledge, obstinacy, superstition, strange de-
Or { votion, stupidity, confidence, stiff defence of their tenents,
Particular { mutual love and hate of other sects, belief of incredibilities,
impossibilities.
Of Hereticks, pride, contumacy, contempt of others, wilful-
ness, vain-glory, singularity, prodigious paradoxes:
In superstitious blind zeal, obedience, strange works, fasting,
sacrifices, oblations, prayers, vows, pseudo-martyrdom;
mad and ridiculous customs; ceremonies, observations.
In Pseudo-prophets, visions, revelations, dreams, prophecies;
new doctrines, &c. of Jews, Gentiles, Mahometans, &c.

Prognosticks. *Sub. 4.* { New doctrines, paradoxes, blasphemies, madness, stupidity;
despair, damnation:

Cures. *Sub. 5.* { By Physick if need be, conference, good counsel, perswa-
sion, compulsion, correction, punishment; *Quaritur an
cogi debent? Affir.*

In defect, as
Med. 2.

Secure void of grace and fears. { Epicures, Atheists, Magicians, Hypocrites, such as have cauterised con-
sciences, or else are in a reprobate sense, worldly-secure, some Philoso-
phers, impenitent sinners. *Sub. 1:*

Or

Causes *Sub. 2.* { The Devil and his allurements, rigid Preachers, that wound
their consciences, Melancholy, contemplation, solitariness.
How melancholy and despair differ. Distrust, weakness of
faith.
Guilty conscience for offence committed, misunderstanding
Scripture.

Distrustful,
or too ti-
morous, as
desperate.
In despair
consider,

Symptoms *Sub. 3.* { Fear, sorrow, anguish of mind, extream tortures and hor-
ror of conscience, fearful dreams, conceits, visions, &c.

Prognosticks; Blasphemy, violent death. *Sub. 4.*

Cures. *Sub. 5.* { Physick as occasion serves, conference, not to be idle or alone;
Good counsel, good company, all comforts and contents, &c.

THE HISTORY OF THE
CITY OF LONDON

FROM THE
FOUNDATION
TO THE PRESENT
TIME

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THE THIRD
PARTITION.
Love-Melancholy.

SECTION.
THE FIRST } MEMBER.
SUBSECTION.

The PREFACE.



a Encom.
Moria, le
viores esse
nugas quam
ut Theolo-
gum dece-
ant.
† Lib. 8.
Eloquent.
cap. 14. de
affectibus
mortalium
vitio fit
qui præcla-
raqueque
in pravos
usus ver-
tunt.

HERE will not be want-
ing, I presume, one or
other that will much dis-
commend some part of
this Treatise of Love-Me-
lancholy, & object (which
a Erasmus in his Preface to
St. Thomas Moore suspects
of his) that it is too light for a Divine, too
Comical a subject to speak of Love-Symptoms,
too phantastical, and fit alone for a waton Poet,
a feeling young love-sick gallant, an effemi-
nate Courtier, or some such idle person. And
'tis true they say: for by the naughtiness of
men it is so come to pass, as † Caussin^{us} ob-
serves, *ut castis auribus vox amoris suspecta*
fit, & invisa, the very name of love is odi-
ous to chaster ears; And therefore some again
out of an affected gravity, will dislike all for
the names sake, before they read a word, dis-

sembling with him in b Petronius, and seem to
be angry that their ears are violated with such
obscene speeches, that so they may be ad-
mired for grave Philosophers, and staid car-
riage. They cannot abide to hear talk of
Love toys, or amorous discourses, *vultu, ge-
stu, oculis*, in their outward actions averse, and
yet in their cogitations they are all out as bad,
if not worse than others.

† *Erubuit, posuitque meum Lucretia librum,
Sed coram Bruto, Brute recede, legit.*

But let these cavillers and counterfeit Cato's
know, that as the Lord John answered the
Queen in that Italian * Guazzo; an old, a
grave discreet man is fittest to discourse of love
matters, because he hath likely more experi-
ence, observed more, hath a more staid judge-
ment, can better discern, resolve, discuss, ad-
vise, give better cautions, and more solid pre-
cepts, better inform his auditors in such a sub-

b Quoties
de amato-
ris mentio
facta est,
tam vehe-
menter ex-
candui, tam
severa tri-
stitia vio-
lari aures
meas obsec-
no sermone
nolui, ut me
tanquam
unam ex
Philosophis
intuerentur.
† Martial.
* Lib. 4. of
civil con-
versation.

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* Si male locata est opera scribendo, ne ipsi locent in legendo.

c Med. ep. l. 1. ep. 14. Cadmus Milesius testis Suidæ, de hoc Erotico Amore 14. libros scripsit, nec me pigebit in gratiam adolescentum hanc scribere epistolam. † Comment. in 2. Aeneid. * Meros amores, meram impudicitiam sonare videtur nisi, &c.

ject, and by reason of his riper years sooner divert. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Love is a species of melancholy, and a necessary part of this my Treatise, which I may not omit; *operi suscepto inseruiendum fuit*; so *Jacobus Myssillus* pleadeth for himself in his translation of *Lucians Dialogues*, and so do I; I must and will perform my task. And that short Excuse of *Mercurius*, for his edition of *Aristanetus* shall be mine, * *If I have spent my time ill to write, let not them be so idle as to read*. But I am perswaded it is not so ill spent, I ought not to excuse or repent my self of this subject, on which many grave and worthy men have written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Maximus Tyrius*, *Alcinous*, *Avicenna*, *Leon Hebreus* in three large Dialogues, *Xenophon sympos.* *Theophrastus*, if we may believe *Athenæus lib. 13. cap. 9.* *Picus Mirandula*, *Marinus Equicola*, both in Italian, *Kornmannus de linea Amoris*, lib. 3. *Petrus Godefridus* hath handled in three books, *P. Hadus*, and which almost every Physician, as *Arnoldus*, *Villanovanus*, *Valleriola observat. med. lib. 2. observ. 7.* *Ælian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Jason Pratensis de morb. cap. Valescus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Savonarola*, *Langius*, &c. have treated of a part, and in their works. I excuse my self therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in *Langius* words. *Cadmus Milesius* writ fourteen books of Love, and why should I be ashamed to write an Epistle in favour of young men, of this subject? A company of stern Readers dislike the second of the *Aeneads*, and *Virgils* gravity, for inserting such amorous passions in an heroical subject; But † *Servius* his Commentator justly vindicates the Poets worth, wisdom, and discretion in doing as he did. *Castalio* would not have young men read the * *Canticles*, because to his thinking it was too light and amorous a Tract, a Ballade of Ballades, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loves of *Jacob* and *Rachel*, the stories of *Sichem* and *Dinah*, *Judah* and *Thamar*; reject the book of *Numbers*, for the fornications of the people of *Israel* with the *Moabites*; that of *Judges* for *Sampson* and *Dalilahs* embracings; that of the *Kings*, for *David* and *Bathsheba's* adulteries, the incest of *Amnon* and *Thamar*, *Solomons* Concubines, &c. The stories of *Esther*, *Judith*, *Susanna*, and many such. *Dicearchus*, and some other carp at *Plato's* Majesty, that he would vouchsafe to indite such love-toyes; amongst the rest, for that dalliance with *Agatho*,

Suavia dans Agathon, animam ipse in labra tenebam;

Ægra etenim properans tanquam abitura fuit.

† Scr. 8. For my part saith † *Maximus Tyrius*, a great Platonist himself, *me non tantum admi-*

ratio habet, sed etiam stupor, I do not only admire, but stand amazed to read, that *Plato* and *Socrates* both should expell *Homer* from their City, because he writ of such light and wanton subjects, *Quod Junonem cum Jove in Idæa concumbentes inducit, ab immortalī nube contextos, Vulcanus ner, Mars and Venus fopperies before all the Gods, because Apollo fled, when he was persecuted by Achilles, the † Gods were wounded and ran whining away, as Mars that roared louder than Stentor, and covered nine acres of ground with his fall; Vulcan was a summers day falling down from Heaven, and in Lemnos Isle brake his leg, &c. with such ridiculous passages; when as both Socrates and Plato, by his testimony writ lighter themselves: quid enim tam distat (as he follows it) quam amans à temperante, formarum admirator à demente, what can be more absurd than for grave Philosophers to treat of such fooleries, to admire Antiloquus, Alcibiades, for their beauties as they did, to run after, to gaze, to dote on fair Phædrus, delicate Agatho, young Lysis, fine Charmides, hæcine Philosophum decent? Doth this become grave Philosophers? Thus peradventure Callias, Thrasimachus, Polus, Aristophanes, or some of his adversaries and emulators might object; but neither they nor * Anytus and Melitus his bitter enemies, that condemned him for teaching Critias to tyrannize, his impiety for swearing by dogs and plane-trees, for his juggling sophistry, &c. never so much as upbraided him with impure love, writing or speaking of that subject: and therefore without question, as he concludes, both Socrates and Plato in this are justly to be excused. But suppose they had been a little overseen, should divine Plato be defamed? no, rather as he said of Cato's drunkenness, if Cato were drunk, it should be no vice at all to be drunk. They reprove Plato then, but without cause (as † Ficinus pleads) for all love is honest and good, and they are worthy to be loved that speak well of love. Being to speak of this admirable affection of love (saith † Valleriola) there lyes open a vast and philosophical field to my discourse, by which many lovers become mad: let me leave my more serious meditations, wander in these Philosophical fields, and look into those pleasant Groves of the Muses, where with unspeakable variety of flowers, we may make Garlands to our selves, not to adorn us only, but with their pleasant smell and joyce to nourish our souls, and fill our minds desirous of knowledge, &c. After an harsh and unpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the Author, give him leave with † Godefridus the Lawyer, and Laurentius (cap. 5.) to recreate himself in this kind after his laborious*

fectu dicturus, ingens patet campus & philosophicus, quo sepe homines ducuntur ad insaniam, libeat modo vagari, &c. Que non orment modo, sed fragrantia & succulentia jucunda pleniùs alant, &c. † Lib. 1. præfat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati; quando & Theologi se his juvare & juvare illæsis moribus volunt?

studies,

studies, since so many grave Divines and worthy men have without offence to manners, to help themselves and others, voluntarily written of it. Heliodorus a Bishop, penned a love story of Theagines and Chariclea, and when some Catoes of his time reprehended him for

it, chose rather, saith *Nicephorus*, to leave his Bishoprick than his book. *Aeneas Sylvius* an antient Divine, and past forty years of age, (as he confesseth himself, (after Pope Pius Secundus) endited that wanton History of *Euryalus* and *Lucretia*. And how many Superintendents of learning could I reckon up that have written of light phantastical subjects? *Beroaldus*, *Erasmus*, *Alpheratius*, twenty four times printed in Spanish, &c. Give me leave then to refresh my Muse a little, and my weary Readers, to expatiate in this delightful field, hoc deliciarum campo, as *Fonsæca* terms it, to season a surly discourse, with a more pleasing asperision of love matters: *Educare vitam* convenit, as the Poet invites us, curas nugis, &c. 'tis good to sweeten our life, with some pleasing toys to relish it, and as *Pliny* tells us, magna pars studiosorum amœnitates querimus, most of our students love such pleasant subjects. Though *Macrobius* teach us otherwise, that those old Sages banished all such light Tracts from their studies, to Nurses cradles, to please only the ear; yet out of *Apuleius* I will oppose as honourable Patrons, *Solon*, *Plato*, *Xenophon*, *Adrian*, &c. that as highly approve of these Treatises. On the other side methinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did, tam suavia dicam facinora, ut male sit ei qui talibus non delectetur, I will tell you such pretty stories, that foul befall him that is not pleased with them; Neque dicam ea quæ vobis usui sit audivisse, & voluptati meminisse, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*. I will not expect or hope for that approbation, which *Lipsius* gives to his *Epictetus*; pluris facio quum relego: semper ut novum, & quum repetivi, repetendum, the more I read, the more shall I covet to read. I will not press you with my Pamphlets, or beg attention, but if you like them you may. *Pliny* holds it expedient, and most fit, severitatem jucunditate etiam in scriptis condire, to season our works with some pleasant discourse; *Synesius* approves it, licet in ludicris ludere, the * Poet admires it,

Omne tulit punctum qui miscuit utile dulci; And there be those without question, that are more willing to read such toys, than † I am to write: Let me not live, saith *Aratius Antonia*, If I had not rather hear thy discourse, * than see a play! No doubt but there be more of her mind, ever have been, ever will be, as *Hierom* bears me witness. A far greater part had rather read *Apuleius* than *Plato*: Tully himself confesseth, he could not

understand *Plato's Timæus*, and therefore cared less for it; but every school-boy hath that famous testament of *Grunnius Corocotta Porcellus* at his fingers ends. The Comical Poet,

Id sibi negoti credidit solum dari,
Populo ut placerent, quas fecisset fabulas.

made this his only care and sole study to please the people, tickle the ear, and to delight; but mine earnest intent is as much to profit as to please; non tam ut populo placerem, quam ut populum juvarem, and these my writings I hope, shall take like gilded pills, which are so composed as well to tempt the appetite, and deceive the palat, as to help and medicinally work upon the whole body; my lines shall not only recreate, but rectifie the mind. I think I have said enough; If not, let him that is otherwise minded, remember that of † *Maudarensis*, he was in his life a Philosopher, (as *Ausonius* apologizeth for him) in his Epigrams a Lover, in his precepts most severe; in his Epistle to *Cærellia*, a wanton. *Annianus*, *Sulpitius*, *Evemus*, *Menander*, and many old Poets besides, did in scriptis prurire, write Fescennines, Attellanes, and lascivious songs; latam materiam; yet they had in moribus censuram, & severitatem, they were chaste, severe, and upright livers.

Castum esse decet pium poetam
Ipsam, versiculos nihil necesse est,

Qui tum denique habent salem & leporem.

I am of *Catullus* opinion, and make the same Apology in mine own behalf; Hoc etiam quod scribo, pendet plerumque ex aliorum sententiâ & autoritate; nec ipse forsan insanio, sed insanientes sequor. Atqui detur hoc insanire me; Semel insanivimus omnes, & tute ipse opinor insanis aliquando, & is, & ille, & ego scilicet

Homo sum, humani à me nihil alienum puto: And which he urgeth for himself, accused of the like fault, I as justly plead,

* Lasciva est nobis pagina, vita proba est, n Mart.
Howsoever my lines err, my life is honest,

† Vita verecunda est, musa jocosa mihi. † Ovid.

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of love, or blush and hide mine eyes, as *Pallas* did in her hood, when she was consulted by *Jupiter* about *Mercuries* marriage, quod super nuptiis virgo consulitur, it is no such lascivious, obscene or wanton discourse; I have not offended your chaster ears with any thing that is here written, as many French and Italian Authors in their modern language of late have done, nay some of our Latine pontifical writers, *Zanches*, *Aforius*, *Abulensis*, *Buchardus*, &c. whom * *Rivet* accuseth to be more lascivious than *Virgil* in *Priapeis*, *Petronius* in *Catalectis*, *Aristophanes* in *Lycistrata*, *Martialis*, or any other Pagan prophane writer, qui tam atrociter (* one notes) hoc genere peccarunt ut multa ingeniosissime scripta obscenitatum gratiâ castæ mentes abhorreant. 'Tis not scurrile this, but chaste, honest, most part serious, and even of religion

† In vitâ
philoso-
phus, in
Epigram.
amator, in
Epistolis
petulans, in
præceptis
severus.

n Mart.

† Ovid.

* Isagog. ad
fac. script.
cap. 13.

* Barthius
notis in
Cælesti-
nam, ludum
Hisp.

g Hist. lib.
12. c. 34.
i Præfat.
quid qua-
dragenario
convenit
cum amo-
re? Ego
vero ag-
nosco ama-
torium
scriptum
mihi non
convenire:
qui jam
meridies
prætergre-
sus in ve-
spere
feror.
Aeneas
Sylvius
præfat.
k ut seve-
riora stu-
dia iis
amenitati-
bus lector
condire
possit.
Accius.
† Discum
quam phi-
losophum
audire ma-
lunt.
l In Som.
Scip. è sa-
crario suo
tum ad
curas na-
tricum sa-
pientes eli-
minarunt,
solus auri-
um delici-
as profiten-
tes.
m Babilo-
nius &
Ephesus,
qui de
Anora
scripserunt,
uterque
amores
Myrrhe,
Cyrenes, &
Adonidis.
Suidas.
† Pet. Arc-
tine dial.
Ital.
* Hor.
† Legendi
cupidiore,
quam ego
scribendi,
saith Luci-
an.
* Plus ex
pio volup-
tatis inde,
quam spectandis in theatro ludis.
o Proemio in Isaiam. * Multo
major pars Milesias fabulas revolvantium quam Platonis
libros.

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o Ficinus
Comment.
c. 17.Amore in-
censi inve-
niendi
amoris,
amorem
quæstivi-
mus & in-
venimus.† Author
Cælestine
Barth. in-
terprete.† Hor. l. 1.
Ode 34.p Hec præ-
dixi nequis temere
nos putaret
scripsisse de
amorum le-

nociniis, de

præxi, for-

nicationi-

bus, adul-

teriis, &c.

q Taxando

& ab his

deterrendo

humanam

lasciviam

& insani-

am, sed &

remedia

docendo:

non igitur

candidus

lector nobis

succenseat,

&c. com-

monitio

erit juveni-

bus hæc,

hisce ut

abstineant

magis, &

omissa

lascivia

que homi-

nes reddit

insanos,

virtutis

incumbant

studiis

(Aneas

Sylv.) &

curam amo-

ris si quis

nescit hinc

poterit

scire.

† Catullus.

o Viros

nudos castæ

femina ni-

hil à statu-

is distare.

* Hony Soy

qui maly

pense.

* Pr. Suid.

religion it self. o Incensed (as he said)

with the love of finding love, we have sought

it, and found it. More yet, I have aug-

mented and added something to this light Trea-

tise (if light) which was not in the former

Editions, I am not ashamed to confess it, with

a good † Author, quod extendi & locuple-

tari hoc subjectum plerique postulabant, & eo-

rum importunitate victus, animum utcumque

renitentem eò adeggi, ut jam sexta vice cala-

mum in manum sumerem, scriptionique longè

& à studiis & professione meâ aliena me ac-

cingerem, horas aliquas à seriis meis occupa-

tionibus interim suffuratus, easque veluti ludo

cuidam ac recreationi destinans;

† Cogor — retrorsum

Vela dare, atque iterare cursus

Olim relictos —

Etsi non ignorarem novos fortasse detractores

novis hisce interpolationibus meis minimè defu-

turos.

And thus much I have thought good to say

by way of preface, lest any man (which p Go-

dofridus feared in his book) should blame in

me lightness, wantonness, rashness, in speaking

of loves causes, enticements, symptoms, reme-

dies, lawful and unlawful loves, and lust it

self, q I speak it only to tax and deter others

from it, not to teach, but to shew the vanities

and fopperies of this heroical or Herculean

love, and to apply remedies unto it. I will

treat of this with like liberty as of the

rest.

† Sed dicam vobis, vos porrò dicite multis

Millibus, & facite hac charta loquatur anus.

Condemn me not good Reader then, or censure

me hardly, if some part of this Treatise to

thy thinking as yet be too light, but consider

better of it; Omnia munda mundis, o a naked

man to a modest woman is no otherwise

than a picture, as Augusta Livia truly said,

and * mala mens, malus animus, 'tis as 'tis

taken. If in thy censure it be too light, I

advise thee as Lipsius did his Reader for some

places of Plautus, Istos quasi Sirenum scopulos

prætervehare, if they like thee not, let them

pass; or oppose that which is good to that

which is bad, and reject not therefore all. For

to invert that verse of Martial, and with

Hierom Wolfius to apply it to my present

purpose,

Sunt mala, sunt quædam mediocria, sunt bo-

na plura;

Some is good, some bad, some is indifferent. I

say farther with him yet, I have inserted

(* levicula quædam & ridicula ascribere non

sum gravatus, circumforanea quædam è thea-

tris, è plateis, etiam è popinis) some things

more homely, light, or comical, litans Gra-

tiis, &c. which I would request every man to

interpret to the best, and as Julius Caesar Sca-

liger besought Cardan (Si quid urbanusculè

lusum à nobis, per deos immortales te oro Hi-

eronymus Cardane ne me malè capias.) I be-

seech thee good Reader, not to mistake me, or

misconstrue what is here written; Per Musas

& Charites, & omnia Poetarum numina, be-

nigne lector, oro te nè me malè capias. 'Tis a
Comical subject; in sober sadness I crave par-
don of what is amiss, and desire thee to su-
spend thy judgement, wink at small faults, or
to be silent at least; but if thou likest, speak
well of it, and wish me good success.Extremum hunc Arethusa mihi concede
laborem.I am resolved howsoever, velis, nolis, au-
dacter stadium intrare, in the Olympicks,
with those Æliensian Wrestlers in Philostratus,
boldly to shew my self in this common
Stage, and in this Trage-comedy of Love, to
Act several parts, some Satyrically, some Comi-
cally, some in a mixt Tone, as the subject I
have in hand gives occasion, and present Scene
shall require, or offer it self.

SUBJECT. 2.

Loves Beginning, Object, Definition, Di-
vision.

Loves limits are ample and great, and a
spacious walk it hath, beset with thorns and
for that cause which Scaliger reprehends in
Cardan, not lightly to be passed over. Lest
I incur the same censure, I will examine all
the kinds of love, his nature, beginning, diffe-
rence, objects, how it is honest or dishonest, a
virtue or vice, a natural passion or a disease,
his power and effects, how far it extends:
of which, although something hath been said in
the first Partition, in those Sections of Pertur-
bations (for love and hatred are the first
and most common passions, from which all the
rest arise, and are attendant, as Piccolomineus
holds, or as Nich. Caussin, the primum mo-
bile of all other affections, which carry them
all about them) I will now more copiously
dilate, through all his parts and several bran-
ches, that so it may better appear what Love
is, and how it varies with the objects, how in
defect, or (which is most ordinary and com-
mon) immoderate, and in excess, causeth me-
lancholy.

Love universally taken, is defined to be a
Desire, as a word of more ample signification:
and though Leon Hebreus the most copious
Writer of this subject, in his third Dialogue
make no difference, yet in his first he distin-
guisheth them again, and defines love by de-
fire. Love is a voluntary affection, and de-
fire to enjoy that which is good. Desire
wistheth, Love enjoys; the end of the one is
the beginning of the other: that which we
love is present; that which we desire is ab-
sent. It is worth the labour, saith Ploti-
nus, to consider well of Love, whether it be
a God or a Devil, or passion of the mind, or
partly God, partly Devil, partly passion. He
concludes Love to participate of all three, to
arise from desire of that which is beautiful and

amatum adest. x Principio l. de amore. Operæ pretium est de
amore considerare, utrum Deus, an Dæmon, an passio quædam animæ,
an partim Deus, partim Dæmon, passio partim, &c. Amor est actus
animi bonum desiderans.

fair,

y Magnus Demor
convivio.
z Boni pul-
chrique
fructu de-
siderium.
a Godefridus, l. 1.
cap. 2.
Amor est
delectatio
cordis, ali-
cujus ad
aliquid,
propter ali-
quid desi-
derium in
appetendo,
et indium
persequendo
per deside-
rium cur-
rens, requi-
esens per
gaudium.
b Non est
amor desi-
derium aut
appetitus
ut ab om-
nibus ha-
bitus tra-
ditum;
nam cum
potius
amata
re, non ma-
net appeti-
tus; est
igitur af-
fectus quo
cum re
amata aut
urimur, aut
unionem
perpetua-
mus.
c Omnia
appetunt
bonum.
† Terram
non vis ma-
lam, malam
segetem, sed
bonam ar-
borem,
equum bo-
num, &c.
d Nemo
amore ca-
pitur nisi
qui fuerit
ante forma
specieque
delectatus.
e Amabile
objectum
annis &
scopus, cu-
jus adeptio
est finis,
cujus gra-
tia ama-
mus. Ani-
mus enim
aspirat ut eo fruatur, & formam boni habet & precipue videtur
& placet. Piccolomineus, grad. 7. cap. 2. & grad. 8. cap. 35.
f Forma est vitalis fulgor ex ipso bono manans per ideas, semina,
rationes, umbras effusus, animos excitans ut per bonum in unum redi-
gantur. g Pulchritudo est perfectio compositi ex congruente ordine,
mensura & ratione partium consurgens, & venustas inde prodiens gra-
tia dicitur, & res omnes pulchre gratiosae.

fair, and defines it to be an action of the mind desiring that which is good. y Plato calls it the great Devil, for its vehemency, and sove-
raignty over all other passions, and defines it an appetite, z by which we desire some good to be present. Ficinus in his Comment adds the word Fair to this definition, Love is a desire of enjoying that which is good and fair. Au-
stin dilates this common definition, and will have love to be a delectation of the heart, a for something which we seek to win, or joy to have, coveting by desire, resting in joy. b Scaliger Exerc. 301. taxeth these former de-
finitions, and will not have love to be defined by Desire or Appetite; for when we enjoy the things we desire, there remains no more appe-
tite: as he defines it, Love is an affection by which we are either united to the thing we love, or perpetuate our union: which agrees in part with Leon Hebraeus.

Now this love varies as its object varies, which is alwayes Good, Amiable, Fair, Graci-
ous, and Pleasant. c All things desire that which is good, as we are taught in the Ethicks, or at least that which to them seems to be good; quid enim vis mali (as Austin well infers) dic mihi? puto nihil in omnibus actionibus; thou wilt wish no harm I suppose, no ill in all thine actions, thoughts or desires, nihil malis vis; † thou wilt not have bad corn, bad soil, a naughty tree, but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes Beauty, from Beauty Grace, and comeliness, which result as so many rayes from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. d No man loves (saith Aristotle 9. mor. cap. 5.) but he that was first delighted with comeliness and beauty. As this fair object varies, so doth our love; for as Proclus holds, Omne pulchrum ama-
bile, every fair thing is amiable, and what we love is fair and gracious in our eyes, or at least we do so apprehend, and still esteem of it. e Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our mind covets to enjoy. And it seems to us especially fair and good; for good, fair, and unity, cannot be separated. Beauty shines, Plato saith, and by reason of its splendor and shining causeth admiration; and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, f Beauty is a lively shining or glittering bright-
ness, resulting from effused good, by Ideas, seeds, reasons, shadows, stirring up our minds, that by this good they may be united and made one. Others will have beauty to be the perfection of the whole composition, g caused out of the congruous symmetry, mea-

sure, order and manner of parts, and that comeliness which proceeds from this beauty is called grace, and from thence all fair things are gracious. For grace and beauty are so wonderfully annexed, h so sweetly and gently win our souls, and strongly allure, that they confound our judgement and cannot be distin-
guished. Beauty and Grace are like those beams and shinings that come from the glori-
ous and divine Sun, which are diverse, as they proceed from the diverse objects, to please and affect our several senses; i As the species of beauty are taken at our eyes, ears, or conceived in our inner soul, as Plato disputes at large in his Dialogue de pulchro, Phaedro, Hyppias, and after many sophistical errors confuted, concludes that beauty is a grace in all things, delighting the eyes, ears, and soul it self; so that as Valesius infers hence, what-
soever pleaseth our ears, eyes, and soul, must needs be beautiful, fair, and delightful to us. k And nothing can more please our ears than musick, or pacifie our minds. Fair houses, pictures, orchards, gardens, fields, a fair Hawk, a fair Horse is most acceptable un-
to us; whatsoever pleaseth our eyes and ears, we call beautiful and fair; l Pleasure belong-
eth to the rest of the senses, but grace and beauty to these two alone. As the objects va-
ry and are diverse, so they diversly affect our eyes, ears, and soul it self. Which gives oc-
casion to some, to make so many several kinds of love as there be objects: One beauty ariseth from God, of which and divine love S. Dio-
nysius with many Fathers and Neotericks, have written just volumes, De amore Dei, as they term it, many parænetical discourses; ano-
ther from his creatures; there is a beauty of the body, a beauty of the soul, a beauty from vertue, formam martirum Austin calls it, quam videmus oculis animi, which we see with the eyes of our mind, which beauty, as † Tully saith, if we could discern with these corporeal eyes, admirabiles sui amores exci-
taret, would cause admirable affections, and ravish our souls. This other beauty which ariseth from those extream parts, and graces which proceed from gestures, speeches, several motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three Graces still in Venus company, as attending on her, and holding up her train) are infinite almost, and vary their names with their objects, as love of money, covetousness, love of Beauty, Lust, immoderate desire of any pleasure, concu-
piscence, friendship, love, good will, &c. and is either vertue or vice, honest, dishonest, in excess, defect, as shall be shewed in his place: Heroical love, Religious love, &c. which may be reduced to a twofold division, according to the principal parts which are affected; the Brain and Liver: Amor & amicitia, which Scaliger exercitat. 301. Valesius and Me-
lantthon warrant out of Plato φιλέειν & ἐργειν from that speech of Pausanias belike, that makes two Veneres and two loves. m One Ve-

h Gratia
& pulchri-
tudo ita
suaviter
animos de-
mulcent,
ita vehe-
menter alli-
ciunt, &
admirabi-
liter con-
nectuntur,
ut in unum
confundant
& distin-
gui non
possunt, &
sunt tan-
quam radii
& splende-
res divini
solis in re-
bus variis
vario modo
fulgentes.
i Species
pulchritu-
dinis hau-
riuntur
oculis, au-
ribus, aut
concupiuntur
internam
mente.
k Nihil
hinc magis
animos con-
ciliat,
quam musi-
ca, pulchre
picturae,
ædes, &c.
l In reli-
quis sensi-
bus volup-
tas, in his
pulchritudo
& gratia.
† Lib. 4. de
divinis.
Convivio
Platonis.
m Due
Veneres,
duo amo-
res; qua-
rum una
antiquior
& sine
matre, celo
nata, quam
caelestem
Venerem
nuncupa-
mus; alte-
ra vero
junior à
Jove &
Dione prog-
nita, quam
vulgarem
Venerem
nuncupa-
mus vocamus.

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nus is antient without a mother, and descended from heaven, whom we call celestial; The younger, begotten of Jupiter and Dione, whom commonly we call Venus. Ficinus in his comment upon this place cap. 8. following Plato, calls these two loves, two Devils, or good and bad Angels according to us, which are still hovering about our souls. The one rears to heaven, the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty, for whose sake we perform Justice, and all godly offices, study Philosophy, &c. the other base, and though bad, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and withdraws our soul from the speculation of that other, to viler objects; So far Ficinus. St. Austin lib. 15. de civ. Dei, & sup. Psal. 64. hath delivered as much in effect. Every creature is good, and may be loved well or ill: And Two Cities make two loves, Jerusalem and Babylon, the love of God the one, the love of the world the other; of these two Cities we all are Citizens, as by examination of our selves we may soon find, and of which: The one love is the root of all mischief, the other of all good. So in his 15. cap. lib. de amor. Ecclesie, he will have those four cardinal vertues to be nought else but love rightly composed; in his fifteenth book de civ. Dei cap. 22. he calls vertue the order of Love, whom Thomas following 1. part. 2. quest. 55. art. 1. and quest. 56. 3. quest. 62. art. 2. confirms as much, and amplifies in many words. Lucian to the same purpose hath a division of his own, One love was born in the sea, which is as various and raging in young mens breasts as the sea it self, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our souls, made to the image of God, and stirs us up to comprehend the innate and incorruptible beauty, to which we were once created. Beroaldus hath expressed all this in an Epigram of his:

*Dogmata divini memorant si vera Platonis,
Sunt gemina Veneres, & geminatus amor.
Cœlestis Venus est nullo generata parente,
Quæ casta sanctos nectit amore viros.
Altera sed Venus est totum vulgata per orbem,
Quæ divum mentes alligat, atq; hominum;
Improba, seductrix, petulans, &c.*

If divine Plato's Tenents they be true,
Two Veneres, two Loves there be;
The one from heaven, unbegotten still,
Which knits our souls in unity.
The other famous over all the world,
Binding the hearts of Gods and men,
Dishonest, wanton, and seducing she,
Rules whom she will, both where & when.

This twofold division of Love, Origen likewise follows in his Comment on the Canticles, one from God, the other from the Devil, as he holds, (understanding it in the worse sense) which many others repeat and imitate. Both

which (to omit all subdivisions) in excess or defect, as they are abused, or degenerate, cause melancholy in a particular kind, as shall be shewed in his place. Austin in another Tract, makes a threefold division of this love, which we may use well or ill: God, our neighbour, and the world: God above us, our neighbour next us, the world beneath us. In the course of our desires, God hath three things; the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks to God, and rests it self in him. Our Love to our neighbour may proceed from him, and run with him, not to him: From him, as when we rejoyce of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our journey in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his works: and to glorifie God in his Creatures. With the world it should run, if according to the mutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle it self in its vain delights and studies. Many such Partitions of Love I could repeat, and Subdivisions, but lest (which Scaliger objects to Cardan, Exercitat. 501.) I confound filthy burning lust, with pure and divine Love, I will follow that accurate Division of Leon Hebraeus dial. 2. betwixt Sophia and Philo, where he speaks of Natural, Sensible, and Rational Love, and handleth each a-part. Natural love or hatred, is that Sympathy or Antipathy, which is to be seen in animate and inanimate creatures, in the four Elements, Metals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sun, Moon, and Stars go still round, † *Amantes naturæ debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it? jet chaff? the ground to covet showers, but for love? No creature St. Hierom concludes, is to be found, quod non aliquid amat, no stock, no stone, that hath not some feeling of love. 'Tis more eminent in Plants, Herbs, and is especially observed in vegetals; as betwixt the Vine and Elm a great Sympathy, betwixt the Vine and Cabbage, betwixt the Vine and Olive, † *Virgo fugit Bromium*, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, * nor his smell, and will kill him, if he grow near him; the Bur and the Lentil cannot endure one another, the Olive y and Mirtle embrace each other, in roots and branches if they grow near. Read more of this in Picolomineus grad. 7. cap. 1. Crescentius lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius 47.

h Alter ad
superna
erigit, alter
deprimit
ad inferna.
o Alter ex-
citât homi-
nem ad di-
vinam pul-
chritudi-
nem lu-
strandum,
cujus causa
philosophiæ
studia &
iustitia,
&c.

p Omnis
creatura
cum bona
sit, & bene
amari po-
test &
male.

q Duas ci-
vitates duo
faciunt
amores;
Jerusalem
facit amor
Dei, Baby-
lonem amor
seculi;
unusquisque
se quid
amet in-
terroget, &
inveniet
inde sit
civis.

r Alter
mari ortus,
ferox, va-
rius, fluctu-
ans in ani-
mis juve-
num, mare
referens,
&c. Alter
aurea cate-
na cœlo
demissa bo-
rum furo-
rem menti-
bus mit-
tens, &c.

Tria sunt,
quæ amari
à nobis be-
nè vel malè
possunt;
Deus, proxi-
mus, mun-
dus; Deus
supra nos;
juxta nos
proximus;
infra nos
mundus.
Tria Deus;
duo proxi-
mus, unum
mundus ha-
bet, &c.

† Ne con-
fundam
vesanos
& fœdos
amores be-
atis, scele-
raturum cum
puro divino
& vero,
&c.

† Fonseca
cap. 1.
Amor ex
Augustini
for. l. 11.
de Civit.
Dei. Amore
inconcussus
stat mun-
dus, &c.
u Alciat.
u Porta.
Vitis lau-
rum non
amat, nec
ejus odo-
rem; si
prope cres-
cat, enecat.
I appus len-
ti adversa-
tur.
y Sympa-
thia olei
& myrti
ramorum &
radicum se
complecten-
tium. Mi-
zaldus se-
cret. cent. 1.

Fracastorius de sym. & antip. of the love and hatred of Planets, consult with every Astrologer: *Leon Hebreus* gives many fabulous reasons, and morallizeth them withall.

Sensible love, is that of brut beasts, of which, the same *Leon Hebreus dial. 2.* assigns these causes. First, for the pleasure they take in the Act of Generation, male and female love one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutual agreement, as being of the same kind: *Sus Sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as *Epicharmus* held, and according to that Adagy of *Diogenianus*,

Affidet usque graculus apud graculum,
they much delight in one anothers company,

o Theocritus eidyll. 9.

o *Formica grata est formica, Cicada Cicada,* and birds of a feather will gather together. Fourthly, for custome, use, and familiarity, as if a dog be trained up with a Lion and a Bear, contrary to their natures, they will love each other. Hawks, dogs, horses, love their masters and keepers: many stories I could relate in this kind, but see *Gillius de hist. lib. 3. cap. 14.* those two Epistles of *Lipsius*, of dogs and horses, *Agellius, &c.* Fifthly, for bringing up, as if a Bitch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kind is *Amor cognitionis*, as *Leon* calls it, Rational Love, *Intellectivus amor*, and is proper to men, on which I must insist. This appears in *God, Angels, Men.* God is love it self, the fountain of Love, the Disciple of love, as *Plato* styles him; the servant of peace, the God of love and Peace; have peace with all men and God is with you.

z Mantuan.

a Charitas manifesta, qua mercamur de Deo regnum Dei.

b Polanus partit. Zanichius de natura Dei, c. 3. copiose de hoc amore Dei agit. * Nich.

Bellus discurs. 28. de amatoribus, virtutem provocat, conservat pacem in terra, tranquillitatem in aere, ventis latitiam, &c.

† Cameraarius Emb. 100. cen. 2. e Dial. 3.

z *Quisquis veneratur Olympum, Ipse sibi mundum subicit atque Deum:*

a By this Love (saith *Gerson*) we purchase heaven, and buy the Kingdom of God. This

b Love is either in the Trinity it self, for the Holy Ghost is the Love of the Father and the Son, &c. *Joh. 3. 15.* and *5. 20.* and *14. 31.* or towards us his creatures, as in making the world. *Amor mundum fecit*, Love built Cities, *mundi anima*, invented Arts, Sciences, and all * good things, incites us to vertue and humanity, combines and quickens; keeps peace on earth, quietness by sea, mirth in the winds and elements, expels all fear, anger, and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumental cause, as our Poets in their Symbols, Impresses, † Emblems of rings, squares, &c. shadow unto us,

Si rerum quaris fuerit quis finis & ortus, Desine; nam causa est unica solus amor.

If first and last of any thing you wit,
Cease; love's the sole and only cause of it.

Love, saith c *Leo*, made the world, and afterwards in redeeming of it, God so loved the world, that he gave his only begotten son for it. *Joh. 3. 16.* Behold what love the Father hath shewed on us, that we should be called the sons of God, 1 *Joh. 3. 1.* Or by his sweet

providence, in protecting of it; either all in general, or his Saints elect and Church in particular, whom he keeps as the apple of his eye, whom he loves freely, as *Hosea 14. 5.* speaks, and dearly respects, d *Charior est ipsis homo d juveni quam sibi.* Not that we are fair, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodness, out of his divine Nature. And this is that *Homers* golden chain, which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creatour. He made all, saith e *Moses*, and e *Gen. 1. it was good*, and he loves it as good.

The love of Angels and living souls, is mutual amongst themselves, towards us militant in the Church, and all such as love God; as the Sun beams irradiate the earth from those coelestial thrones, they by their well wishes reflect on us, † in salute hominum promovenda † *alacres, & constantes administri*, there is joy in heaven for every sinner that repenteth; they pray for us, are solicitous for our good, f *Casti genii.*

Ubiregnat charitas, suave desiderium,

Letitiaque & amor Deo conjunctus.

Love proper to mortal men, is the third Member of this subdivision, and the subject of my following discourse.

MEMB. 2.

SUBJECT. 1.

Love of men, which varies as his objects, profitable, pleasant, honest.

V *Alesius lib. 3. contr. 13.* defines this love which is in men, to be g an affection of

both powers, Appetite, and Reason. The rational resides in the Brain, the other in the Liver (as before hath been said out of *Plato* and others) the heart is diversly affected of both, and carried a thousand wayes by consent. The sensitive faculty most-part over-rules reason, the Soul is carried hood-winkt, and the understanding captive like a beast. h The heart is variously inclined, sometimes they are merry, sometimes sad, and from love arise Hope and Fear, Jealousie, Fury, Desperation. Now this love of men is diverse, and varies, as the object varies, by which they are enticed, as vertue, wisdom, eloquence, profit, wealth, money, fame, honour, or comeliness of person, &c. *Leon Hebreus* in his first Dialogue, reduceth them all to these three, *Utile, Fucundum, Honestum*, Profitable, Pleasant, Honest; (out of *Aristotle* belike 8. moral.) of which he discourseth at large, and whatsoever is beautiful and fair, is referred to them, or any way to be desired. i To profitable, is ascribed

health, wealth, honour, &c. which is rather Ambition, Desire, Covetousness, than Love: Friends, Children, love of women, k all delightful and pleasant objects, are referred to the second. The love of honest things, consists in vertue and wisdom, and is preferred before

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d *Juven.*

e *Gen. 1.*

f *Casti genii.*

g *Affectus*

h *Cor varie*

i *Ad utile*

k *Picolum*

grad. 7.

cap. 1.

† *causis*

† *causis*

† *causis*

† *causis*

† *causis*

† *causis*

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† *causis*

† *causis*

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1 Lib. de
amicit.
utile mun-
dum,
carnale ju-
vendum,
spirituale
honestum.
m Ex sin-
gulis tribus
fit charitas
& amicitia,
quæ re-
spicit deum
& proxi-
mum.

n Bene a-
Flores pre-
cipue ama-
mus. Vives
3. de ani-
ma.

o Jos. 7.

p Petroni-
us Arbitr.

fore that which is profitable and pleasant : Intellectual, about that which is honest.

¹ St *Austin* calls profitable, worldly ; pleasant, carnal ; honest, spiritual. ^m Of and from all three, result Charity, Friendship, and true love, which respects God and our neighbour. Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

Amongst all these fair enticing objects, which procure Love, and bewitch the Soul of man, there is none so moving, so forcible as profit ; and that which carrieth with it a shew of commodity. Health indeed is a pretious thing, to recover and preserve which ; we will undergo any misery, drink bitter potions, freely give our goods : restore a man to his health, his purse lies open to thee, bountiful he is, thankful and beholding to thee ; but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy service, thou art his dear and loving friend, good and gracious Lord and Master, his *Mecenas* ; he is thy slave, thy vassal, most devote, affectioned, and bound in all duty : tell him good tydings in this kind, there spoke an Angel, a blessed hour that brings in gain, he is thy creature, and thou his Creator, he hugs and admires thee ; he is thine for ever. No Loadstone so attractive as that of profit, none so fair an object as this of gold : ⁿ nothing wins a man sooner than a good turn ; bounty and liberality command body and soul :

Munera (crede mihi) placant hominesque deosque ;

Placatur donis Jupiter ipse datus.

Good turns do pacifie both God and men,
And *Jupiter* himself is won by them.

Gold of all other is a most delicious object, a sweet light, a goodly luster it hath ; *gratius aurum quam solem intuemur*, saith *Austin*, and we had rather see it than the Sun. Sweet and pleasant in getting, in keeping ; it seasons all our labours, intolerable pains we take for it, base employments, endure bitter flouts and taunts, long journeys, heavy burdens, all are made light and easie by this hope of gain ; *At mihi plaudo Ipse domi, simul ac nummos contemplor in arca*. The sight of gold refresheth our spirits, and ravisheth our hearts, as that *Babylonian* garment, and ^o golden wedge did *Achan* in the Camp, the very sight and hearing, sets on fire his soul with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turn parasite, lye, flatter, prostitute himself, swear and bear false witness ; he will venture his body, kill a King, murder his father, and damn his soul to come at it. *Formosior auri massa*, as *Phe* well observed, the mass of gold is fairer than all your *Gracian* pictures, that *Apelles*, *Phidias*, or any doting painter could ever make : we are enamoured with it,

^q *Prima ferè vota, & cunctis notissima tem-
plis,* ^q *Juvena-
lis.*

Divitia ut crescant.

All our labours, studies, endeavours, vows, prayers and wishes, are to get, how to compass it.

[†] *Hæc est illa cui famulatur maximus orbis,* [†] *Joh. Se-
Diva potens rerum, domitrixq; pecunia fati.* <sup>cund. lib.
sylvorum.</sup>
This is the great Goddess we adore and worship, this is the sole object of our desire. If we have it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and mad. Our estate and *bonè esse* ebbs and flows with our commodity ; and as we are endowed or enriched, so are we beloved and esteemed : it lasts no longer than our wealth ; when that is gone, and the object removed, farewell friendship : as long as bounty, good cheer, and rewards were to be hoped, friends enough ; they were tyed to thee by the teeth, and would follow thee as Crows do a Carcass : but when thy goods are gone and spent, the lamp of their love is out, and thou shalt be contemned, scorned, hated, injured. ^r *Lucians Timon*, when he lived in ^r *Lucians
Timon.* prosperity, was the sole spectacle of *Greece*, only admired ; who but *Timon* ? Every body loved, honoured, applauded him, each man offered him his service, and sought to be kin to him ; but when his gold was spent, his fair possessions gone, farewell *Timon* : none so ugly, none so deformed, so odious an abject as *Timon*, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would know him.

'Tis the general humour of the world, commodity steers our affections throughout, we love those that are fortunate and rich, that thrive, or by whom we may receive mutual kindness, hope for like courtesies, get any good, gain, or profit ; hate those, and abhor on the other side, which are poor and miserable, or by whom we may sustain loss or inconvenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many *Geryons* for some years past, striving still to give one another all good content and entertainment, with mutual invitations, feasting, disports, offices, for whom we would ride, run, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent eulogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure : If any controversie arise betwixt us, some trespass, injury, abuse, some part of our goods be detained, a piece of Land come to be litigious, if they cross us in our suit, or touch the string of our commodity, we detest and depress them upon a sudden : neither affinity, consanguinity, or old acquaintance can contain us, but ^r *rupto jecore exierit Caprificus*. A golden ^r *Perf.* apple sets all together by the ears, as if a mar-
row

row bone, or hony comb were flung amongst Bears : Father and Son, Brother and Sister, kinsmen are at odds : and look what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutual injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it : our bodies hurt, we can put it up and be reconciled : but touch our commodities, we are most impatient : fair becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutual feastings to plotting villanies, minings and counterminings ; good words to Satyres and invectives, we revile *contra*, nought but his imperfections are in our eyes, he is a base knave, a Devil, a Monster, a Caterpillar, a Viper, an Hog-rubber, &c.

Desinit in piscem mulier formosa superne :

The Scene is altered on a sudden, love is turned to hate, mirth to melancholy : so furiously are we most part bent, our affections fixed upon this object of commodity, and upon money, the desire of which in excess is covetousness. Ambition tyrannizeth over our souls, as ^t I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggerly fellows, and melancholy, he becomes an abject, ^u odious and worse than an Infidel, in not providing for his family.

SUBJECT. 2.

Pleasant Objects of Love.

Pleasant Objects are infinite, whether they be such as have life, or be without life : Inanimate are Countreys, Provinces, Towers, Towns, Cities, as he said, ** Pulcherrimam insulam videmus, etiam cum non videmus*, we see a fair Island by description, when we see it not. The ^y Sun never saw a fairer City, *Thessala Tempe*, Orchards, Gardens, pleasant walks, Groves, Fountains, &c. The heaven it self is said to be ^z fair or foul : fair buildings, fair pictures, all artificial, elaborate and curious works, clothes, give an admirable lustre : we admire, and gaze upon them, *ut pueri Junonis avem*, as Children do on a Peacock : A fair Dog, a fair Horse and Hawk, &c. ^a *† Thessalus amat equum pullinum, buculum Aegyptius ; Lacedemonius catulum*, &c. such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it be superfluous or immoderately loved, as *Guianerius* observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had ; but when we fix an immoderate eye, and dote on them over-much, this pleasure may turn to pain, bring much sorrow, and discontent unto us, work our final overthrow, and cause melancholy in the end. Many are carried away with those bewitching

sports of gaming, hawking, hunting, and such vain pleasures, as ^b I have said : some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these means ruinate themselves. The lascivious dotes on his fair mistress, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his several pleasures, the superstitious on his Idol, and fats himself with future joys, as *Turks* feed themselves with an imaginary persuasion of a sensual Paradise : so several pleasant objects, diversly affect divers men. But the fairest objects and enticings proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects : First, as some suppose, by that secret force of stars, (*quod metibi temperat astrum ?*) They do singularly dote on such a man, hate such again, and can give no reason for it. ^d *Non amo te Sabidi*, &c. *Alexander* admired *Ephesion*, *Adrian* *Antinous*, *Nero* *Sporus*, &c. The Physicians refer this to their temperament. Astrologers to trine or sextile Aspects, or opposite of their several Ascendents, Lords of their genitures, love and hatred of Planets ; [†] *Cicogna*, to concord and discord of Spirits ; but most to outward Graces. A merry companion is welcome and acceptable to all men, and therefore saith ^e *Gomiesius*, Princes and great men entertain Jesters and Players commonly in their Courts. But [†] *Pares cum paribus facillime congregantur*, 'tis that ^f similitude of manners, which ties most men in an inseparable link, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather together* : if they be of divers inclinations, or opposite in manners, they can seldom agree. Secondly, ^g affability, custome and familiarity, may convert nature many times, though they be different in manners, as if they be Countrey-men, fellow-students, colleagues, or have been fellow-souldiers, ^h brethren in affliction, (*† acerba calamitatum societas, diversi etiam ingenii homines conjungit*) affinity, or some such accidental occasion, though they cannot agree amongst themselves, they will stick together like burrs, and hold against a third : so after some discontinuance, or death, enmity ceaseth ; or in a foreign place.

Pascitur in vivis livor, post fata quiescit :

Et cecidere odia, & tristes mors obruit iras :

A third cause of love and hate, may be mutual offices, *acceptum beneficium*, ⁱ commend him, use him kindly, take his part in a quarrel, relieve him in his misery, thou winnest him for ever ; do the opposite, and be sure of a perpetual enemy. Praise and dispraise of each other, do as much, though unknown, as ^k *Schoppins* by *Scaliger* and *Casaubonus* : *mulum scabit* ; who but *Scaliger* with him ? what *Encomions*, *Epithetes*, *Elogiums* ? *Antistes sapientia, perpetuus dictator, literarum ornamentum, Europa miraculum*, noble *Scaliger, incredibilis ingenii praestantia*, &c. ^l

t Part. 1. sect. 2. memb. sub. 12.

u I Tim. 1. 8.

x Lips. epist. Camdeno.

y Leland of S. Edmondsbury.

z caelum serenum, caelum visum. Poet. lib. 1. de Anglia.

a Credo equidem vivos dicent e amore vultus.

† Max. Tyrius ser. 9.

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diis potius quam hominibus per omnia comparandus, scripta ejus circa ancylia de cælo delapsa poplitibus veneramur flexis, &c. but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his books *de Burdonum familiâ* and other Satyrical invectives may witness. *Ovid. in Ibin, Archilocus* himself was not so bitter. Another great tie or cause of love, is consanguinity; Parents are dear to their children, children to their parents, brothers and sisters, consens of all sorts, as an hen and chickens, all of a knot: every Crow thinks her own bird fairest. Many memorable examples are in this kind, and 'tis *portenti simile*, if they do not: † a mother cannot forget her child; *Salomon* so found out the true owner: love of parents may not be concealed, 'tis natural, descends, and they that are inhumane in this kind, are unworthy of that air they breath, and of the four elements; yet many unnatural examples we have in this rank, of hard-hearted parents, disobedient children, of disagreeing brothers, nothing so common. The love of kinsmen is grown cold, many kinsmen, (as the saying is) few friends; if thine estate be good, and thou able, *par pari referre*, to requite their kindness, there will be mutual correspondence, otherwise thou art a burden, most odious to them above all others. The last object that ties man and man, is comeliness of person, and beauty alone, as men love women with a wanton eye: which *ἡρώδης* is termed *Heroical*, or Love Melancholy. Other loves (saith *Picolomineus*) are so called with some contradiction, as the love of wine, gold, &c. but this of women is predominant in an higher strain, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated apart in the next Section.

I Rara est concordia fratrum. in Grad. I. cap. 22.

in Vives 3. de Anima, ut paleam succinum, sic forma amorem trahit.

SUBJECT. 3.

Honest objects of Love.

Beauty is the common object of all love, ⁿ as *Jet draws a straw, so doth beauty love*: vertue and honesty are great motives, and give as fair a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true form, and an incorrupt judgement; Thosetwo *Venus* twins, *Eros* and *Anteros*, are then most firm and fast. For many times otherwise men are deceived by their flattering *Gnathoes*, dissembling *Cameleons*, outfides, hypocrites that make a shew of great love, learning, pretend honesty, vertue, zeal, modesty, with affected looks and counterfeited gestures: feigned protestations often steal away the hearts and favours of men, and deceive them, *specie virtutis & umbra*, when as *reverâ* and indeed, there is no worth or honesty at all in them, no truth, but meer hypocrisy, subtilty, knavery, and the like. As true friends they are, as he that *Calius Secundus* met by the high way side; and hard it is in this temporising æge to distinguish such com-

panions, or to find them out. Such *Gnathoes* as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demi-Gods, and so screw themselves into dignities, honours, offices: but these men cause harsh confusion often, and as many stirs as *Rehoboams* Counsellours in a Common-wealth, overthrow themselves and others. *Tandlerns*, and some authors make a doubt, whether Love and Hatred may be compelled by philters or characters; *Cardan*, and *Marbodius* by pretious stones and amulets; Astrologers by election of times, &c. as ° I shall elsewhere discuss. o Sect. seq. The true object of this honest love is vertue, wisdom, honesty, ^p real worth, *Interna forma*, and this love cannot deceive or be compelled, *ut ameris amabilis esto*, love it self is the most potent *philtrum*, vertue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeit, but open, honest, simple, naked, ^q descending from heaven, as our Apostle ^q James 3. 10. hath it, an infused habit from God, which hath given several gifts, as wit, learning, tongues, for which they shall be amiable and gracious, *Ephes. 4. 11.* as to *Saul* stature and a goodly presence, *1 Sam. 9. 1.* *Joseph* found favour in *Pharaoh's* Court, *Gen. 39.* for ^r his person; And *Daniel* with the Princes of the Eunuchs, *Dan. 19. 19.* *Christ* was gracious with God and men, *Luk. 2. 52.* There is still some peculiar grace, as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mover, and a most forcible loadstone to draw the favours and good wills of mens eyes, ears, and affections unto them. When *Jesus* spake they were all astonished at his answers, (*Luke 2. 47.*) and wondred at his gracious words which proceeded from his mouth. An Oratour steals away the hearts of men, and as another *Orpheus*, *quo vult, unde vult*, he pulls them to him by speech alone: a sweet voice causeth admiration; and he that can utter himself in good words, in our ordinary phrase, is called a proper man, a divine spirit. For which cause belike, our old Poets, *Senatus populusque poetarum*, made *Mercury* the Gentleman-usher to the *Graces*, Captain of eloquence, and those *Charites* to be *Jupiters* and *Eurymones* daughters, descended from above. Though they be otherwise deformed, crooked, ugly to behold, those good parts of the mind denominate them fair. *Plato* commends the beauty of *Socrates*; yet who was more grim of countenance, stern and gastly to look upon? So are and have been many great Philosophers, as ^r *Gregory Nazianzen* observes, *deformed most part in that which is to be seen with the eyes, but most elegant in that which is not to be seen. Sape sub attrita latitat sapientia veste.* *Æsop*, *Democritus*, *Aristotle*, *Politianus*, *Melancthon*, *Gesner*, &c. withered old men, *Sileni Alcibiadis*, very harsh and impolite to the eye; but who were so terse, polite, eloquent, generally learned,

p Nihil divinius homine probo.

q James 3. 10.

r Gravior est pulchro veniens e corpore virtus.

r Orat. 18. deformes plexumque philosophi ad id quod in aspectum cadit, ea parte elegantes que oculos fugit.

† 43. de
consol.

r causa ei
paupertatis,
philosophia,
sicut plerique
probitas
fuit.
u Ab blue
corpus &
cape regis
animum,
& in eam
fortunam
qua dignus
es continen-
tiam
istam pro-
fer.
* Vita
ejus.
x Qui pre
divitiis
humana
spemunt,
nec virtuti
locum pu-
tant nisi
opes afflu-
ant.
Q. Cincin-
natus con-
sensu pi-
trum in
dictatorem
Romanum
electus.
† Curtius.
y Edgar
Etheling,
Englands
darling.
z Morum
suavitas
obvia co-
mitas,
prompta
officia mor-
taliū ani-
mos demer-
ventur.
a Epist. lib.
8. Semper
amavi ut
tu scis,
M. Brutum
propter ejus
sumum
ingenium,
suavissimos
mores, sin-
gularem
probitatem
& constan-
tiam; ni-
hil est, mihi crede, virtute formosius, nihil amabilius. b Arden-
tes amores excitaret, si simulachrum ejus ad oculos penetraret, Plato
Phædone. * Epist. lib. 4. Validissime diligo virum rectum, diser-
tum, quod apud me potentissimum est. c Est quedam pulchritudo ju-
stitiæ quam videmus oculis cordis, amamus, & exardescimus; ut
in martyribus, quum eorum membra bestie lacerarent, etsi alias de-
formes, &c. d Lipsius manuduc. ad Phys. Stoic. lib. 3. diff. 17. so-
lus sapiens pulcher.

learned, temperate and modest? No man then living was so fair as Alcibiades, so lovely quoad superficiem, to the eye, as † Boethius observes, but he had Corpus turpissimum interne, a most deformed soul; Honesty, virtue, fair conditions, are great enticers to such as are well given, and much avail to get the favour and good will of men. Abdolominus in Curtius, a poor man (but which mine Authour notes, the cause of this poverty was his honesty) for his modesty and continency from a private person (for they found him digging in his garden) was saluted King, and preferred before all the Magnificoes of his time, injecta ei vestis purpura auroque distincta, a purple embroidered garment was put upon him, and they bade him wash himself, and as he was worthy, take upon him the stile and spirit of a King, continue his continency and the rest of his good parts. Titus Pomponius Atticus, that noble Citizen of Rome, was so fair conditioned, of so sweet a carriage, that he was generally beloved of all good men, of Caesar, Pompey, Anthony, Tully, of divers sects, &c. multas hereditates (* Cornelius Nepos writes) sola bonitate consequutus. Opera pretium audire, &c. It is worthy of your attention, Livy cries, x you that scorn all but riches, and give no esteem to virtue, except they be wealthy withall, Q. Cincinnatus had but four acres, and by the consent of the Senate was chosen Dictatour of Rome. Of such account were Cato, Fabritius, Aristides, Antonius, Probus, for their eminent worth: so Caesar, Trajan, Alexander, admired for valour, † Ephestion loved Alexander, but Parmenio the King: Titus deliciae humani generis, and which Aurelius Victor hath of Vespasian the dilling of his time, as y Edgar Etheling was in England, for his z excellent virtues: their memory is yet fresh, sweet, and we love them many ages after, though they be dead: Suavem memoriam sui reliquit, saith Lipsius of his friend, living and dead they are all one. a I have ever loved as thou knowest (so Tully wrote to Dolabella) Marcus Brutus for his great wit, singular honesty, constancy, sweet conditions; and believe it b there is nothing so amiable and fair as virtue. I* do mightily love Calvinus, (so Pliny writes to Sossius) a most industrious, eloquent, upright man, which is all in all with me: The affection came from his good parts. And as S. Austin comments on the 84. Psalm, c There is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamoured with, as in Martyrs, though their bodies be torn in pieces with wild beasts, yet this beauty shines, and we love their virtues. The d Stoicks are of opinion that a

wife man is only fair; and Cato in Tully 3. de Finibus contends the same, that the lineaments of the mind are far fairer than those of the body, incomparably beyond them: wisdom and valour according to † Xenophon, especially deserve the name of beauty, and denominated one fair, & incomparabiliter pulchrior est (as Austin holds) veritas Christianorum quam Helena Græcorum. Wine is strong, the King is strong, women are strong, but truth overcometh all things, Esd. 1. 3, 10, 11, 12. Blessed is the man that findeth wisdom, and getteth understanding; for the merchandise thereof is better than silver, and the gain thereof better than gold; it is more precious than pearls, and all the things thou canst desire are not to be compared to her, Prov. 2. 13, 14, 15. A wife, true, just, upright, and good man, I say it again, is only fair: e It is reported of Magdalen Queen of France, and wife to Lewis 11th, a Scottish woman by birth, that walking forth in an evening with her Ladies, she spied M. Alanus one of the Kings Chaplains, a silly, old, f hard-favoured man fast asleep in a Bower, and kissed him sweetly; when the young Ladies laughed at her for it, she replied, that it was not his person that she did embrace and reverence, but with a Platonick love, the divine beauty of g his soul. Thus in all ages virtue hath been adored, admired, a singular lustre hath proceeded from it: and the more virtuous he is, the more gracious, the more admired. No man so much followed upon earth as Christ himself; and as the Psalmist saith 45. 2. He was fairer than the sons of men. Chrysostome Hom. 8. in Mat. Bernard Ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat. interpret it of the i beauty of his person; there was a divine Majesty in his looks, it shined like Lightning, and drew all men to it: but Basil, Cyril. lib. 6. super 55. Esay, Theodoret, Arnobius, &c. of the beauty of his divinity, justice, grace, eloquence, &c. Thomas in Psal. 44. of both; and so doth Baradius, and Peter Morales lib. de pulchritud. Jesu & Mariæ, adding as much of Joseph and the Virgin Mary, — hac alios formâ præcesserit omnes, according to that prediction of Sibylla Cumea. Be they present or absent, near us, or afar off, this beauty shines, and will attract men many miles to come and visit it. Plato and Pythagoras left their Countrey, to see those wise Egyptian Priests: Apollonius travelled into Ethiopia, Persia, to consult with the Magi, Brachmanni, Gymnosophists. The Queen of Sheba came to visit Solomon; and many, saith k Hierom, went out of Spain and remote places a thousand miles, to behold that eloquent Livy; † Multi Romam non ut urbem pulcherri- mam, aut urbis & orbis dominum Octavianum, sed ut hunc unum inviserent audirent- que, a Gadibus profecti sunt. No beauty leaves such an impression, strikes so deep, l or links the souls of men closer than virtue.

† Fortitu-
do & pru-
dentia pu-
chritudinis
laudem
præcipue
merentur.

e Franc.
Belforist.
in hist.
An. 1430.

f Erat au-
tem fæde
deformis,
& ea for-
ma, qua
citius pu-
eri terrent
posset,
quam in-
vitari ad
osculum
puella.
g Deformis
iste etsi vi-
deatur se-
nex, divi-
num ani-
mum habet.
i Fulgebat
vultu suo:
fulgor &
divina ma-
jestas ho-
mines ad se
trahens.

k Præfat.
bib. vulgar.
† Pars in-
scrip. Tit.
Livii sta-
tuæ Pata-
viæ
l A true
loves
knot.

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* Stobæus
è græco.† Solinus,
pulchri
nulla est
facies.m O dul-
cissimi la-
quei, qui
tam felici-
ter devin-
ciunt, ut
etiam à
vinctis
diligan-
tur! qui
a gratiis
vincti
sunt, cupi-
unt arctius
deligari &
in unum
redigi.n Statius:
o He lov-
ed him as
he loved
his own
foul,
I Sam. 15.Beyond
the love of
women.p Virg. 9.
En. Qui
super ex-
animam
se conjecit
amicum Con-
fessus.q Amicus
anime di-
midium,
Aust. 4.
confes. 4.
c ap. 6.
Quod de
Virgilio
Horatius,
& servus
anime di-
midium
mea.† Plinius.
* illum ar-
gento &
auro, illum
ebore, mar-
more effin-
git, & nuper ingenti adhibito auditorio ingentem de vita ejus
librum recitavit. epist. lib. 4. epist. 68. † Lib. 4. ep. 61. Prisco
suo; Dedit mihi quantum potuit maximum, daturus amplius si
potuisset. Tametsi quid homini dari potest majus quam gloria, laus
& aternitas? At non erunt fortasse que scripsit. Ille tamen scripsit
tanquam essent futura.* Non per deos aut pictor posset,
Aut statuaris ullus fingere

Talem pulchritudinem qualem virtus habet;

no Painter, no Graver, no Carver can express
vertues lustre, or those admirable rayes that
come from it, those enchanting rayes that
enamour posterity, those everlasting rayes that
continue to the worlds end. Many, faith
Phavorinus, that loved and admired Alcibi-
ades, in his youth, knew not, cared not for
Alcibiades a man, nunc intuentes querebant
Alcibiadem: but the beauty of Socrates is
still the same; † vertues lustre never fades, is
ever fresh and green, semper viva to all suc-
ceeding ages, and a most attractive load-
stone, to draw and combine such as are pre-
sent. For that reason belike, Homer feigns
the three Graces to be linked and tyed hand
in hand, because the hearts of men are so
firmly united with such graces. m O sweet
bands (Seneca exclaims) which so happily
combine, that those which are bound by them
love their binders, desiring withal, much
more harder to be bound, and as so many
Geryons to be united into one. For the nature
of true friendship is to combine, to be like af-
fected, of one mind,n Velle & nolle ambobus idem, satiataque toto
Mens avo—as the Poet faith, still to continue one and the
same. And where this love takes place, there
is peace and quietness, a true correspondence,
perfect amity, a Diapason of vows and wishes,
the same opinions, as betwixt o David and
Jonathan, Damon, and Pythias, Pylades and
Orestes, p Nisus and Euryalus, Theseus and
Perithous, q they will live and dye together,
and prosecute one another with good turns.† Nam vinci in amore turpissimum putant,
not only living, but when their friends are
dead, with Tombs and monuments, Nania's,
Epitaphs, Elegies, Inscriptions, Pyramids, Obe-
lisks, Statues, Images, Pictures, Histories, Po-
ems, Annals, Feasts, Anniversaries, many ages
after (as Plato's Scholars did) they will pa-
rentare still, omit no good office that may tend
to the preservation of their names, honours,
and eternal memory. * Illum coloribus, illumcerâ, illum are, &c. He did express his
friend in colours, in wax, in brass, in ivory,
marble, gold and silver, (as Pliny reports of
a Citizen in Rome) and in a great Auditory
not long since, recited a just volume of his
life. In another place, * speaking of an Epi-
gram which Martial had composed in praise
of him, † He gave me as much as he might,
and would have done more if he could: though
what can a man give more than honour, glo-
ry, and eternity? But that which he wrote
peradventure, will not continue, yet he wrote
it to continue. 'Tis all the recompence a poorscholar can make his well-deserving Patron,
Mecenas, friend, to mention him in his
works, to dedicate a book to his name, to
write his life, &c. as all our Poets, Orators,
Historiographers have ever done, and the
greatest * revenge such men take of their adver-
saries, to persecute them with Satyrs, Inve-
ctives, &c. and 'tis both ways of great mo-
ment, as † Plato gives us to understand, Pau-
lus Jovius in the fourth book of the life and
deeds of Pope Leo Decimus, his noble Patron,
concludes in these words; † Because I cannot
honour him as other rich men do, with like
endeavour, affection, and piety, I have under-
taken to write his life; since my fortunes will
not give me leave to make a more sumptuous mo-
nument, I will perform those rites to his sa-
cred ashes, which a small perhaps, but a li-
beral wit can afford. But I rove. Where this
true love is wanting, there can be no firm
peace; friendship from teeth outward, coun-
terfeit, or for some by respects, so long dis-
sembled, till they have satisfied their own ends,
which upon every small occasion, breaks out
into enmity, open war, defiance, heart-burn-
ings, whispering, calumnies, contentions, and
all manner of bitter melancholy discontents.
And those men which have no other object of
their love, than greatness, wealth, authority,
&c. are rather feared than beloved; nec
amant quenquam, nec amantur ab ullo: and
howsoever born with for a time, yet for their
tyranny and oppression, griping, covetous-
ness, curriish hardness, folly, intemperance,
imprudence, and such like vices, they are
generally odious, abhorred of all, both God
and men.Non uxor saluum te vult, non filius, omnes
Vicini oderunt, —
wife and children, friends, neighbours, all the
world forsakes them, would fain be rid of
them, and are compelled many times to lay
violent hands on them, or else Gods judgements
overtake them: instead of Graces, come Fu-
ries. So when fair † Abigail, a woman of sin-
gular wisdom, was acceptable to David, Na-
bal was churlish and evil-conditioned; and
therefore † Merdochy was received, when Ha-
man was executed, Haman the favorite, that
had his seat above the other Princes, to whom
all the Kings servants that stood in the gates,
bowed their knees and revered. Though
they flourish many times, such Hypocrites,
such temporizing Foxes, and bleer the worlds
eyes by flattery, bribery, dissembling their na-
tures, or other mens weakness, that cannot so
soon apprehend their tricks, yet in the end
they will be discerned, and precipitated in a
moment: surely, faith David, thou hast set
them in slippery places, Psal. 37. 5. as so ma-
ny Sejani, they will come down to the Gemoni-
an scales; and as Eusebius in † Ammianus,
that was in such authority, ad jubendum Impe-
ratorem, be cast down headlong on a sudden.
Or put case they escape, and rest unmasked
to their lives end, yet after their death, their
memory stinks as a snuffe of a candle put out,
and* For ge-
nus irrita-
bile va-
tum.† Lib. 13.
de Legibus.Magnam
enim vim
habent, &c.† Pari ta-
men studio
& pietate
conscriben-
de vitæejus munus
suscepi, &postquam
sumptuosa
condere profortuna non
licuit, exi-
guo sed eoforte libe-
ralis inge-
nii monu-
mento justasanctissimo
cinere sol-
ventur.

† I Sam.

25. 3.

† Esth. 3. 2.

u Amm.

Marcelli-
nus l. 14.

and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall *malè audire* in all succeeding ages, and be odious to the worlds end.

MEMB. 3.

Charity composed of all three kinds, Pleasant, Profitable, Honest.

BESIDES this love that comes from Profit, Pleasant, Honest, (for one good turn asks another in equity) that which proceeds from the law of nature, or from discipline and Philosophy, there is yet another love compounded of all these three, which is *Charity*, and includes piety, dilection, benevolence, friendship, even all those vertuous habits; for love is the circle equant of all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man; This is* *To love God above all, and our neighbour as our self*; for this love is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it self as well as others. All other objects are fair, and very beautiful, I confess; kindred, alliance, friendship, the love that we owe to our countrey, nature, wealth, pleasure, honour, and such moral respects, &c. of which read † copious *Aristotle* in his *Morals*: A man is beloved of a man, in that he is a man; but all these are far more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature binds all creatures to love their young ones; an Hen to preserve her brood will run upon a Lion, an Hind will fight with a Bull, a Sow with a Bear, a silly Sheep with a Fox. So the same nature urgeth a man to love his Parents, (* *dii me pater omnes oderint, ni te magis quam oculos amem meos!*) and this love cannot be dissolved, as *Tully* holds, † without detestable offence: but much more Gods commandment, which enjoins a filial love, and an obedience in this kind. ‡ The love of brethren is great, and like an arch of stones, where if one be displaced, all comes down, no love so forcible and strong, honest, to the combination of which, nature, fortune, vertue, happily concur; yet this love comes short of it.

— *Dulce & decarum pro patriâ mori,* it cannot be expressed, what a deal of *Charity* that one name of Countrey contains.

Amor laudis & patriæ pro stipendio est; The *Decii* did se devovere, *Horatii*, *Curii*, *Scævola*, *Regulus*, *Codrus*, sacrifice themselves for their Countreys peace and good.

‡ *Una dies Fabios ad bellum miserat omnes, Ad bellum missos perdidit una dies.*

One day the *Fabii* stoutly warred,

One day the *Fabii* were destroyed.

Fifty thousand *Englishmen* lost their lives willingly near *Battle Abby*, in defence of their

Countrey. *P. Æmilius* l. 6. speaks of six Senators of *Calice*, that came with halts in their hands to the King of *England*, to dye for the rest. This love makes so many Writers take such pains, so many Historiographers, Physicians, &c. or at least they pretend, for common safety, and their Countreys benefit.

‡ *Sanctum nomen amicitia, sociorum communio sacra*; Friendship is an holy name, and a sacred communion of friends. *As the Sun is in the Firmament, so is friendship in the world*, a most divine and heavenly band. As nuptial love makes, this perfects mankind, and is to be preferred (if you will stand to the judgement of † *Cornelius Nepos*,) before affinity or consanguinity; *plus in amicitia valet similitudo morum, quam affinitas, &c.* the cords of love bind faster than any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content out of the world; 'tis the greatest tye, the surest Indenture, strongest band, and as our modern *Maro* decides it, is much to be preferred before the rest.

‡ *Hard is the doubt, and difficult to deem, When all three kinds of love together meet; And do dispart the heart with power extream, Whether shall weigh the ballance down; to wit, The dear affection unto kindred sweet, Or raging fire of love to women kind, Or zeal of friends, combin'd by vertues meet: But of them all, the band of vertuous mind, Methinks the gentle heart should most assured bind.*

For natural affection soon doth cease, And quenched is with Cupid's greater flame; But faithful friendship doth them both suppress, And them with mastering discipline doth tame, Through thoughts aspiring to eternal fame: For as the soul doth rule the earthly mass, And all the service of the body frame, So love of Soul doth love of body pass, No less than perfect gold surmounts the meanest brass.

‡ A faithful friend is better than *gold*, a medicine of misery, † an only possession; yet this love of friends, nuptial, heroical, profitable, pleasant, honest, all three loves put together, are little worth, if they proceed not from a true Christian illuminated soul, if it be not done in ordine ad Deum, for Gods sake. Though I had the gift of Prophecy, spake with tongues of men and Angels, though I feed the poor with all my goods, give my body to be burned, and have not this love, it profiteth me nothing, 1 Cor. 13. 1, 3. 'tis splendidum peccatum, without charity; This is

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c Anno 1347. Jacob. Mayer. Annal. Fland. l. 1. 2

d Tully.

e Lucianus Tox. vi. Amicitia ut sol in mundo, &c.

† Vit. Pompon. Attici.

f Spencer Fairy Queen. l. 3. cant. 9. Staff. 1. 2.

* ut mundus duobus polis sustentatur: ita lex Dei, amore Dei & proximi; duobus his fundamentis vincitur; machina mundi corruit, si una de polis turbatur; lex perit divina si una ex his. † 8. & 9. libro.

* Ter. Adelph. 4. 5. y De amicit.

z Charitas parentum dilui nisi detestabili scelere non potest, lapidum fornibus si millima, casura, nisi se invicem sustentaret. Seneca.

a Dii immortales, dici non potest quantum charitatis nomen illud habet. b Ovid. Fast.

g Syracid. h Plutarch. i Xenophon. verus amicus præstantissima possessio.

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† Epist. 52.

k Greg.
Per amo-
rem Dei,
proximi
gignitur;
& per hunc
amorem
proximi,
Dei nutri-
tur.

l Pico-
lo-
minens
grad. 7.
cap. 27.
hoc felici
amoris no-
do ligantur
familie,
civitates,
&c.

m Veras
absolutas
hec parit
virtutes,
radix om-
nium vir-
tutum, mens
& spiritus.
n Divino
calore ani-
mos incen-
dit, incen-
sos purgat,
purgatos
elevat ad
Deum, De-
um placat,
hominem
Deo conciliat. Ber-
nard.

o Ille infi-
cit, hic per-
ficit, ille
deprimit,
hic elevat;
hic tran-
quillitate,
ille curas
parit; hic
vitam re-
ste infor-
mat, ille
deformat,
&c.

an all-apprehending love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true Philosophers stone, *Non potest enim*, as † Austin infers, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*. He is no true friend that loves not Gods truth. And therefore this is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glews them together in perpetual amity, and firm league, and can no more abide bitterness, hate, malice, than fair and foul weather, light and darkness, sterility and plenty may be together; as the Sun in the Firmament, (I say) so is love in the world; and for this cause 'tis love without an addition, love *καὶ ἐξ ὧν* love of God, and love of men. ^k The love of God

begets the love of man; and by this love of our neighbour, the love of God is nourished and increased. By this happy union of love,

^l all well governed families and cities are combined, the heavens annexed, and divine souls complicated, the world it self composed, and all that is in it conjoynd in God, and reduced to one. ^m This love causeth true and

absolute vertues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth adversity, corrects all natural incum-

brances, inconveniences, sustained by Faith and Hope, which with this our love, make an indissoluble twist; a Gordian knot, an Equilateral Triangle, And yet the greatest

of them is love, 1 Cor. 13. 13. ⁿ which inflames our souls with a divine heat, and being so inflamed, purgeth, and so purged, elevates to God, makes an attonement, and reconciles us unto him. ^o That other love in-

fects the soul of man, this cleanseth; that depresses, this rears; that causeth cares and troubles, this quietness of mind; this informs, that deforms our life; that leads to repen-

tance, this to heaven. For if once we be truly link'd and touched with this charity, we shall love God above all, our neighbour as our self, as we are enjoyned, Mark 12. 31. Matth. 19. 19. perform those duties and exercises, even all the operations of a good Christian.

This love suffereth long, it is bountiful, envyeth not, boasteth not it self, is not puffed up, it deceiveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoiceth not in iniquity, but in truth. It suffereth all things, believeth all

things, hopeth all things, 1 Cor. 13. 4, 5, 6, 7. it covereth all trespasses, Prov. 10. 12.

a multitude of sins, 1 Pet. 4. as our Saviour told the woman in the Gospel, that washed his feet, many sins were forgiven her, for she loved much, Luke 7. 47. it will defend the fatherless and the widow, Isa. 1. 17. will seek no revenge, or be mindful of wrong, Levit. 19. 18. will bring home his brothers Oxe if he go astray, as it is commanded, Deut. 22. 1. will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemy,

Matth. 5. bear his brothers burthen, Gal. 6. 7. He that so loves, will be hospitable, and distribute to the necessities of the Saints; he will, if it be possible, have peace with all men, feed his enemy if he be hungry, if he be athirst, give him drink, he will perform those seven works of mercy, he will make himself equal to them of the lower sort, rejoyce with them that rejoyce, weep with them that weep, Rom. 12. he will speak truth to his neighbour, be courteous and tenderhearted, forgiving others for Christs sake, as God forgave him, Eph. 4. 32. he will be like minded, Phil. 2. 2. Of one judgement; be humble, meek, long-suffering, Coloss. 3. Forbear, forget and forgive, 12. 13. 23. and what he doth, shall be heartily done to God, and not to men: Be pittiful and courteous, 1 Pet. 3. Seek peace and follow it. He will love his brother, not in word and tongue, but in deed and truth, John 3. 18. and he that loves God, Christ will love him that is begotten of him, John 5. 1, &c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we would perform this which we are enjoyned, forget and forgive, and compose our selves to those Christian Laws of Love.

P O felix hominum genus,
Si vestros animos amor

Quo cælum regitur regat!

Angelical souls, how blessed, how happy should we be, so loving, how might we triumph over the Devil, and have another Heaven upon earth!

But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, want of this charity. We do invicem angariare, contemn, consult, vex, torture, molest and hold one anothers noses to the grindstone hard, provoke, rail, scoff, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are) to satisfy our lust or private spleen, for toys, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged on our adversary, to ruine him and his. 'Tis all our study, practice and business,

how to plot mischief, mine, counter mine, defend and offend, ward our selves, injure others, hurt all; as if we were born to do mischief, and that with such eagerness and bitterness, with such rancour, malice, rage and fury, we prosecute our intended designs, that neither affinity, or consanguinity, love or fear of God or men can contain us: no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as Sarpedon did to Glaucus in Homer, acknowledging his error, yield himself with tears in his eyes, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, made dice of his bones, as they say, see him rot in prison, banish his friends, followers, & omne invisum genus, rooted him out and all his posterity. Monsters of men as we are, Dogs, Wolves, Tygers,

p Boethius
lib. 2.
met. 8.

q Deliqui-
um patitur
charitas,
odium ejus
loco succe-
dit. Basil. 1.
ser. de in-
stit. mon.
r Nodum in
scirpo que-
rentes.

*¶ Hircan-
que admo-
runt ubera
tygres.*

*¶ Heracli-
tus.*

*u Si in
gehenam
abit, pau-
perem qui
non alat :
quid de eo
fiet qui
pauperem
denudat ?
Anstus.*

¶ Tygers, Fiends, incarnate Devils, we do not only contend, oppress, and tyrannize our selves, but as so many fire-brands, we set on, and animate others : our whole life is a perpetual combate, a conflict, a set battle, a snarling fit : *Eris dea* is settled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turn our broad sides, or two millstones with continual attrition, we fire our selves, or break others back, and both are ruined and consumed in the end. Miserable wretches, to sat and enrich our selves, we care not how we get it, *Quocunque modo rem*, how many thousands we undo, whom we oppress, by whose ruine and downfal we arise, whom we injure, fatherless children, widows, common societies, to satisfie our own private lust. Though we have myriads, abundance of wealth and treasure, (pitiless, merciless, remorseless, and uncharitable in the highest degree) and our poor brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his tail should sweep the ground still, than cover his buttocks; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, than he should have part of it; rather take from him that little which he hath, than relieve him.

Like the dog in the manger, we neither use it our selves, nor let others make use of, or enjoy it; part with nothing while we live : for want of disposing our household, and setting things in order, set all the world together by the ears after our death. Poor *Lazarus* lyes howling at his gates for a few crumbs, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bare-headed by him, conjuring him by those former bonds of friendship, alliance, consanguinity, &c. unkle, cousin, brother, father,

*Per ego has lachrymas, dextram-
que tuam te,*

*Si quidquam de te merui, fuit aut tibi quid-
quam*

Dulce meum, miserere mei.

Shew some pity for Christs sake, pity a sick man, an old man, &c. he cares not, ride on : pretend sickness, inevitable loss of limbs, goods, plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections,

Et si per sanctum juratus dicat Osyrim,

Credite, non ludo, crudeles tollite claudum.

Swear, protest, take God and all his Angels to witness, *quare peregrinum*, thou art a counterfeit crank, a cheater, he is not touched with it, *pauper ubique jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospital, a Spittle, a Prison as he goes by, they cry out

to him for aid, ride on, *surdo narras*, he cares not, let them eat stones, devour themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a school, a fortification, &c. or some publick work, ride on; good your worship, your honour, for Gods sake, your Countreys sake, ride on. But shew him a roll wherein his name shall be registred in golden letters, and commended to all posterity, his arms set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious works, or perswade him by this means he shall save his soul out of Hell, and free it from Purgatory (if he be of any Religion) then in all likelihood he will listen and stay; or that he have no children, no near kinsman, heir, he cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some School or Hospital in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vain-glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to do with them, is the main cause of most of our good works. I will not urge this to derogate from any mans charitable devotion, or bounty in this kind, to censure any good work; no doubt there be many sanctified, heroical, and worthy minded men, that in true zeal, and for vertues sake (divine spirits) that out of commiseration and pity, extend their liberality, and as much as in them lyes, do good to all men, clothe the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires; yet most part there is *simulatum quid*, a deal of hypocrisie in this kind, much default and defect. *a Cos- x Jovius,*
mus Medices that rich Citizen of Florence *vita ejus.* ingenuously confessed to a near friend of his, that would know of him why he built so many publick and magnificent palaces, and bestowed so liberally on Scholars, not that he loved y *Immorta-*
learning more than others, but to y *eternize* *litate*
his own name, to be immortal by the benefi- *beneficio*
of Scholars; for when his friends were dead, *literarum,*
walls decayed, and all Inscriptions gone, books *immortali*
would remain to the worlds end. The lan- *gloriosa*
thorn in † *Athens* was built by *Xenocles*, the *quidam cu-*
Theatre by *Pericles*, the famous port *Pyraeum* *piditate*
by *Musicles*, *Pallas Palladium* by *Phidias*, the *concupivit.*
Pantheon by *Callicratidas*; but these brave mo- *Quod ci-*
numents are decayed all, and ruined long *ves quibus*
since, their builders names alone flourish by *beneficisset*
mediation of Writers. And as * he said of *perituri,*
that *Marian Oak*, now cut down and dead, *monia rui-*
nullius Agricola manu culta stirps tam diu- *tura, et si*
turna, quam quae poeta versu seminari potest, *regio sum-*
no plant can grow so long as that which is *ptu adifi-*
ingenio sata, set and manured by those ever- *cata, non*
living wits. † *Allon Backuth* that weeping *libri.*
Oak, under which *Deborah*, *Rebecah's Nurse* *† Plutarch.*
dyed, and was buried, may not survive the me- *Pericle.*
8. ** Tullius*
lib. 1. de
legibus.
† Gen. 35.

T t

mory

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mory of such everlasting monuments. Vain-glory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his own fame, *Cosmus* sole intent so to do good, that all the world might take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Mecenates* and Patrons. Shew me amongst so many myriads, a truly devout, a right, honest, upright, meek, humble, a patient, innocuous, innocent, a merciful, a loving, a charitable man!

z Hor. *z Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Joshua*!

Dic mihi Musa virum——

*a Dmum
genus si-
mus.*

shew me a vertuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend. Crows in *Africk* are not so scant. He that shall examine this
a iron age wherein we live, where love is cold, & *jam terras Astraea reliquit*, Justice fled with her assistants, vertue expelled,

——*Iustitia soror,*

Incorrupta fides, nudaque veritas,——

*b Tall. pro
Rosc. Men-
tiri vis
causa mea?
ego vero
cupide &
libenter
mentiar tua
causa; &
si quando
me vis pe-
jurare, ut
paululum tu
compendii
facias, pa-
ratum fore
scito.*

*c Gallienus
in Treb.
Pollio la-
cera, occi-
de, mea
mente
irascere.*

*Rabis jecur
incendente
feruntur
Præcipites.
Vopiscus of
Aurelian.
Tantum si-
dit sangui-
nis quan-
tum quis
vini pota-
vit.*

*d Evange-
lii tubam
belli tubam
faciant, in
pulpitis
pacem, in
collis bellum
jacent.*

all goodness gone, where vice abounds, the Devil is loose, and see one man vilifie and insult over his brother, as if he were an innocent, or a block, oppress, tyrannize, prey upon, torture him, vex, gaul, torment and crucifie him, starve him, where is charity? He that shall see men *b* swear and forswear, lye and bear false witness, to advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspeakable in their lusts, unnatural in malice, such bloody designments, *Italian* blaspheming, *Spanish* renouncing, &c. may well ask where is charity? He that shall observe so many law-suits, such endless contentions, such plotting, undermining, so much money spent with such eagerness and fury, every man for himself, his own ends, the Devil for all: so many distressed souls, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontent, so much emulation, envy, so many brawls, quarrels, monomachies, &c. may well require what is become of charity? when we see and read of such cruel wars, tumults, uproars, bloody battels, so many *c* men slain, so many Cities ruined, &c. (for what else is the subject of all our stories almost, but Bills, Bows, and Guns!) so many murders, and massacres, &c. where is Charity? Or see men wholly devote to God, Church-men, professed Divines, holy men, *d* to make the trumpet of the Gospel the trumpet of war, a company of Hell-born Jesuits, and fiery-spirited Friars, *facem præferre* to all seditions: as so many fire-brands set all the world by the ears (I say nothing of their contentious and railing books, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionis sermone* & *fale nigro*) and by their bloody inquisitions that in thirty years, *Bale* saith, consumed thirty nine Princes, one hundred forty eight Earls, two hundred thirty five Barons,

fourteen thousand seven hundred fifty five Commons, worse than those ten persecutions, may justly doubt where is Charity? *Obsecro vos quales hi demum Christiani!* Are these Christians? I beseech you tell me: He that shall observe and see these things, may say to them as *Cato* to *Cæsar*, *credo que de inferis dicuntur falsa existimas*, sure I think thou art of opinion there is neither Heaven, nor Hell. Let them pretend Religion, zeal, make what shews they will, give alms, peace-makers, frequent sermons, if we may guess at the tree by the fruit, they are no better than Hypocrites, Epicures, Atheists, with the *a* fool
in their hearts they say there is no God. 'Tis no marvel then if being so uncharitable, hard-hearted as we are, we have so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutual discords, all in a combustion, often complaints, so common grievances, general mischiefs, *si tanta in terris tragædia, quibus labefactatur & misere laceratur humanum genus*, so many pestilences, wars, uproars, losses, deluges, fires, inundations, Gods vengeance and all the plagues of *Egypt*, come not upon us, since we are so curriish one towards another, so respectless of God, and our neighbours, and by our crying sins pull these miseries upon our own heads. Nay more, 'tis justly to be feared, which
† Josephus once said of his Countrey-men *† De bello Judaico*
Jews, *If the Romans had not come when they* *l. 6. c. 16.*
did to sack their City, surely it had been swal- *Puto si*
lowed up with some earthquake, deluge, or *Romani*
fired from Heaven as Sodom and Gomorrha: *contra nos*
their desperate malice, wickedness and piev- *venire tar-*
ishness was such. 'Tis to be suspected, if *dassent, aut*
we continue these wretched wayes, we may *hiatu ter-*
look for the like heavy visitations to come up- *re devo-*
on us. If we had any sense or feeling of *randam*
these things, surely we should not go on as we *fuisse civi-*
do, in such irregular courses, practise all man- *tatem, aut*
ner of impieties; our whole carriage would *diluvio*
not be so averse from God. If a man would *perituram,*
but consider, when he is in the midst and full *aut fulmina*
career of such prodigious and uncharitable *ac Sodoma*
actions, how displeasing they are in Gods *cum incen-*
sight, how noxious to himself, as *Solomon* told *dio passu-*
Joab, *1 Kings 2.* The Lord shall bring this *ram, ob*
blood upon their heads. *Prov. 1. 27.* Sudden *desperatum*
desolation and destruction shall come like a *populi, &c.*
whirlwind upon them: affliction, anguish, the reward of his hand shall be given him, *Isa. 3. 11, &c.* they shall fall into the pit they have digged for others, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O fool, I will take away thy soul*, what a severe account they must make; and how *f* gracious on the other side a *f Benefacit*
charitable man is in Gods eyes, *haurit sibi* *anime sue*
gratiam. *Matth. 5. 7.* Blessed are the merci- *vir miseri-*
ful, for they shall obtain mercy: He that lend- *cors.*
eth to the poor, gives to God; and how it shall be restored to them again, *how by their*
patience and long-suffering they shall heap coals
on their enemies heads, Rom. 12. and he that
followeth after righteousness and mercy, shall
find

e Psal. 13. 1.

† De bello Judaico l. 6. c. 16. Puto si Romani contra nos venire tardassent, aut hiatu terre devorandam fuisse civitatem, aut diluvio perituram, aut fulmina ac Sodoma cum incendio passeram, ob desperatum populi, &c.

f Benefacit anime sue vir misericors.

find righteousness and glory; surely they would check their desires, curb in their unnatural, inordinate affections, agree amongst themselves, abstain from doing evil, amend their lives and learn to do well. Behold how comely and good a thing it is for brethren to live together in union: it is like the pretious oylment, &c. How odious to contend one with the other! ^h *Miseri quid luctatiunculis hisce volumus? ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt: Sapiamus: Why do we contend and vex one another? behold death is over our heads, and we must shortly give an account of all our uncharitable words and actions: think upon it, and be wise.*

SECT. 2.

MEMB. 1.

SUBSECT. 1.

Heroical Love causing Melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleasant objects, of this comeliness and beauty which proceeds from women, that causeth *Heroical*, or love-melancholy, is more eminent above the rest, and properly called *Love*. The part affected in men is the liver, and therefore called *Heroical*, because commonly Gallants, Noblemen, and the most generous spirits are possessed with it. His power and extent is very large, ⁱ and in that twofold division of Love, *φιλειν* and *εραειν* ^k those two *Veneries* which Plato and some other make mention of, it is most eminent, and *εραειν* ^l called *Venus*, as I have said, or *Love* it self. Which although it be denominated from men, and most evident in them, yet it extends and shews it self in vegetal and sensible creatures, those incorporeal substances (as shall be specified) and hath a large dominion of sovereignty over them. His pedegree is very ancient, derived from the beginning of the world, as ^l *Phædrus* contends, and his ^m parentage of such antiquity, that no Poet could ever find it out. *Hesiod* makes ⁿ *Terra* and *Chaos* to be Loves parents, before the Gods were born:

Ante deos omnes primum generavit Amorem.

Some think it is the self same fire *Prometheus* fetched from Heaven. *Plutarch*. amator. libello, will have Love to be the son of *Iris* and *Favonius*; but *Socrates* in that pleasant Dialogue of *Plato*, when it came to his turn to speak of Love, (of which subject *Agatho* the Rhetorician, magniloquus *Agatho*, that Chanter *Agatho*, had newly given occasion)

in a poetical strain, telleth this tale: When *Venus* was born, all the Gods were invited to a banquet, and amongst the rest, ^o *Porus* the God of bounty and wealth; *Penia* or poverty came a begging to the door; *Porus* well whiled with *Nectar* (for there was no wine in those dayes) walking in *Jupiters* garden, in a Bowre met with *Penia*, and in his drink got her with child, of whom was born *Love*; and because he was begotten on *Venus* birth day, *Venus* still attends upon him. The moral of this is in *P Ficinus*. Another tale is there borrowed out of *Aristophanes*: ^q In the beginning of the world, men had four arms and four feet, but for their pride because they compared themselves with the Gods, were parted into halves, and now peradventure by love they hope to be united again and made one. Otherwise thus, ^r *Vulcan* met two lovers, and bid them ask what they would, and they should have it; but they made answer, *O Vulcan* the Gods great Smith, we beseech thee to work us anew in thy fornace, and of two make us one: which he presently did, and ever since true lovers are either all one, or else desire to be united. Many such tales you shall find in *Leon Hebraeus*. dial. 3. and their moral to them. The reason why Love was still painted young, (as *Phornutus* and others will) ^t is because young men are most apt to love, soft, fair, and fat, because such folks are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew his power, none can escape: is blind, because he sees not where he strikes, whom he hits, &c. His power and sovereignty is expressed by the ^u Poets, in that he is held to be a God, and a great commanding God, above *Jupiter* himself; *Magnus Daemon*, as *Plato* calls him, the strongest and merriest of all the Gods according to *Alcinous* and ^x *Athenians*. *Amor* virorum rex, amor rex & deum, as *Euripides*, the God of Gods, and governour of men; for we must all do homage to him, keep an holy day for his Deity, adore in his Temples, worship his Image, (*numen enim hoc non est nudum nomen*) and sacrifice to his Altar, that conquers all, and rules all:

* *Malle cum leone, cervo & apro Æolico, Cum Anteo & Stympthalicis avibus luctari Quam cum amore.*

I had rather contend with Bulls, Lions, Bears, and Giants, than with Love; he is so powerful, enforceth y all to pay tribute to him, domineers over all, and can make mad and sober whom he list; insomuch that *Cecilius* in *Tullies Tusculanes*, holds him to be no better than a fool or an ideot, that doth not acknowledge Love to be a great God.

^z *Cui in manu sit quem esse dementem velit, Quem sapere, quem in morbum injici, &c.*

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^o *Affluentie Deus.*
^p *Cap. 7.*
^q *Comment. in Plat. convivium.*
^r *See more in Iulianus lib. 3.*
^s *cont. med. & cont. 13.*
^t *Vives 3. de anima; oramus te ut tuis artibus & caminis nos refingas, & ex duobus unum facias; quod & fecit, & exinde amatores unum sunt & unum esse petunt.*
^u *See more in Natalis Comes Imagin. Deorum. Philostratus de Imaginibus. Lilius Giralduus Syntag. de diis. Phornutus, &c.*
^v *Juvenis pingitur quod amore plerumque juvenes capiuntur; sic & mollis, formosus, nudus, quod simplex & apertus hic affectus; ridet quod oblectamentum præ se ferat; cum phareta, &c.*
^w *A petty Pope, clavos habet superiorum & inferorum, as Orpheus, &c.*
^x *Lib. 13. cap. 5. Dypnos.*

^y *Plantius. Regnat & in superiores jus habet ille deos.*
^z *Ovid.*

^z *Selden pro leg. 3. cap. de diis Syris.*

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a Dial. 3.

† A concilio Deorum rejectus & ad maiorem ejus ignominiam, &c.

b Fulmine concitator.

* Sophocles.

* Tom. 4.

c Dial. deorum Tom. 3.

* Quippe matrem ipsius quibus modis me afficit, nunc in Idam adigens Anchise causa, &c. † Jam pridem & plagas ipsi in nates incussit sandalio.

† Altophilus fol. 79.

d Nullis amor est medicabilis herbis.

e Plutarch. in Amatorio. Dictator quo creato cessant reliqui magistratus.

That can make sick and cure whom he list. Homer and Stesichorus were both made blind, if you will believe a Leon Hebreus for speaking against his godhead: And though Aristophanes degrade him, and say that he was scornfully rejected from the Council of the Gods, had his wings clipped besides, that he might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that power, majesty, omnipotency, and dominion, that no creature can withstand him.

* Imperat Cupido etiam diis pro arbitrio,
Et ipsum arcere ne armipotens potest Jupiter.

He is more than quarter Master with the Gods,
—— Tenet

Thetide aquor, umbras Aeaco, caelum Jove: and hath not so much possession, as dominion. Jupiter himself was turned into a Satyre, Shepherded, a Bull, a Swan, a golden showre, and what not, for love; that as * Lucians Juno right well objected to him, ludus amoris tu es, thou art Cupids wherlegigg: how did he insult over all the other Gods, Mars, Neptune, Pan, Mercury, Bacchus, and the rest? c Lucian brings in Jupiter complaining of Cupid that he could not be quiet for him; and the Moon lamenting that she was so impotently besotted on Endymion, even Venus her self confessing as much, how rudely and in what sort her own son Cupid her self confessing as much, ~~how rudely and in what sort her own son~~ had used her being his * mother, Now drawing her to mount Ida, for the love of that Trojan Anchises, now to Libanus for that Assyrian youths sake. And although she threatened to break his bow and arrows, to clip his wings, † and whipped him besides on the bare buttocks with her phantopple, yet all would not serve, he was too headstrong and unruly. That monster conquering Hercules was tamed by him:

Quem non mille ferae, quem non Stheneleus hostis,

Nec potuit Juno vincere, vicit amor.

Whom neither beasts nor enemies could tame,

Nor Juno's might subdue, Love quell'd the same.

Your bravest souldiers and most generous spirits are enervated with it, † ubi muliebribus blanditiis permittunt se, & inquinantur amplexibus. Apollo that took upon him to cure all diseases, d could not help himself of this; and therefore e Socrates calls Love a tyrant, and brings him triumphing in a Chariot, whom Petrarche imitates in his triumph of Love, and Fracastorius in an elegant Poem expresseth at large, Cupid riding, Mars and Apollo following his Chariot, Psyche weeping, &c.

In vegetal creatures what sovereignty Love hath, by many pregnant proofs and familiar examples may be proved, especially of palm trees, which are both he and she, and express not a sympathy but a love-passion,

and by many observations have been confirmed.

† Vivunt in venerem frondes, omnisque vicissim

Felix arbor amat, nutant & mutua palma

Fœdera, populeo suspirat populus icu,

Et Platano Platanus, alnoque assibilat alnus.

Constantine de Agric. lib. 10. cap. 4. gives an instance out of Florentius his Georgicks, of a Palm tree that loved most fervently, f and would not be comforted untill such time her Love applied her self unto her; you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kiss each other: They will give manifest signs of mutual love. Ammianus Marcellinus lib. 24. reports that they marry one another, and fall in love if they grow in sight; and when the wind brings the smell to them, they are marvellously affected. Philostratus in Imaginibus, observes as much, and Galen lib. 6. de locis affectis cap. 5. they will be sick for love, ready to dye and pine away, which the husbandmen perceiving, saith e Constantine, stroke many Palms that grow together, and so stroking again the Palm that is enamoured, they carry kisses from the one to the other: or tying the leaves and branches of the one to the stem of the other, will make them both flourish and prosper a great deal better: h which are enamoured, they can perceive by the bending of boughs, and inclination of their bodies. If any man think this which I say to be a tale, let him read that story of two palm-trees in Italy, the male growing at Brundisium, the female at Otranto (related by Jovianus Pontanus in an excellent Poem, sometimes Tutor to Alphonsus junior, King of Naples his Secretary of State, and a great Philosopher) which were barren, and so continued a long time, till they came to see one another growing up higher, though many Stadiums asunder. Pierius in his Hieroglyphicks, and Melchior Guilandinus Memb. 3. tract. de papyro, cites this story of Pontanus for a truth. See more in Salmuth Comment. in Pancirol. de Nova re-pert. Tit. 1. de novo orbe, Mizaldus Arcanorum lib. 2. Sands voyages lib. 2. fol. 103, &c.

If such fury be in vegetals, what shall we think of sensible creatures, how much more violent and apparent shall it be in them?

k Omne adeo genus in terris hominumque ferarumque,

Et genus equorum, pecudes, pictæque volucres

In furias ignemque ruunt; amor omnibus idem.

All kind of creatures in the earth,

And fishes of the Sea,

And painted birds do rage alike;

This love bears equal sway.

l Hic Deus & terras & maria alta domat. Common experience and our sense will inform us, how violently brute beasts are carried away with this passion, horses above the rest,

—— furor est insignis equarum.

m Cupid

† claudian. descript. vener. anle.

f Neque prius in iis desiderium cessat dum dejectus

consoletur; videre enim est ipsam arborem in-

curvatam, utroque ramis

ab utrisque vicissim ad osculum ex-

porrectis. Manifesta

dant mutui desiderii signa.

g Multas palmas contingens

que simul crescunt, rursusque

ad amantem regrediens, eam-

que manu attingens, quasi osculum mutuo

ministrare videtur, & expediti

concupiscunt gratiam facit.

h Quam vero ipsa desideret

affectu ramorum significat, &

ad illam respicit; amantur,

&c.

k Virg. 3. Georg.

l Propertius.

m Dial. decorum. Considera-
ter, leoni-
bus ipsis
familiaris
jam factus
sum, &
sepe con-
fendi co-
rum terga
& appre-
hendi in-
bas; equo-
rum more
insidens eos
agito, &
illi mihi
candis ad-
blandiun-
tur.
n Leones
præ amore
furunt,
Plin. l. 8.
c. 16. A-
rist. l. 6.
hist. ani-
mal.
* Cap. 17.
of his
book of
hunting.
† Lucreti-
us.
o De sale
lib. 1. c. 21.
Pisces ob
amorem
marcescunt,
palescunt,
&c.
† Haurien-
de aque
causa ve-
nientes ex
insidiis à
Tritone
comprehen-
se, &c.

p Plin. l. 10. c. 5. quumque aborta tem-
pestate pe-
risset Her-
nias, in
sicco piscis
expiravit.
q Postquam
puer morbo
aruit, &
ipse delphi-
nus periit.
r Plei-
sunt libri
quibus se-
re in homi-
nes inflam-
mata fue-
runt, in
quibus ego
quidem
seniper af-
fessionem su-
nu, veri-
tus ne fa-
bulosa crederem; Donec vidi lynxem quem habui ab Assyria, sic affectum
erga unum de meis hominibus, &c.

m Cupid in Lucian bids Venus his mother be
of good cheer, for he was now familiar with
Lions, and ofentimes did get on their backs,
hold them by the mane, and ride them about
like horses, and they would fawn upon him
with their tails. Bulls, Bears and Boars are
so furious in this kind they kill one another:
but especially Cocks, n Lions, and Harts,
which are so fierce that you may hear them
fight half a mile off, saith * Turberville, and
many times kill each other, or compel them
to abandon the rut, that they may remain
masters in their places; and when one hath
driven his corival away, he raiseth his nose
up into the air, and looks aloft, as though he
gave thanks to nature, which affords him such
great delight. How Birds are affected in
this kind, appears out of Aristotle, he will
have them to sing ob futuram venerem, for
joy, or in hope of their venery which is to come.

† Aeris primum volucres te Diva, tuumque;
Significant initum, percussa corda tua vi.

Fishes pine away for love and wax lean, if
o Gomesius's authority may be taken, and are
rampant too, some of them. Peter Gellius
lib. 10. de hist. animal. tells wonders of a
Triton in Epirus: There was a well not far
from the shore, where the Countrey Wenches
fetch'd water, they, † Tritons, stupri causâ
would set upon them and carry them to the
Sea, and there drown them, if they would not
yield; so love tyrannizeth in dumb creatures.
Yet this is natural for one beast to dote upon
another of the same kind; but what strange
fury is that, when a Beast shall dote upon a
man? Saxo Grammaticus lib. 10. Dav. hist.
hath a story of a Bear that loved a woman,
kept her in his den a long time and begot a
son of her, out of whose loynes proceeded
many Northern Kings: this is the original be-
like of that common tale of Valentine and Or-
son: Aelian, Pliny, Peter Gillius are full of
such relations. A Peacock in Lucadia loved
a maid, and when she died, the Peacock pined.
p A Dolphin loved a boy called Hernias, and
when he died, the fish came on land, and so
perished. The like adds Gellius lib. 10. cap.
22. out of Appion, Egypt. lib. 15. a Dol-
phin at Puteoli loved a child, would come of-
ten to him, let him get on his back, and carry
him about, q and when by sickness the child
was taken away, the Dolphin died. r Every
book is full (saith Busbequius, the Emperours
Oratour with the grand Senior, not long since,
ep. 3. legat. Turc.) and yields such instances,
to believe which I was alwayes afraid lest I
should be thought to give credit to fables,
until I saw a Lynx which I had from As-
syria, so affected towards one of my men, that
it cannot be denied but that he was in love
with him. When my man was present, the
beast would use many notable enticements,
and pleasant motions, and when he was going,
hold him back, and look after him when he

was gone, very sad in his absence, but most
jocund when he returned: and when my man
went from me, the beast expressed his love
with continual sickness, and after he had
pined away some few dayes, died. Such ano-
ther story he hath of a Crane of Majorca,
that loved a Spaniard, that would walk any
way with him, and in his absence seek about
for him, make a noise that he might hear her,
and knock at his door, † and when he took
his last farewell, famished her self. Such pret-
ty pranks can love play with Birds, Fishes,
Beasts:

(† Cœlestis ætheris, ponti, terræ claves habet
Venus,

Solaque istorum omnium imperium obtinet.)

and if all be certain that is credibly reported,
with the spirits of the air, and devils of hell
themselves, who are as much inamoured and
dote (if I may use that word) as any other
creatures whatsoever. For if those stories be
true that are written of Incubus and Succubus,
of Nymphs; lascivious Faunes, Satyrs, and
those Heathen gods which were devils, those
lascivious Telchines, of whom the Platonists
tell so many fables; or those familiar meetings
in our dayes, and company of witches and de-
vils, there is some probability for it. I know
that Biarmannus, Wierus lib. 3. cap. 19. &
24. and some others stoutly deny it, that the
devil hath any carnal copulation with women,
that the Devil takes no pleasure in such facts;
they be meer phantasies, all such relations of
Incubi, Succubi, lyes and tales: But Austin,
lib. 15. de civit. Dei doth acknowledge it;
Erastus de Lamiis, Jacobus Sprenger and his
colleagues, &c. † Zanchius cap. 16. lib. 4.
de oper. Dei. Dandinus in Arist. de Animâ
lib. 2. Text. 29. com. 30. Bodin lib. 2. cap. 7.
and Paracelsus, a great champion of this Te-
nent amongst the rest, which give sundry pe-
culiar instances, by many testimonies, proofs
and confessions evince it. Hector Boethius in
his Scottish history, hath three or four such ex-
amples, which Cardan confirms out of him,
lib. 16. cap. 43. of such as have had famili-
ar company many years with them, and that
in the habit of men and women. Philostrat-
us in his fourth book de vita Apollonii, hath
a memorable instance in this kind, which I may
not omit, of one Menippus Lycius a young man
25 years of age, that going betwixt Cenchreas
and Corinth, met such a phantasm in the habit
of a fair gentlewoman, which taking him by
the hand, carried him home to her house, in
the suburbs of Corinth, and told him she
was a Phœnician by birth, and if he would
tarry with her, † he should hear her sing and
play, and drink such wine as never any drank,
and no man should molest him; but she being fair
and lovely would live and dye with him, that
was fair and lovely to behold. The young
man a Philosopher, otherwise staid and dis-
creet, able to moderate his passions, though
not this of love, tarried with her a while to
his great content, and at last married her, to
whose wedding, amongst other guests, came
Apollonius,

† Desideri-
um suum
testatus
post inedi-
am aliquot
dierum in-
terit.

† Orpheus
hymno ven.

† Qui hæc
in atræ bi-
lis aut
Imaginati-
onis vim
referre co-
nati sunt,
nihil faci-
unt.

† Cantan-
tem audies
& vinum
bibes, quale
antea nun-
quam bi-
bisti; te
rivalis tur-
babit nul-
lus; pul-
chrum autem
pulchro
contente
vivam, &
moriar.

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x Multi
factum hoc
cognovère,
quod in
media
Græcia
gestum sit.

y Rem cu-
rans dome-
sticam, ut
ante, peperit
aliquot li-
beros, sem-
per tamen
tristis &
pallida.
z Hec au-
divi à
multis fide
dignis qui
asserua-
bant ducem
Bavariæ
eadem re-
tulisse Du-
ci Saxonie
pro veris.

Apollonius, who by some probable conjectures, found her out to be a Serpent, a *Lamia*, and that all her furniture was like *Tantalus* gold described by *Homer*, no substance, but meer illusions. When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon She, Plate, House, and all that was in it vanished in an instant: * many thousands took notice of this fact, for it was done in the midst of Greece. *Sabine* in his Comment on the 10th of *Ovids* *Metamorphosis*, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the loss of his dear wife; at length the Devil in her habit came and comforted him, and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did, she should be gone: y He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing; she vanished thereupon, and was never after seen. z This I have heard, saith *Sabine*, from persons of good credit, which told me that the Duke of *Bavaria* did tell it for a certainty to the Duke of *Saxony*. One more I will relate out of *Florilegus*, ad annum 1058. an honest Historian of our Nation, because he telleth it so confidently, as a thing in those dayes talked of all over Europe: A young Gentleman of *Rome*, the same day that he was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis Court to recreate himself; whilst he played, he put his ring upon the finger of *Venus* statue, which was thereby made in brass, after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Whereupon loth to make his company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to perform those nuptial rites, *Venus* steps between him and his wife, (unseen or felt of her) and told him that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights. He not knowing how to help himself, made his moan to one *Palumbus*, a learned Magitian in those dayes, who gave him a letter, and bid him at such a time of the night, in such a cross way, at the Towns end, where old *Saturn* would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to *Saturn* himself; the young man of a bold spirit, accordingly did it; and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman

was freed. Many such stories I find in several Authors to confirm this, which I have said; as that more notable amongst the rest, of *Philinium* and *Machates* in † *Phlegons* Tract de rebus mirabilibus, and though many be against it, yet I for my part will subscribe to *Lactantius* lib. 14. cap. 15. b God sent Angels to the tuition of men; but whilst they lived amongst us, that mischievous all-com-mander of the Earth, and hot in lust, enticed them by little and little to this vice, and defiled them with the company of women: And *Anaxagoras* de resurrect. c Many of those spiritual bodies, overcome by the love of Maids, and lust, failed, of whom those were born we call Gyants. *Justin Martyr*, *Clemens Alexandrinus*, *Sulpitius Severus*, *Eusebius*, &c. to this sense make a twofold fall of Angels, one from the beginning of the world, another a little before the deluge, as *Moses* teacheth us, d openly professing that these Genii can beget, and have carnal copulation with Women. At *Japan* in the East Indies, at this present (if we may believe the relation of e travellers) there is an Idol called *Teuchedy*, to whom one of the fairest virgins in the Countrey is monthly brought, and left in a private room, in the *Fotoqui*, or Church, where she sits alone to be deflowered. At certain times f the *Teuchedy* (which is thought to be the devil) appears to her, and knoweth her carnally. Every month a fair Virgin is taken in; but what becomes of the old, no man can tell. In that goodly temple of *Jupiter Belus* in *Babylon*, there was a fair Chappel, g saith *Herodotus*, an eye witness of it, in which was splentide stratus lectus & apposit a mensa aurea, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldean* priests told him, and that their God lay with her himself, as at *Thebes* in *Egypt* was the like done of old. So that you see this is no news, the Devils themselves, or their juggling Priests have plaid such pranks in all ages. Many Divines stiffly contradict this; but I will conclude with h *Lipsius*, that since examples, testimonies and confessions of those unhappy women are so manifest on the other side, and many, even in this our Town of *Lovain*, that it is likely to be so. i One thing I will add, that I suppose that in no age past, I know not by what destiny of this unhappy time, there have never appeared or shewed themselves so many lecherous devils, Satyrs, and Genii, as in this of ours, as appears by the daily narrations, and judicial sentences upon record. Read more of this question in *Plutarch* vit. *Numa*, *Austin* de civ. Dei. lib. 15. *Wierus* lib. 3. de præstig. *Dem. Giraldu* *Cambrensis* itinerar. *Camb.* lib. 1. *Mallens* malefic. quæst. 5. part. 1. *Jacobus Reussus* lib. 5. cap. 6. fol. 54. *Godelman*. lib. 2. cap. 4. *Erastus*, *Valesius* de sacra philo. cap. 40. *John Nider*

a Fabula
Damarati
& Ariston-
is in He-
rodoto lib.
6. Erato.
† Interpret.
Mersio.
b Deus An-
gelos misit
ad tutelam
cultumque
generis hu-
mani; sed
illos cum
hominibus
commoran-
tes, domi-
nator ille
terre salu-
cissimus
paulatim
ad vitia
pellexit, &
mulierum
congressi-
bus inqui-
navit.
c Quidam
ex illo cap-
ti sunt a-
more vir-
ginum, &
libidine
victi dese-
cerunt, ex
quibus gi-
gantes qui
vocantur,
nati sunt.
d Pererius
in Gen. lib.
8. c. 6.
ver. 1.
Zanc. &c.
e Purchas
Hack posth.
par. 1. lib.
4. cap. 1.
f. 7.
g In Clío.
h Deus ipse
hoc cubili
requiescens.
i Physiolo-
gie Stoico-
rum l. 1.
cap. 20.
Si spiritus
unde semen
habetur.
at exempla
turbant
nos; muli-
erum quo-
tidiane
confessiones
de missione
omnes asse-
runt, &
sunt in hac
urbe Lovan-
nio exem-
pla.
i unum
dixero, non
orinari me
ullo retro
ævo tan-
tam copiam Satyrorum, & salacium istorum Geniorum se ostendisse,
quantum nunc quotidiane narrationes, & judiciales sententiæ
proferunt.

Fornicar. lib. 5. cap. 9. Scroz. Cicogna. lib. 3. cap. 3. Delrio, Lipsius Bzdine demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in 6. cap. ver. 2. King James, &c.

SUBSECT. 2¹

How love tyrannizeth over men. Love, or Heroical melancholy his definition, part affected.

YOU have heard how this tyrant Love rageth with brute beasts and spirits; now let us consider what passions it causeth amongst men.

k Virg. k Improbe amor quid non mortalia pectora cogis?

How it tickles the hearts of mortal men, Horresco referens, —

For it is a shame to speak of those things which are done of them in secret, Eph. 5. 12. in Plutarch. amator. lib. n Lib. 13. I am almost afraid to relate, amazed, ¹ and ashamed, it hath wrought such stupend and prodigious effects, such foul offences. Love indeed (I may not deny) first united Provinces, built Cities, and by a perpetual generation makes and preserves mankind, propagates the Church; but if it rage it is no more love, but burning lust, a disease, Phrensie, Madnefs, Hell. ^m *Est orcus ille, vis est immedicabilis, est rabies insana*; 'tis no vertuous habit this, but a vehement perturbation of the mind, a monster of nature, wit, and art, as *Alexis* in ⁿ *Athenaus* sets it out, *viriliter audax, muliebriter timidum, furore praeceps, labore infractum, mel felleum, blanda percussio, &c.* It subverts kingdoms, overthrows Cities, towns, families, mars, corrupts, and makes a massacre of men; thunder and lightning, wars, fires, plagues, have not done that mischief to mankind, as this burning lust, this bruitish passion. Let *Sodom* and *Gomorrha*, *Troy*, (which *Dares Phrygius*, and *Dictis Cretensis* will make good) and I know not how many Cities bear record, — *& fuit ante Helenam, &c.* all succeeding ages will subscribe: *Ione* of *Naples* in *Italy*, *Fredegunde* and *Brunhild* in *France*, all histories are full of these Basilisks. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfy their lusts, beggery, shame, loss, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse than calentures and pestilent feavers, those often Gouts, Pox, *Arthritis*, palsies, cramps, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that feral melancholy which crucifies the Soul in this life, and everlastingly torments in the world to come.

Notwithstanding they know these and many such miseries, threats, tortures will surely come upon them, rewards, exhortations, *è contra*; yet either out of their own weakness, a depraved nature, or loves tyranny, which so furiously rageth, they suffer themselves to be led like an ox to the slaughter; (*Facilis descensus Averni*) they go down

headlong to their own perdition, they will commit folly with beasts, men leaving the natural use of women, as [†] *Paul* saith, burned in lust one towards another, and man with man wrought filthiness.

Semiramis equo, Pasiphae tauro, Aristo Ephesus asina se commiscuit, Fulvius equae, alii caibus, capris, &c. unde monstra nascuntur aliquandò, Centauri, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quod peccatum Sodomiae vulgò dicitur; & frequens olim vitium apud Orientales illos fuit, Græcos nimium, Italos, Afros, Asianos: k Hercules Hy-lam habuit, Polycletum, Dionem, Perithoon-ta, Abderum & Phryga; alii & Euristium ab Hercule amatum tradunt. l Socrates pulchrorum Adolescentum causa frequens Gymnasium adibat, flagitiosoque spectaculo pascebat oculos, quod & Philebus & Phædon Rivales, Charmides & reliqui Platonis Dialogi, satis superque testatum faciunt: quod verò Alcibiades de eodem Socrate loquatur, lubens conticesco sed & abhorreo; tantum incitamentum præbet libidini. At hunc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo. Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; Quod autem de Nerone, Claudio, cæterorumque portentosa libidine memoria proditum, mallem à Petronio, Suetonio, cæterisque petatis, quandò omnem fidem excedat, quàm à me expectetis; sed vetera querimur. m Apud Asianos, Turcas, Italos, nun-quàm frequentius hoc quàm hodierno die vitium; Diana Romanorum Sodomia: officina horum alicubi apud Turcas,

— qui saxis femina mandant —

arenas arantes; & frequentes querelæ, etiam inter ipsos conjuges hac de re, quæ virorum concubitus illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui & post n Lucianum & o Tatium, scriptis voluminibus defendunt. Johannes de la Casa, Beventinus Episcopus, divinum opus vocat, suave scelus, adeoque jactat se non aliâ usum Venere. Nihil usitatus apud monachos, Cardinales, sacrificulos, etiam p furor hic ad mortem, ad insaniam. q Angelus Politianus, ob pueri amorem, violentas sibi manus injecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc saviere! Quum enim Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum cœnobîa, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, pædicones, puerarii, pæderastæ, Sodomitæ, (r Balei verbis utor) Ganymedes, &c. ut in unoquoque eorum novam credideris Gomorrham. Sed vide si lubet eorundem Catalogum apud eundem Baleum; Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos,

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Rom. 1.
17.

k Lilius
Giraldus;
vita ejus:

l Pueros
amare solis
Philosophis
relinquen-
dum vult
Lucianus
dial. Amo-
rum.

m Busbe-
quius

n Achilles
Tatius
lib. 2.
o Lucianus
Charidemo.

p Non est
hæc mentu-
la demensa
Mart.
q Jovius
Musæ

r Præfat.
lectori lib.
de vitis
pontif.

276 nachos, sanctos scilicet homunciones, quid in foro, quid in aula factum suspiceris? quid apud nobiles, quid inter fornices, quam non fœditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum [†] masturbaciones, masturbatores. [†] Rodericus a Castro vocat, tum & eos qui se invicem ad Venerem excitandam flagris cadunt, Spintrias, Succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Immo quod magis mirere, fœmina fœminam Constantinopoli non ita pridem deperiit, causa rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem init, & brevi nupta est: sed authorem ipsum consule, Busbequium. Omitto [†] Salinarios illos Ægyptiacos, qui cum formosarum cadaveribus concumbunt; & eorum vesanam libidinem, qui etiam idola & imagines depercutunt. Nota est fabula Pigmalionis apud [†] Ovidium; Mundi & Paulini apud [†] Agellippum belli Jud. lib. 2. cap. 4. Pontius C. Cæsaris legatus, referente Plinio, lib. 35. cap. 3. quem suspicor eum esse qui Christum crucifixit, picturis Atalantæ & Helenæ adeò libidine incensus, ut tollere eas vellet si naturæ tectorii permisisset, alius statuam bonæ Fortunæ deperiit, (Ælianus lib. 9. cap. 37.) alius Bonæ deæ, & ne qua pars probro vacet, ^{*} Raptus ad stupra (quod ait ille) & ne [†] os quidem a libidine exceptum. Heliogabalus, per omnia cava corporis libidinem recepit, Lamprid. vita ejus. [†] Horatius quidam specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes admissarii motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum & fœminam passus, quod dictu fœdum & abominandum. Ut verum planè sit, quod apud [†] Plutarchum Gryllus Ulyssii objecit. Ad hunc usque diem apud nos neque mas marem, neque fœmina fœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt: ut viles missos faciam, Hercules imberbem sectans socium, amicos deseruit, &c. Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluvii exundantis atrocem fœditatem, tumultum, confusionemque naturæ gignant in re Venerea: nam & capras, porcos, equos inierunt viri & fœminæ, insano bestiarum amore exarserunt, inde Minotauri, Centauri, Sylvani, Sphinges, &c. Sed ne confutando doceam, aut ea foras efferam, quæ non omnes sciri convenit (hæc enim doctis solummodo, quod causa non absimili [†] Rodericus, scripta velim) ne levissimis ingeniis & depravatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.

I come at last to that Heroical Love, which is proper to men and women, is a frequent cause of melancholy, and deserves much rather to be called burning lust, than by such an honourable title. There is an honest love I confess, which is natural, laqueus occultus captivans corda hominum, ut à mulieribus non

possint separari, a secret snare to captivate the hearts of men, as ^{*} Christopher Fonseca ^{*} Amphitheat. amor. proves, a strong allurements, of a most attractive, occult, adamantine property, and cap. 4. interpret. powerful virtue, and no man living can avoid Curtio. it. ^a Et qui vim non sensit amoris, aut lapis a Æneas est, aut bellua. He is not a man but a block, Sylvius a very stone, aut [†] Numen, aut Nebuchadnezzar, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of adversus it, and a rare creature to be found, one in Manc. c. 40. an age,

Qui nunquam visa flagravat amore puella: for semel insanivimus omnes, dote we either young or old, as ^b he said, and none are excepted but Minerva and the Muses: so Cupid in ^c Lucian complains to his mother Venus, that amongst all the rest, his arrows could not pierce them. But this nuptial love is a common passion, an honest, for men to love in the way of marriage; ut, materia appetit formam, sic mulier virum. You know marriage is honourable, a blessed calling, appointed by God himself in Paradise, it breeds true peace, tranquillity, content and happiness, qua nulla est aut fuit unquam sanctior conjunctio, as Daphneus in ^{*} Plutarch could ^{*} In amarewell prove, & quæ generi humano immortalitatem parat, when they live without jarring, scolding, lovingly as they should do.

^d Felices ter & amplius

Quos irrupta tenet copula, nec ullis Divulsus querimoniis

Suprema citius solvit amor die.

Thrice happy they, and more than that,

Whom bonds of love so firmly ties,

That without brawls, till death them part,

'Tis undissolv'd and never dies.

As Seneca lived with his Paulina, Abraham and Sara, Orpheus and Euridice, Arria and Pictus, Artemesia and Mausolus, Rubenius Celer, that would needs have it engraven on his tomb, he had led his life with Ennea his dear wife forty three years eight months, and never fell out. There is no pleasure in this world comparable to it, 'tis summum mortalitatis bonum—^{*} hominum divinique voluptas, Alma Venus—latet enim in muliere aliquid majus potentiusque omnibus aliis humanis voluptatibus, as [†] one holds, there's [†] Fonsca. something in a woman beyond all humane delight; a magnetique virtue, a charming quality, an occult and powerful motive. The husband rules her as head, but she again commands his heart; he is her servant, she his only joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort, as [†] placens uxor, a sweet [†] Hor. wife:

^e Omnis amor magnus, sed aperto in conjugem major. ^e Propert.

when they love at last as fresh as they did at first,

[†] Charaque charo consenescit conjugii, [†] Simonides grec. as Homer brings Paris kissing Helena, after they had been married ten years, protesting withal that he loved her as dear as he did the first

† Mercurialis cap. de Iriapismo. Cœlin. l. 11. antiq. lect. cap. 14. Galenus 6. de locis aff. † De morb. mulier. lib. 1. c. 15. Herodotus l. 2. Euterpe: uxores insignium virorum non statim vita functas tradunt condendas, ac ne eas quidem fœminas que formose sunt, sed quatrinduo ante defunctis, nec cum iis salinarii concumbant, &c. u Metam. 13. x Seneca de ira l. 11. c. 18. y Nullus est meatus ad quem non pateat aditus impudicitie. Clem. Alex. pedag. lib. 3. c. 3. † Seneca 1. nat. quæst. 2. Tom. P. Gryllo.

† De morbis mulierum l. 1. c. 15.

first hour that he was betrothed. And in their old age when they make much of one another, saying as he did to his wife in the Poet,

† *Antonius.* *Uxor vivamus quod viximus, & moriamur,*

Servantes nomen sumpsimus in thalamo; Nec ferat ulla dies ut commutemur in ævo, Quin tibi sim juvenis, tuque puella mihi.
Dear wife, let's live in love, and dye together,

As hitherto we have in all good will:

Let no day change or alter our affections,

But let's be young to one another still.

Such should conjugal love be, still the same, and as they are one flesh, so should they be of one mind, as in an Aristocratical government, one consent. † *Geryon-like*, *coalescere in unum*, have one heart in two bodies, will and nill the same. A good wife according to *Plutarch*, should be as a looking-glass to represent her husbands face and passion: If he be pleasant, she should be merry: if he laugh, she should smile; if he look sad, she should participate of his sorrow, and bear a part with him, and so they should continue in mutual love one towards another.

* *Propert.* *Et me ab amore tuo deducit nulla senectus,*

Sive ego Tythonus, sive ego Nestor ero.

No age shall part my love from thee sweet wife,

Though I live *Nestor* or *Tithonus* life.

* *Plutarch.* *c. 30. Rom. hist.* And she again to him, as the * *Bride* saluted the Bridegroom of old in *Rome*, *Ubi tu Caius, ego semper Caia*, be thou still *Caius*, I'll be *Caia*.

'Tis an happy state this indeed, when the fountain is blessed (saith *Solomon*, *Prov. 5. 17.*) and he rejoiceth with the wife of his youth, and she is to him as the loving Hind, and pleasant Roe, and he delights in her continually. But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain it self within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundless, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroical melancholy*; it extends sometimes to corrivals, &c. begets rapes, incests, murders: *Marcus Antonius* compressit *Faustianam* sororem, *Caracalla* *Juliam* Novercam, *Nero* *Marrem*, *Caligula* sorores, *Cyneras* *Mirram* filiam, &c. But it is confined within no terms of blood, years, sex, or whatsoever else. Some furiously rage before they come to discretion or age. † *Quartilla* in *Petronius*, never remembered she was a maid: and the wife of *Bath* in *Chaucer*, cracks,

Since I was twelve years old, believe,
Husbands at Kirk door had I five.

† *Aratine* *Lucretia* sold her maiden-head a

thousand times before she was twenty four years old, *plus millies vendideram virginitatem, &c. neque te celabo, non deerant qui ut integram ambirent.* *Rahab* that harlot began to be a professed quean at ten years of age, and was but fifteen when she hid the spies, as * *Hugh Broughton* proves, to whom *Serrarius* * *Angelicus* the Jesuite, *quest. 6. in cap. 2. Josue*, subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as *Julius Pollux* cites; *lib. 2. cap. 3. onomast.* out of *Aristophanes*, at fourteen years old, then they do offer themselves, and some plainly rage. † *Leo Afer* saith, that in *Africk* a man shall scarce find a maid at fourteen years of age, they are so forward, and many amongst us after they come into the teens do not live without husbands, but linger. What pranks in this kind the middle age hath played is not to be recorded.

Si mihi sint centum linguæ, sint oraque centum,

no tongue can sufficiently declare, every story is full of men and womens unsatiable lust, *Nero's*, *Heliogabali*, *Bonosi*, &c. † *Cælius* *Amphileum*, *sed Quintius Amphelinam* depereunt, &c. They neigh after other mens wives (as *Jeremy* *cap. 5. 8.* complaineth) like fed horses, or range like Town-Bulls, *raptores virginum & viduarum*, as many of our great ones do. *Solomons* wisdom was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lots* daughters quite forgot, gravity of Priesthood in *Helies* sons, reverend old age in the Elders that would violate *Susanna*, filial duty in *Abolom* to his step-mother, brotherly love in *Anmon* towards his sister. Humane, divine laws, precepts, exhortations, fear of God and men, fair, foul means, fame, fortunes, shame, disgrace, honour cannot oppose, stave off, or withstand the fury of it, *omnia vincit amor, &c.* No cord, nor cable can so forcibly draw, or hold so fast, as love can do with a twine d thred; The scorching beams under the *Equinoctial*, or extremity of cold within the circle *Arctique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expel this heat, fury and rage of mortal men.

† *Quo fugis ab demens, nulla est fuga, tu licet usque*

Ad Tanaim fugias, usque sequetur amor.

Of womens unnatural, unsatiable lust, what Countrey, what Village doth not complain? Mother and daughter sometimes dote on the same man, father and son, master and servant on one woman.

— *Sed amor, sed ineffrenata libido,*

Quid castum in terris intentatumque reliquit?

What breach of vows and oaths, fury, dotage, madness, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old fool to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

U u

† *Amore*

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† *Amare ea etate si occiperint, multo insanunt acrius,*† *Plautus.** *Oculi**caligant,**aves gra-**viter au-**diunt, ca-**pilli fla-**unt, cutis**arset,**flatus olet,**tussis, &c.**Cyprian.*† *Lib. 8.**Epist. Ruf-**finus.*i *Hiatque**turpis inter**aridas na-**tes pedes.*k *Cadave-**rosa adeo**ut ab in-**feris rever-**sa videri**possit, vult**adhuc ca-**tullire.*l *Nam &**matrimoni-**is est de-**spectum se-**nium. Ane-**as Silvius.*m *Quid**toto terra-**rum orbe**communi-**us? que**civitas,**quod oppi-**dum, que**familia**vacat ama-**torum ex-**emplis?*n *Aneas Sil-**vius. Quis**trigesimum**annum na-**tus nullum**amoris cau-**sa peregit**insigne fa-**cinus? ego**de me facio**conjectu-**ram, quem**amor in**mille peri-**cula mist.*n *Forellus.*

Plato.

o *Pract.**major.*

Tract. 6.

cap. 1.

Rub. II.

de agit.

cap. quod

his multum

contingat.

p *Hec agitudo est sollicitudo melancholica in qua homo applicat sibi**continuum cogitationem super pulchritudine ipsius quam amat gestum,**morum.*q *Animi forte accidens quo quis rem habere nimia aviditate**concupiscit, ut ludos venatores, aurum & opes avari.*r *Assidua co-**gitatio super rem desideratam, cum confidentia obtinendi, ut spe ap-**prehensum delectabile, &c.*

Some dote then more than ever they did in their youth. How many decrepit, hoary, harsh, writhen, bursten-bellied, crooked, toothless, bald, blear-ey'd, impotent, rotten, old men shall you see flickering still in every place? One gets him a young wife, another a Curtizan, and when he can scarce lift his leg over a fill, and hath one foot already in Charons boat, when he hath the trembling in his joynts, the gout in his feet; a perpetual rheum in his head, a continue cough, * his sight fails him, thick of hearing, his breath stinks, all his moisture is dryed up and gone, may not spit from him, a very child again, that cannot dress himself, or cut his own meat, yet he will be dreaming of, and honing after Wenches, what can be more unseemly? Worse it is in women than in men, when she is † *etate declivis, diu vidua; mater olim, parum decorè matrimonium sequi videtur*, an old widow, a mother so long since († in *Plinies* opinion) she doth very unseemly seek to marry, yet whilst she is † so old a crone, a beldam, she can neither see, nor hear, go nor stand, a meer k carkass, a witch, and scarce feel; she catterwauls, and must have a stallion, a Champion, she must and will marry again, and betroth her self to some-young man, † that hates to look on, but for her goods; abhors the sight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruine of her children.

But to enlarge or illustrate this power and effects of love, is to set a capdle in the Sun. m It rageth with all sorts and conditions of men, yet is most evident among such as are young and lusty, in the flowre of their years, nobly descended, high fed, such as live idly, and at ease; and for that cause (which our Divines call burning lust) this n *ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our Physicians, Heroical love, and a more honourable title put upon it, *Amor nobilis*, as o *Savanarola* styles it, because noble men and women make a common practice of it, and are so ordinarily affected with it. *Avicenna* lib. 3. *Fen. 1. tract. 4. cap. 23.* calleth this passion *Ilisbi*, and defines it Pto^b *a disease or melancholy vexation, or anguish of mind, in which a man continually meditates of the beauty, gesture, manners of his Mistress, and troubles himself about it: desiring (as Savanarola adds) with all intentions and eagerness of mind to compass or enjoy her, & as commonly. Hunters trouble themselves about their sports, the covetous about their gold and goods, so is he tormented still about his Mistress. Arnoldus Villanovanus* in his book of Heroical love defines it, r *a conti-*

nual cogitation of that which he desires, with a confidence or hope of compassing it: which definition his Commentator cavils at. For continual cogitation is not the *genus*, but a symptom of love; we continually think of that which we hate and abhor, as well as that which we love; and many things we cover and desire, without all hope of attaining. *Carolus à Lorme* in his Questions makes a doubt, *An amor sit morbus*, whether this heroical love be a disease: *Julius Pollux Onomast. lib. 6. cap. 44.* determines it; They that are in love, are likewise † sick: *lascivus, lasciviens, & qui in venerem furit, tunc quam verè est agrotus.* *Arnoldus* will have it im- properly so called, and a malady rather of the body, than mind. *Tully* in his *Tusculanes* defines it a furious disease of the mind, *Plato* madness it self, *Ficinus* his Commentator, c. 12. a species of madness, for many have run mad for women, *Esar. 4. 26.* but † *Rhases* a melancholy passion, and most Physicians make it a species, or kind of melancholy (as will appear by the Symptoms) and treat of it a-part: whom I mean to imitate, and to discuss it in all his kinds, to examine his several causes, to shew his symptoms, indications, prognosticks, effect, that so it may be with more facility cured.

The part affected in the mean time, as u Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis. x Affectus animi concupiscibilis è desiderio rei amate per oculos in mente concepto, spiritus in corde & jecore incendens. y Odyss. & Metamor. 4. Ovid. z Quod talem carnificinam in adolescentum viscibus amor faciat inextinguibilem. a Testiculè quoad causam conjunctam, epar antecedentem, possunt esse subiectum. b Propriè passio cerebri est ob corruptam imaginati-onem. c Cap. de affectibus

Arnoldus supposeth, is the former part of the head for want of moisture, which his Commentator rejects. *Langius med. epist. lib. 1. cap. 24.* will have this passion sited in the liver, and to keep residence in the heart, * to proceed first from the eyes so carryed by our spirits, and kindled with imagination in the liver and heart; cogit amare jecur, as the saying is. *Medium ferit per epar*, as *Cupid* in *Anacreon*. For some such cause be- like y *Homer* feigns *Titius* liver (who was enamored on *Latona*) to be still gnawed by two Vultures day and night in Hell, z for that young mens bowels thus enamoured, are so continually tormented by love. *Gordonius* cap. 2. part. 2. a will have the testicles an immediate subject or cause, the liver an Antecedent. *Eracastorius* agrees in this with *Gordonius*, in- de primitus imaginatio venerea, erectio, &c. titillatissimam partem vocat, ita ut nisi extruso semine gestiens voluptas non cessat, nec assidua veneris recordatio, addit *Gnastivinus* Comment. 4. Sect. prob. 27. *Arist.* But b properly it is a passion of the brain, as all other melancholy, by reason of corrupt ima- gination, and so doth *Jason Pratensis* c. 19. quoad causam cerebri, (who writes copiously of this Erorical love) place and reckon it amongst the affections of the brain. c *Melancthon* de animâ confutes those that make the liver esse sub- a part affected, and *Guianerius* Tract. 15. cap. 13. & 17. though many put all the affections in the heart, refers it to the brain. *Ficinus* cap. 7. in *Convivium Platonis*, will have the blood to be the part affected. *Jo. Friet- gius* cap. 14. noct. med. supposeth all four af- fected, heart, liver, brain, blood; but the ma- jor

e Est cor-
ruptio ima-
ginative
& estima-
tive fa-
cultatis,
ob formam
fortiter af-
fixam, cor-
ruptumque
judicium,
ut semper
de eo cogitet,
ideoque recte melancholicus appellatur. Concupiscen-
tia vehemens ex corrupto iudicio estimativa virtutis.

For part concur upon the brain, *e*'tis imagina-
tio laesa; and both imagination and reason are
misaffected; because of his corrupt judgement,
and continual meditation of that which he de-
sires, he may truly be said to be melancholy.
If it be violent, or his disease inveterate, as I
have determined in the precedent partitions,
both imagination and reason are misaffected,
first one, then the other.

MEMB. 2.

SUBJECT. 1.

*Causes of Heroical Love, Temperature, full
Diet, Idleness, Place, Climate, &c.*

Comment. *in convivi-
um Plato-
nis. Irreti-
untur cito
quibus nas-
centibus
Venus fu-
erit in Le-
one, vel
Luna vene-
rem vehem-
enter
aspexerit,
& qui ea-
dem com-
plexione
sunt pre-
diti.*
g Plerumq;
amatores
sunt, & si
femina
meretrices,
l. de audi-
end.
† Comment.
in Genes.
cap. 3.
** Et si in
hoc parum
apreclara
infamia
stultitiaque
abero, vin-
cit tamen
amor veri-
tatis.*
† Edit. Ba-
sil. 1553.
Cum Com-
mentar. in
Ptolomei
quadrupar-
titum.
h Fol. 445.
Basil. Edit.

OF all causes the remotest are Stars. *†* Fi-
cinus cap. 19. saith they are most prone
to this burning lust, that have Venus in Leo in
their Horoscope, when the Moon and Venus
be mutually aspected, or such as be of Venus
complexion. *g* Plutarch interprets Astrologi-
cally that tale of Mars and Venus, in whose
genitures *♂* and *♀* are in conjunction, they
are commonly lascivious, and if women,
queans; as the good wife of Bath confessed in
Chaucer;

*I followed aye mine inclination,
By vertue of my constellation.*

But of all those Astrological Aphorisms which
I have ever read, that of Cardan is most me-
morable, for which howsoever he be bitterly
censured by *†* Marinus Mascennus a malapert
Frier, and some other (which * he himself
suspected) yet methinks it is free, down-right,
plain and ingenuous. In his *†* eighth Geniture
or example, he hath these words of himself.
*♂ ♀ & ♀ in ♀ dignitatibus assiduam mihi Vene-
reorum cogitationem prestabunt, ita ut nun-
quam quiescam. Et paulo post, Cogitatio Ve-
nereorum me torquet perpetuo, & quam facto
implere non licuit, aut fecisse potentem pu-
duit, cogitatione assiduâ mentitus sum volup-
tatem. Et alibi, ob & ♀ dominium & radiorum
mixtionem, profundum fuit ingenium, sed
lascivum, egoque turpi libidini deditus &
obscœnus. So far Cardan of himself, quod de
se fatetur ideo *h* ut utilitatem adferat studio-
sis huiusce disciplinæ, and for this he is tra-
duced by Mascennus, when as in effect he
saith no more than what Gregory Nazianzen
of old, to Chilo his scholar, offerebant se mihi
visende mulieres, quarum præcellenti elegan-
tiâ & decore spectabili tentabatur mea inte-
gritas pudicitie. Et quidem flagitium vitavi
fornicationis, at munditiæ virginalis florem
arcanâ cordis cogitatione fœdavi. Sed ad rem.
Aptiores ad masculinam venerem sunt quorum
genesi Venus est in signo masculino, & in Sa-
turni finibus aut oppositione, &c. Ptolomæus*

in quadripart. plura de his & specialia habet
Aphorismata, longo proculdubio usu confirma-
ta, & ab experientia multa perfecta, inquit
commentator ejus Cardanus. *Tho. Campa-
nella Astrologia lib. 4. cap. 8. articulis 4.
& 5. insaniam amatoriam remonstrantia,*
multa præ cæteris accumulat aphorismata,
quæ qui volet, consulat. Chiromantici ex
cingulo Veneris plerumque conjecturam faci-
unt, & monte Veneris, de quorum decretis,
Taisnerum, Johan. de Indagine, Goclenium,
cæterosque si lubet, inspicias. Physicians di-
vine wholly from the temperature and com-
plexion; Phlegmatick persons are seldom
taken according to *Ficinus Comment. cap. 9.*
naturally melancholy less than they, but once
taken, they are never freed; though many are
of opinion flatuous or hypochondriacal melan-
choly are most subject of all others to this in-
firmity. *Valescus* assigns their strong imagi-
nation for a cause, *Bodine* abundance of wind,
Gordonius of seed, and spirits, or *atomi* in the
seed, which cause their violent and furious
passions. Sanguine thence are soon caught,
young folks most apt to love, and by their
good wills, saith *h* Lucian, would have a bout
with every one they see: the Colts evil is
common to all complexions. *Theonestus* a
young and lusty Gallant acknowledgeth (in
the said Author) all this to be verified in him,
*I am so amorously given, † you may sooner
number the Sea sands, and snow falling from
the skies, than my several loves. Cupid had
shot all his arrows at me, I am deluded with
various desires, one love succeeds another,
and that so soon, that before one is ended, I
begin with a second; she that is last is still
fairest, and she that is present pleaseth me
most: as an Hydra's head my loves increase,
no Iolaus can help me. Mine eyes are so
moist a refuge and sanctuary of love, that
they draw all beauties to them, and are ne-
ver satisfied. I am in a doubt what fury of
Venus this should be: Alas, how have I of-
fended her so to vex me, what Hippolytus am
I! What Telchin is my Genius? or is it a
natural imperfection, an hereditary passion?*
Another in * *Anacreon* confesseth that he had
twenty sweet-hearts in Athens at once, fifteen
at Corinth, as many at Thebes, at Lesbos, and
at Rhodes, twice as many in Ionia, thrice in
Caria, twenty thousand in all: or in a word,
† quidam præta, &c.

*Folia arborum omnium si
Nôsti referre cuncta,
Aut computare arenas
In æquore universas,
Solum meorum amorum
Te fecero logistam.*

Canst count the leaves in May,
Or sands i'th' Ocean Sea,
Then count my loves I pray.

His eyes are like a ballance, apt to pro-
pend each way, and to be weighed down
with every Wenches looks, his heart a wea-
ther-cock, his affections tinder, or Naptbe it
self, whichevery fair object, sweet smile, or

U u 2

Mistress

280

Qui ca-
lidum te-
sticuli-
crisin ha-
bent, &c.
† Printed
at Paris
1624. se-
ven years
after my
first Edi-
tion.

Mistress favours sets on fire. *Guianerius tra.* 15. cap. 14. refers all this to the hot temperature of the testicles, *Ferandus* a Frenchman in his *Erotique Mel.* (which † book came first to my hands after the third Edition) to certain atoms in the seed, such as are very spermatick and full of seed. I find the same in *Aristot.* sect. 4. prob. 17. *si non secernatur semen, cessare tentigines non possunt*, as *Gaustavinus* his Commentator translates it, for which cause those young men, that be strong set, of able bodies, are so subject to it. *Hercules de Saxonia*, hath the same words in effect. But most part I say, such are aptest to love that are young and lusty, live at ease, stall-fed, free from cares, like cattle in a rank pasture, idle and solitary persons, they must needs *hirquitullire*, as *Gaustavinus* recites out of *Censorinus*.

k Ovid de
art.

k *Mens erit apta capi tum quum latissima rerum*

Ut seges in pingui luxuriabit humo.

The mind is apt to lust, and hot or cold,

As corn luxuriates in a better mold.

The place it self makes much wherein we live, the clime, air, and discipline if they concur. In our *Misnia*, saith *Galen*, near to *Pergamus*, thou shalt scarce find an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made

† Gerbelius
descript.
Græcæ.
Rerum om-
nium afflu-
entia &
loci mira
opportuni-
tas, nullo
non die
hospites in
portas ad-
vertebant.
Templo Ve-
neris mille
meretrices
se prostitu-
ebant.
† Tota Cy-
pri insula
deliciis
incumbit,
& ob id
tantum
luxuria de-
dita ut sit
olim Ve-
neri sacra-
ta. Orтели-
us. Lamp-
sacus olim
Priapo sa-
cer ob vi-
num genero-
sum, & loci
delicias.
Idem.
m Agri
Neapolita-
ni delecta-
tio, elegan-
tia, ameni-
tas, vix
intra mo-
dum humanum consistere videtur; unde &c. *Leand. Alber. in Campania.*
* Lib. de laud. urb. Neap. Disputat. de morbis animi, Reinoldo Interpret.

† *Corinth* so infamous of old, and the opportunity of the place to entertain those forreign comers; every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* a thousand Whores did prostitute themselves, as *Strabo* writes, besides *Lais* and the rest of better note: All Nations resorted thither, as to a school of *Venus*. Your hot and Southern Countreys are prone to lust, and far more incontinent, than those that live in the North, as *Bodine* discourseth at large, *Method. hist. cap. 5. Molles Asiatici*, so are Turks, Greeks, Spaniards, Italians, even all that latitude: and in those Tracts, such as are more fruitful, plentiful, and delicious, as *Valence* in Spain, *Capua* in Italy, *domicilium luxus* Tully terms it, and (which *Hannibal's* souldiers can witness) *Canopus* in Egypt, *Sybaris*, *Phæacia*, *Baia*, † *Cyprus*, *Lampsacus*. In

† *Naples* the fruits of the soil and pleasant air enervate their bodies, and alter constitutions: insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but * *Foliot* admires it. In Italy and Spain, they have their Stews in every great City, as in *Rome*, *Venice*, *Florence*, whereas some say, dwell ninety thousand Inhabitants, of which ten thousand are Curtizans; and yet for all this, every Gentleman almost hath a peculiar Mistress; fornications, adulteries are nowhere so common: *urbs est jam tota lupanar*; how should a man live honest among so many provocations? now if vigor of youth, greatness, liberty I mean, and that impunity of sin which *Grandeess* take unto

themselves in this kind shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For, as *Maximus Tyrius* the Platonist observes, *libido consequuta quum fuerit materiam improbam, & præruptam licentiam, & effrœnatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that Whore in *Spartian*, *quicquid libet licet*, they think they may do what they list, profess it publickly, and rather brag with *Proclus* that writ to a friend of his in *Rome*, "what famous exploits he had done in that kind) than any way be abashed at it. † *Nicholas Sanders* relates of *Henry* the eighth, (I know not how truly) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit quas non violaret.* He saw very few maids that he did not desire, and desired fewer whom he did not enjoy: nothing so familiar amongst them, 'tis most of their business: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to P meaner men and women; *Solomon* of old had a thousand Concubines, *Asuerus* his Eunuches, and Keepers, *Nero* his *Tigillinus*, *Panders* and *Bawds*, the Turks, † *Muscovits*, *Mogors*, *Xeriffs* of *Barbary*, and *Persian Sophies*, are no whit inferiour to them in our times. *Delectus sit omnium puellarum toto regno formâ præstantiorum* (saith *Jovius*) *pro imperatore; & quas ille linquit, nobiles habent*; They press and muster up wenches as we do soldiers, and have their choice of the rarest beauties their Countreys can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high-fed, and idle withal, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniencies of burning lust.

† *Otium & reges prius & beatas Perdidit urbes.*

r Catullus
ad Lesbi-
um.

Idleness overthrows all, *Vacuo pectore regnat amor*, love tyrannizeth in an idle person. *Amore abundas Antipho*. If thou hast nothing to do,

† *Invidiâ vel amore miser torquerere* — f Hor.

Thou shalt be haled in pieces with envy, lust, some passion or other. *Homines nihil agendo male agere discunt*; 'Tis *Aristotles* Simile, † as match or touchwood takes fire, so doth an idle person love.

Quæritur Agystus quare sit factus adulter, &c.

† Polit. 8.
num. 28. ut
naphtha, ad
ignem, sic
amor ad
illos qui
torpescunt
otio.

why was *Agystus* a whoremaster? You need not ask a reason of it. *Ismenedora* stole *Baccho*, a woman forced a man, as † *Aurora* did *Cephalus*: No marvel, saith † *Plutarch*, *Luxurians opibus more hominum mulier agit*: She was rich, fortunate and jolly, and doth but as men do in that case, as *Jupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to feign all Shepherds Lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love as

† Pausani-
as Attic.
lib. 1. ce-
phalus
egregie
formæ juve-
nis ab Au-
rora raptus
quod ejus
amore cap-
ta esset.
† In ama-
torio.

† *Theophrastus*

† E Sto-
beo ser. 62.
† Amor
otiose cura
est sollici-
tudinis.
x Princi-
pes plerum-
que ob li-
centiam &
adstuenti-
am diviti-
arum istam
passionem
solent in-
currere.
y Ardenter
appetit qui
otiosam vi-
tam agit,
& commu-
niter incur-
rit hæc
passio soli-
tarios de-
liciose vi-
ventes, in-
continen-
tes, religi-
osos, &c.
* Plutarch.
vit. ejus.

† Theophrastus defines it, is otiosi animi affe-
ctus, an affection of an idle mind, or as † Se-
necca describes it, Juventâ gignitur, luxu nu-
trit, feriis alitur, otioque inter leta fortuna
bona; Youth begets it, riot maintains it, idlen-
ess nourisheth it, &c. which makes * Gor-
donius the Physitian cap. 20. part. 2. call this
disease the proper passion of Nobility. Now
if a weak judgement and a strong apprehen-
sion do concur, how, saith Hercules de Saxo-
niâ, shall they resist? Savanarola appropri-
ates it almost to y Monks, Friars, and religi-
ous persons, because they live solitary, fare
daintily, and do nothing; and well he may,
for how should they otherwise choose?

Diet alone is able to cause it: A rare thing
to see a young man or a woman that lives
idly, and fares well, of what condition soe-
ver, not to be in love. * Alcibiades was still
dallying with wanton young women, immo-
derate in his expences, effeminate in his ap-
parel, ever in love, but why? he was over
delicate in his diet, too frequent and excessive
in banquets. Ubique securitas, ibi libido
dominatur; lust and security domineer toge-
ther, as S. Hierome averreth. All which the
wife of Bath in Chaucer freely justifies.

For all to sicker, as cold engendzeth hail,
A liquozish tongue must have a liquozish tail.

Especially if they shall further it by choice
Diet, as many times those Sybarites and Phe-
aces do, feed liberally, and by their good will,
eat nothing else but lascivious meats. † Vi-
num imprimis generosum, legumen, fabas, ra-
dices omnium generum bene conditas, & lar-
go pipere aspersas, carduos hortulanos, lactu-
cas, z erucas, rapas, porros, capas, nu-
cem piceam, amygdalas dulces, electuaria,
syrupos, succos, cochleas, conchas, pisces optime
preparatos, aviculas, testiculos animalium,
ova, condimenta diversorum generum, molles
lectos, pulvinaria, &c. Et quicquid ferè me-
dici impotentia rei venerea laboranti prescri-
bunt, hoc quasi diasatyrion habent in deliciis,
& his dapes multò delicatiores; mulsum, ex-
quisitas & exoticas fruges, aromata, placen-
tas, expressos succos multis ferculis variatos,
ipsumque vinum suavitate vincentes, & quic-
quid culina, pharmacopœia, aut quaque ferè
officina subministrare possit. Et hoc plerum-
que victu quum se ganeones infarciant, a ut
ille ob Chreleida suam, se bulbis & cochleis
curavit; etiam ad Venerem se parent, & ad
hanc palastram se exerceant, qui fieri possit,
ut non miserè depereant, b ut non penitus in-
saniant? Æstus venter cito despuit in libi-
dinem, Hieronymus ait. c Post prandia, Cal-
lyroen do. Quis enim continere se potest?

† Vina pa-
rant ani-
mos veneri.

z Sed nihil
erucæ fa-
ciunt bul-
bique sala-
ces; Im-
proba nec
prosit jam
satureia
tibi. Ovid.
a Petroni-
us. Caravi
me mox ci-
bis validi-
oribus, &c.
b ut ille
apud Schen-
kium, qui
post portione
uxorem &
quatuor
ancillas
proximo
cubiculo
cubantes,
compressit.
c Pers.
Sat. 3.
d Siraci-
des. Nix,
& amor
vinumque
nihil mote-
rabile sua-
dent.
e Lip. ad
Olympiam.

d Luxuriosa res vinum, fomentum libidinis vo-
cat Augustinus, blandum demonem, Bernar-
dus; lac veneris, Aristophanes. Non Ætna,
non Vesuvius tantis ardoribus æstuant, ac ju-
veniles medullæ vino plenæ, addit e Hierony-
mus: unde ob optimum vinum Lampscus olim
Priapo sacer: & venerandi Bacchi socia, apud

† Orpheum Venus audit. Hæc si vinum sim-
plex, & per se sumptum præstare possit, 281
nam—† quo me Bacche rapis tui ple-
num? quam non insaniam, quem non furorem
à ceteris expectemus? f Gomefius salem enu-
merat inter ea quæ intempestivam libidinem
provocare solent, Et salaciores fieri foeminas
ob esum salis contendit: Venerem ideo di-
cunt ab Oceano ortam.

* Unde tot in Veneta scortorum millia cur-
sunt? * Kornman-
nus lib. de
virgini-
tate.

In promptu causa est, est Venus orta mari.
Et hinc foeta mater Salacea Oceani conjux,
verbumque fortasse salax à sale effluxit.
Mala Bacchica tantum olim in amoribus
prevaluerunt, ut coronæ ex illis statuæ Bacchi
ponerentur. g Cubebis in vino maceratis utun-
tur Indi orientales ad Venerem excitandum,
& h Surax radice Africani. Chinæ radix
eosdem effectus habet, talisque herba me-
minit mag. nat. lib. 2. cap. 16. † Baptista h Surax
Porta ex India allata, cujus mentionem facit
& Theophrastus. Sed infinita his similia
apud Rhasin, Matthiolum, Mizaldum, cate-
rosque medicos occurrunt, quorum ideò men-
tionem feci, ne quis imperitior in hos scopu-
los impingat, sed pro virili tanquam syrtes
& cautes consultò effugiat.

lib. 9. cap. ult. † Que non solum edentibus sed & genitale
tangentibus tantum valet, ut coire summe desideret; quoties fere
velint, possint; alios duodecies profecisse, alios ad 60. vices pervenisse
refert.

MEMB. 2.

SUBJECT. 2.

Other causes of Love-Melancholy, Sight,
Beauty from the face, eyes, other parts, and
how it pierceth.

Many such causes may be reckoned up,
but they cannot avail, except opportunity
be offered of time, place, and those other beau-
tiful objects, or artificial enticements, as kissing,
conference, discourse, gestures concurr, with
such like lascivious provocations. Kornman-
nus in his book de linea amoris makes five de-
grees of lust, out of i Lucian belike, which he
handles in five Chapters,

Visus, Colloquium, Convictus, Oscula, Tactus.
Sight of all other, is the first step of this unruly
love, though sometime it be prevented by re-
lation or hearing, or rather incensed: For
there be those so apt, credulous and facile to
love, that if they hear of a proper man, or
woman, they are in love before they see them,
and that meerly by relation, as Achilles Tatius
observes. k Such is their intemperance and
lust, that they are as much maimed by report,
as if they saw them. Calisthenes a rich young
Gentleman of Byzance in Thrace, hearing of
l Leucippe Sostratus fair daughter, was far in
love with her, and out of fame and common
rumour, so much incensed, that he would needs
have her to be his wife. And sometimes by
reading

i Lucian
Tom. 4.
Dial. amo-
rum.
k Ea enim
hominum
intempe-
rantium li-
bido est ut
etiam fama
ad aman-
dum im-
pellantur,
& audi-
entes æque
afficiuntur
ac viden-
tes.
l Formosam
Sostrato fi-
liam audi-
ens, uxore
rem cupit,
& sola il-
lius audi-
tione ardet.

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reading they are so affected, as he in ^m Lucian confesseth of himself, *I never read that place of Panthea in Xenophon, but I am as much affected as if I were present with her.* Such persons commonly feign a kind of beauty to themselves; and so did those three Gentlewomen in ^o Balthasar Castilio, fall in love with a young man, whom they never knew, but only heard him commended: or by reading of a letter; for there is a grace cometh from hearing, ^p as a moral Philosopher informeth us, as well as from sight; and the species of love are received into the phantasie by relation alone; [†] *Ut cupere ab aspectu, sic velle ab auditu, both senses affect.* Interdum [&] absentes amamus, sometimes we love those that are absent, saith Philostratus, and gives instance in his friend Athenodorus, that lov'd a maid at Corinth whom he never saw; *non oculi sed mens videt*, We see with the eyes of our understanding.

But the most familiar and usual cause of Love, is that which comes by sight, which conveys those admirable rayes of beauty and pleasing graces to the heart. Plotinus derives love from sight, *ἔπος quasi ὁρῶν.*

[†] *Si nescis, oculi sunt in amore duces,* the eyes are the harbingers of love, and the first step of love is sight, as [†] *Lilius Giraldu* proves at large, *hist. deor. syntag. 13.* they as two sluces let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as [†] one saith, is sharper than any dart or needle, wounds deeper into the heart; and opens a gap through our eyes to that lovely wound, which pierceth the soul it self (*Ecles. 18.*) Through it love is kindled like a fire. This amazing, confounding, admirable, amiable Beauty, ^u than which in all Natures treasure (saith *Isocrates*) there is nothing so majestic and sacred, nothing so divine, lovely, pretious, 'tis natures Crown, gold and glory; *bonum si non summum, de summis tamen non infrequenter triumphans*, whose power hence may be discerned; we contemn and abhor generally such things as are foul and ugly to behold, accompt them filthy, but love and covet that which is fair. 'Tis [†] beauty in all things, which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That Persian *Xerxes* when he destroyed all those Temples of the Gods in Greece, caused that of *Diana*, in integrum servari, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. 'Tis that which Painters, Artificers, Orators, all aym at, as *Eriximachus* the Physitian in *Plato* contends, ^{*} *It was beauty first that ministred occasion to art, to find out the knowledge of carving, painting, building, to find out models, perspectives, rich furnitures, and so many rare inventions.* Whiteness in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the clear light of the Moon, the bright beams of the Sun, splendor of Gold, purple, sparkling Diamond, the excellent fea-

ture of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tails, the silver scales of Fish, we behold with singular delight and admiration. ^y *And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men,* doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them Gods and Goddeses, divine, serene, happy, &c. And of all mortal men they alone (^{*} *Calcagninus* holds) are free from calumny; *qui divitiis, magistratu & gloria florent, injuria laceessimus*, we backbite, wrong, hate renowned, rich and happy men, we repine at their felicity, they are undeserving we think, fortune is a step-mother to us, a parent to them. We envy (saith ^z *Isocrates*) wise, just, honest men, except with mutual offices and kindneses, some good turn or other, they extort this love from us; only fair persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them than command others, and account our selves the more beholding to them, the more service they enjoy us: though they be otherwise vicious, dishonest, we love them, favour them, and are ready to do them any good office for their beauties sake, though they have no other good quality beside. *Dic igitur o formose adolescens* (as that eloquent *Phavorinus* breaks out in [†] *Stobaeus*) *dic Antiloque, suavius nectare loqueris; dic o Telemache, vehementius Ulysse dicis; dic Alcibiades utcumque ebrius, libentius tibi licet ebrio auscultabimus.* Speak fair youth, speak *Antiloque*, thy words are sweeter than *Nectar*, speak *O Telemachus*, thou art more powerful than *Ulysses*, speak *Alcibiades* though drunk, we will willingly hear thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stoln *Anytus* his gold and silver plate, he was so far from prosecuting so foul a fact (though every man else condemned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lovely persons, all imperfections hid; *non enim facile de his quos plurimum diligimus, turpitudinem suspicamur*, for hearing, sight, touch, &c. our mind and all our senses are captivated, *omnes sensus formosus delectat*. Many men have been preferred for their person alone, chosen Kings, as amongst the Indians, Persians, Ethiopians of old; the properest man of person the Countrey could afford, was elected their Sovereign Lord; *Gratior est pulchro veniens e corpore virtus*, and so have many other nations thought and done, as [†] *Curtius* observes; *Ingens enim in corporis majestate veneratio est*, for there is a majestic presence in such men; and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all parts

m Quoties de Panthea Xenophontis locum perlego, ita animo affectus ac si coram intuerer. n Pulchritudinem sibi ipsis consingunt. Imagines. o De aulico lib. 2. fol. 116. 'tis a pleasant story, and related at large by him. p Gratia venit ab auditu aequae ac visu, & species amoris in phantasia recipiunt sola relatione. Piccolominius grad. 8. c. 38. † Lips. cent. 2. epist. 22. Beauties Encomi- ons. r Propert. f Amoris primum gradum visus habet, ut aspicat rem amantem. t Achilles Tatius l. 1. Forma telorumvis acmior ad inferendum vulnus, perque oculos amatorio vulneri aditum patefaciens in animum penetrat. u In tota rerum natura nihil formae divinius, nihil augustius, nihil pretiosius, cuius vires hinc facile intelliguntur, &c. † Christ. Fonsica. x S. L.

y Bruns prob. 11. de forma Luciano.

* Lib. de calumnia. Formosi Calumnia vacant; dolemus alios meliore loco positos, fortunam nobis nocuam, illis, &c.

z Invidemus sapientibus, iustis, nisi beneficiis assidue amorem extorquent; solos formosos amamus & primo velut aspectu benevolentia conjungimur, & eos tanquam Deos colimus, libentius iis servimus quam aliis imperamus, majoremque, &c.

a Formae majestatem Barbari verentur, nec alii majores quam quos eximia forma natura donata est, Herod. lib. 5. Curtius 6. Arist.

Polit. † Serm. 63. Plutarch. vit. ejus. Brisonius Strabo.

† Lib. 5. magnorumque operum non alios capaces putant quam quos eximia specie natura donavit.

* Lib. de
vitis Pon-
tificum
Rom.

* Lib. 2.
cap. 6.

b Dial.
amorum
c. 2. de ma-
gia. lib. 2.
connub.
cap. 27.
Virgo for-
mosa et si
oppido pau-
per, abunde
est dotata.
c. Isocrates.
Plures ob
formam
immortali-
tatem a-
depti sunt
quam ob
reliquas
omnes vir-
tutes.
d Lucian
Tom. 4.
charide-
mon. Qui
pulchri-
merito
apud Deos
& apud
homines
honore af-
fecti.
d. Luta com-
mentatio,
quavis
epistolâ ad
commen-
dandum
efficacior.

parts compleat and supereminent. *Agis* King of *Lacedæmon* had like to have been deposed, because he married a little wife; they would not have their Royal issue degenerate. Who would ever have thought that *Adrian* the fourth, an English Monk's bastard (as * *Papirius Massovius* writes in his life) inops à suis relictus, squalidus & miser, a poor forsaken child should ever come to be Pope of Rome? But why was it? *Erat acri ingenio, facundiâ expeditâ, eleganti corpore, facicque letâ ac hilari*, (as he follows it out of * *Nubrigensis*, for he plows with his heifer,) he was wise, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, and that carryed it, for that he was especially advanced. So *Saul* was a goodly person and a fair. *Maximianus* elected Emperour, &c. *Branchus* the son of *Apollo*, whom he begot of *Jance*, *Succrons* daughter (saith *Laëtantius*) when he kept King *Admetus* herds in *Thessaly*, now grown a man, was an earnest suiter to his mother to know his father; the Nymph denyed him, because *Apollo* had conjured her to the contrary; yet overcome by his importunity at last she sent him to his father; when he came into *Apollo's* presence, *malas Dei reverenter osculatus*, he carried himself so well, and was so fair a young man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce look off him, and said he was worthy of such parents, gave him a Crown of gold, the spirit of Divination, and in conclusion, made him a Demi-god. O vis superba forme, a Goddess beauty is, whom the very Gods adore, *nam pulchros dii amant*; she is *Amoris domina*, loves harbinger, loves loadstone, a witch, a charm, &c. Beauty is a dowry of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as *Lucian*, *Apuleius*, *Tiraquellus*, and some others conclude. *Imperio digna forma*, Beauty deserves a Kingdom, saith *Abulensis*, paradox. 2. cap. 110. immortality; and ^d more have got this honour and eternity for their beauty, than for all other vertues besides: and such as are fair, are worthy to be honoured of God and men. That *Idalian Ganymedes* was therefore fetched by *Jupiter* into Heaven, *Hephestion* dear to *Alexander*, *Antinous* to *Adrian*. *Plato* calls beauty for that cause a priviledge of Nature, *Natura gaudentis opus*, nature's master-piece, a dumb comment; *Theophrastus*, a silent fraud; still rhetorick, *Carneades*, that perswades without speech, a Kingdom without a guard, because beautiful persons command as so many Captains; *Socrates*, a tyranny, which tyrannizeth over tyrants themselves; which made *Dio-genes* belike call proper women Queens, *quod facerent homines que praeceperent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be fair) as if she were a noble woman, a Countess, a Queen

or a Goddess. Those intemperate young men of *Greece*, erected at *Delphos* a golden image with infinite cost, to the eternal memory of *Phryne* the Curtizan, as *Ælian* relates, for she was a most beautiful woman, in so much faith † *Athenaus*, that *Apelles* and *Praxiteles* † *Lib. 9.* drew *Venus* picture from her. Thus young *Var. hist.* men will adore and honour beauty; Nay tanta for- me elegan- tia ut ab ea voluntarily submit their sovereignty to a lovely nuda, &c. woman. *Wine is strong, Kings are strong, but a woman strongest*, 1 *Esd. 4. 10.* as *Zerobabel* proved at large to King *Darius*, his Princes and Noblemen. *Kings sit still and command Sea and Land, &c. all pay tribute to the King; but women make Kings pay tribute, and have dominion over them.* When they have got gold and silver, they submit all to a beautiful woman, give themselves wholly to her, gaze and gaze on her, and all men desire her more than gold or silver, or any pretious thing: they will leave father and mother, and venture their lives for her, labour and travel to get, and bring all their gains to women, steal, fight and spoil for their Mistress sakes. And no King so strong, but a fair woman is stronger than he is. All things (as † he proceeds) fear to touch the † *Esd. 4. 29.* King; yet I saw him and *Apame* his Concubine, the daughter of the famous *Bartacus* sitting on the right hand of the King, and she took the crown off his head, and put it on her own, and stroke him with her left hand; yet the King gaped and gazed on her, and when she laughed he laughed, and when she was angry he flattered to be reconciled to her. So beauty commands even Kings themselves; nay whole armies and kingdoms are captivated together with their Kings: *Forma vincit armatos, ferrum pulchritudo captivat; vincen-tur specie, qui non vincentur praelio.* And 'tis a great matter saith ^k *Xenophon*, and of ^k *Illud* which all fair persons may worthily brag, that num ob a strong man must labour for his living if he quod glori- will have ought, a valiant man must fight ari possunt and endanger himself for it, a wise man speak, formosi, shew himself and toil; but a fair and beauti- quod vo- ful person doth all with ease, he compasseth cessarium, his desire without any pains taking: God and st labo- men, Heaven and earth conspire to honour him; rare, for- every one pitties him above other, if he be in tem pericu- need, and all the world is willing to do him lis se obji- good. ^m *Chariclea* fell into the hands of Pi- cere, sapi- rats, but when all the rest were put to the edge of entem, &c. the sword, she alone was preserved for her per- l Majorem vim habet ad com- son. ⁿ When *Constantinople* was sacked by the mendan- Turk, *Irene* escaped, and was so far from dum formâ, being made a captive, that she even captivated quam accu- the grand Senior himself. So did *Rosamond* rately scriptâ epistola. insult over King *Henry* the second. *Arist.*

— † I was so fair an object;
Whom fortune made my King, my love made
subject;
He found by proof the priviledge of beauty;
That it had power to countermand all duty.
It captivates the very Gods themselves, *Moro-
siora numina,*

* — Deus

m Helio-
dor. lib. 1:
n Knowles
hist. Tur-
cica.
† Daniel
in com-
plaint of
Rosamond:

* ——— Deus ipse decorum

* Stroza
filius Epig.
† Sect. 2.
Mem. 1.
Sub. 1.

o Stroma-
tum l. post
captam
Trojam cum
impetu ser-
retur, ad
occiden-
dam Hele-
nam, stu-
pore adeo
pulchritu-
dinis cor-
ruptus ut
ferrum ex-
cideret,
&c.

p Tant.e
formae fuit
ut cum
vincla lo-
vis, feris
exposita fo-
ret, equo-
rum calci-
bus obre-
renda, ipsis
jumentis
admirati-
oni fuit;
ludere no-
luerunt.
† Lib. 8.
miles.

And those *malignii* are taken with it, as † I have already proved. *Formosam Barbari ve-*
rentur, & ad aspectum pulchrum immanis ani-
mus mansuescit. (*Heliodor. lib. 5.*) The
Barbarians stand in awe of a fair woman,
and at a beautiful aspect a fierce spirit is pa-
cified. For when as Troy was taken, and
the wars ended (as *Clemens* ° *Alexandrinus*
quotes out of *Euripides*) angry *Menelaus*
with rage and fury armed, came with his
sword drawn, to have killed *Helena* with his
own hands, as being the sole cause of all those
wars and miseries: but when he saw her fair
face, as one amazed at her divine beauty, he
let his weapon fall, and embraced her besides,
he had no power to strike so sweet a crea-
ture. *Ergo hebetantur enses pulchritudine,*
the edge of a sharp sword (as the saying
is) is dulled with a beautiful aspect, and
severity it self is overcome. *Hiperides* the
Orator, when *Phryne* his Client was ac-
cused at *Athens* for her lewdness, used no
other defence in her cause, but tearing her
upper garment, disclosed her naked breast to
the Judges, with which comeliness of her
body and amiable gesture they were so mo-
ved and astonished, that they did acquit her
forthwith, and let her go. O noble piece of
Justice, mine Authour exclaims, and who is
he that would not rather lose his seat and
robes, forfeit his office, than give sentence
against the majesty of beauty? Such prerogatives have fair persons, and they alone are
free from danger. *Parthenopaus* was so
lovely and fair, that when he fought in
the *Theban* wars, if his face had been by
chance bare, no enemy would offer to strike
at or hurt him, such immunities hath beauty.
Beasts themselves are moved with it. *Sin-*
alda was a woman of such excellent feature,
and a Queen, that when she was to be
trodden on by wild horses for a punishment,
the wild beasts stood in admiration of her
person, (*Saxo Grammaticus lib. 8. Dan. Hist.*)
and would not hurt her. Wherefore did that
Royal Virgin in † *Apuleius* when she fled
from the thieves den, in a desert, make such
an Apostrophe to her Ass on whom she
rode: (for what knew she to the contrary
but that he was an Ass?) *Si me parentibus*
& proco formoso reddideris, quas tibi grati-
as, quos honores habebis, quos cibos exhibebo?
She would comb him, dress him, feed him,
and trick him every day her self, and he
should work no more, toil no more, but rest
and play, &c. And besides she would have
a dainty picture drawn, in perpetual remem-
brance, a Virgin riding upon an Asses back
with this motto, *Asino victore regia virgo*
fugiens captivitatem; why said she all this?
why did she make such promises to a dumb
beast? But that she perceived the poor Ass
to be taken with her beauty; for he did
often *obliquo collo pedes puellae decoros basi-*
are, kiss her feet as she rid, & *ad delicatun-*

las voculas tentabat adhinnire, offer to give
consent as much as in him was to her delicate
speeches, and besides he had some feeling as
she conceived of her misery. And why did
Theogenes horse in *Heliodorus* * curveat, * *Aethiops*
prance, and go so proudly, *exultans alacri-* l. 3.
ter & superbiens, &c. but that sure as mine
Authour supposeth, he was in love with his
master? *dixisses ipsum equum pulchrum in-*
telligere pulchram domini formam? A fly
lighted on † *Malthius* cheek as he lay † *Athenaeus*
asleep; but why? Not to hurt him, as a pa- lib. 8.
rasite of his standing by well perceived, *non*
ut pungeret sed ut oscularetur, but certainly
to kiss him, as ravished with his divine looks.
Inanimate creatures I suppose, have a touch of
this, when a drop of p *Psyche's* Candle fell on p *Apuleius*
Cupid's shoulder, I think sure it was to kiss Aur. asino.
it. When *Venus* ran to meet her rose-cheek-
ed *Adonis*, as an elegant † Poet of ours sets † *Shake-*
her out, speare.

——— the bushes in the way

Some catch her neck, some kiss her face,
Some twine about her legs to make her stay,
And all did covet her for to embrace.

Aer ipse amore inficitur, as *Heliodorus*
holds, the aire it self is in love: For when
Hero plaid upon her Lute,

† *The wanton Aer in twenty sweet forms* † *Marlow.*
danc't

After her fingers———

and those lascivious winds staid *Daphne* when
she fled from *Apollo*;

——— * *nudabant corpora venti,** *Ov. Met.*
1.

Obviaque adversas vibrabant flamina ves-
tes.

Boreas ventus loved *Hyacinthus*, and *Orithya*
Erichthons daughter of *Athens*: *virapuit,* &c.
he took her away by force, as she was playing
with other wenches at *Ilissus*, and begat *Zetes*
and *Galais* his two sons of her. That seas and
wateres are enamoured with this our beauty,
is all out as likely as that of the air and winds;
for when *Leander* swimm'd in the *Hellepont*,
Neptune with his *Trident* did beat down the
waves, but

They still mounted up intending to have kiss'd
him,

And fell in drops like tears because they mist
him.

The † *River Alpheus* was in love with *Are-* † *Ov. Met.*
thusa, as she tells the tale her self, lib. 5.

——— *viridesque manu siccata capillos,*

Fluminis Alphei veteres recitavit amores;

Pars ego Nympharum, &c.———

When our *Tame* and *Isis* meet,

* *Oscula mille sonant, connexu brachia pallent,* * *Leland.*

Mutuaq; explicitis connectunt colla lacertis.

Inachus and *Pineus*, and how many loving
rivers can I reckon up, whom beauty hath
enthral'd! I say nothing all this while of
Idols themselves that have committed Idolatry
in this kind, of looking glasses, that have
been rapt in love (if you will believe † Poets) † *Angela-*
when their Ladies and mistresses looked on to mus.
dress them.

*Et si non habeo sensum, tua gratia sensum
Exhibet, & calidi sentio amoris onus.
Dirigis huc quoties spectantia lumina,
flamma
Succendunt inopi saucia membra mihi.*

Though I no sense at all of feeling have,
Yet your sweet looks do animate and save;
And when your speaking eyes do this way turn,
Methinks my wounded members live and burn.

I could tell you such another story of a spindle that was fired by a fair Ladies * looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoaked, and was very hot when naked Celia came into it,

Miramur quis sit tantus & unde vapor, &c.
But of all the tales in this kind, that is the most memorable of † Death himself, when he should have struck a sweet young Virgin with his dart, he fell in love with the object. Many more such could I relate which are to be believed with a poetical faith. So dumb and dead creatures dote, but men are mad, stupified many times at the first sight of beauty, amazed, † as that fisherman in *Aristanetus*, that spied a maid bathing her self by the Sea side,

† *Soluta mihi sunt omnia membra —
A capite ad calcem, sensusque omnis periiit
De pectore, tam immensus stupor animum
invasit mihi.*

And as † *Lucian* in his Images, confesseth of himself, that he was at his Mistress presence void of all sense, immovable, as if he had seen a Gorgons head: which was no such cruel monster, (as † *Caelius* interprets it, lib. 3. c. 9.) but the very quintessence of beauty, some fair creature, as without doubt the Poet understood in the first fiction of it, at which the spectators were amazed. † *Miseri quibus intentata nites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

* They wait the sentence of her scornful eyes;
And whom she favours lives, the other dyes.

† *Heliodorus* lib. 1. brings in *Thyamis* almost besides himself, when he saw *Chariclia* first, and not daring to look upon her a second time, for he thought it impossible for any man living to see her and contain himself. The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seem but short, they will undertake any toil or trouble, * long journeys. *Penia* or *Atalanta* shall not overgo them, through Seas, Desarts, Mountains, and

x *Apuleius* lib. 4. Multi mortales longis

dangerous places, as they did to gaze on *Psyche*: many mortal men came far and near to see that glorious object of her age, *Paris* for *Helena*, *Corebus* to *Troja*,

— *Illis Trojam qui forte diebus
Venerat insano Cassandra incensus amore.*
King *John* of *France* once prisoner in *England*, came to visit his old friends again, crossing the seas; but the truth is, his coming was to see the Countess of *Salisbury* the *Non-pereil* of those times, and his dear Mistress. That infernal God *Plutus* came from *Hell* it self, to steal *Proserpina*; *Achilles* left all his friends for *Polyxena's* sake, his enemies daughter; and all the † *Græcian* Gods forsook their heavenly mansions for that fair Lady, *Philo* *Dioneus* daughters sake, the Paragon of *Greece* in those dayes; eâ enim venustate fuit, ut eam certatim omnes dii conjugem expeterent.

* *Formosa divi imperat puella.*
They will not only come to see, but as a Faulkoner makes an hungry Hawk hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain;
*Were beauty under twenty locks kept fast,
Yet love breaks through, and picks them all at last.*

When fair y *Hero* came abroad, the eyes, y hearts and affections of her spectators were still attendant on her.

† *Et medios inter vultus supereminet omnes,
Perque urbem aspiciunt venientem numinis
instar.*

* So far above the rest fair *Hero* shin'd,
And stole away th'enchanted gazers mind.
† When *Peter Aretine's* *Lucretia* came first to *Rome*, and that the fame of her beauty, ad urbanarum deliciarum sectatores venerat, nemo non ad videndam eam, &c. was spread abroad, they came in (as they say) thick and threefold to see her, and hovered about her gates, as they did of old to *Lais* of *Corinth*, and *Phryne* of *Thebes*.

* *Ad cuius jacuit Græcia tota fores,*
† Every man sought to get her love, some with gallant and costly apparel, some with an affected pace, some with musick, others with rich gifts, pleasant discourse, multitude of followers; others with letters, vows, and promises, to commend themselves, and to be gracious in her eyes. Happy was he that could see her, thrice happy that enjoyed her company. *Charmides* in *Plato* was a proper young man, in comeliness of person, and all good qualities far exceeding others; whensoever fair *Charmides* came abroad, they seem'd all to be in love with him (as *Critias* describes their carriage) and were troubled at the very sight of him; many came near him, many followed him wheresoever he went. As those * *formarum spectatores* did *Acontius*, if at any time he walked abroad: The *Athenian* *Lasses* stared on *Alcibiades*; *Sapho* and the *Mitylean* women on *Phaon* the fair. Such lovely sights do not only please, entice, but ravish and amaze. *Cleonimus* a delicate and tender youth, present at a feast which *Andro-*

† Tom. 4.
dial. me-
retr. respi-
cientes &
ad formam
ejus obstu-
pescentes.
a In Chari-
demo sapi-
entiae me-
rito pul-
chritudo
praefertur
& opibus.
b Indignum
nihil est
Troas for-
tes &
Achivos
tempore
tam longo
perpeffos
esse labore.
c Digna
quidam fa-
cies pro
qua vel
obiret
Achilles,
vel Pri-
amus, belli
causa pro-
banda fuit.
Proper. l. 2.
† Cacus
qui Helena
formam
carperat.
d Those
mutinous
Turks
that mur-
mured at
Mahomet,
when they
saw Irene,
excused
his ab-
sence.
Knowls.
† In laudem
Helena
orat.
* Apul. mi-
les. lib. 4.
* Secun-
bas. 13.
e Curtius
l. 1.

f Confessi.

† Seneca.
Amor in
oculis ori-
tur.

cles his Unkle made in Pirao at Athens, when he sacrificed to Mercury, so stupified the guests, Dineas, Aristippus, Agasthenes, and the rest (as Charidemus in † Lucian relates it) that they could not eat their meat, they sate all supper time gazing, glancing at him, stealing looks, and admiring of his beauty. Many will condemn these men that are so enamoured, for fools; but some again commend them for it; many reject Paris judgement, and yet Lucian approves of it, admiring Paris for his choice; he would have done as much himself, and by good desert in his mind; Beauty is to be preferred ^a before wealth or wisdom. ^b Athenæus Deipnosophist. lib. 13. cap. 7. holds it not such indignity for the Trojans and Greeks to contend ten years, to spend so much labour, lose so many mens lives for Helens sake, ^c for so fair a Ladies sake,

Ob talem uxorem cui præstantissima forma, Nil mortale refert.

That one woman was worth a Kingdom, a hundred thousand other women, a world it self. Well might † Sterpsichores be blind for carping at so fair a creature, and a just punishment it was. The same testimony gives Homer of the old men of Troy, that were spectators of that single combate betwixt Paris and Menelaus at the Seian gate; when Helena stood in presence, they said all, the War was worthily prolonged and undertaken ^d for her sake. The very gods themselves (as Homer and † Iso-crates record) fought more for Helena, than they did against the Gyants. When * Venus lost her son Cupid, she made proclamation by Mercury, that he that could bring tidings of him should have seven kisses; a noble reward some say, and much better than so many golden talents; seven such kisses to many men, were more pretious than seven Cities, or so many Provinces. One such a kiss alone, would recover a man if he were a dying.

* *Suaviolum Stygia sic te de valle redu-
cet, &c.*

Great Alexander married Roxane, a poor mans child, only for her person. ^e 'Twas well done of Alexander, and heroically done, I admire him for it. Orlando was mad for Angelica, and who doth not condole his mishap? Thisbe died for Piramus, Dido for Aeneas; who doth not weep, as (before his conversion) f Austin did in commiseration of her estate! she dyed for him, methinks (as he said) I could dye for her!

But this is not the matter in hand, what prerogative this Beauty hath, of what power and soveraignty it is, and how far such persons that so much admire, and dote upon it, are to be justified; no man doubts of these matters; the question is how and by what means Beauty produceth this effect? By sight: the Eye betrays the soul, and is both Active and Passive in this business; it wounds and is wounded, is an especial cause and instrument, both in the subject and in the object. † As tears, it be-

gins in the eyes, descends to the breast; it conveyes these beauteous rayes, as I have said unto the heart. *Ut vidi ut perii.* 8 Mars ^g Ovid. *videt hanc, visamque cupit.* Shechem saw Dinah the daughter of Lea, and defiled her, Gen. 34. 3. Jacob Rachel, 29. 17. for she was beautiful and fair: David spied Bershaba afar off, 2 Reg. 11. 2. the Elders Susanna, † as that Orthomenian Strato saw fair Aristoclea the daughter of Theophanes, bathing herself at that Hercyne well in Lebadea; and were captivated in an instant. *Viderunt oculi, rapuerunt pectora flammæ;* Amnon fell sick for Thamar's sake, 2 Sam. 13. 2. The beauty of Esther was such, that she found favour not only in the sight of Assuerus, but of all those that looked upon her. Gerson, Origen, and some others contended that Christ himself was the fairest of the sons of men, and Joseph next unto him, *speciosus præ filiis hominum*, and they will have it literally taken; his very person was such, that he found grace and favour of all those that looked upon him. Joseph was so fair, that as the ordinary Gloss hath it, *filia decurrerent per murum, & ad fenestras*, they ran to the top of the walls, and to the windows to gaze on him, as we do commonly to see some great personage go by: and so Matthew Paris describes Matilda the Empress going through Cullen. ^h P. Morales ⁱ lib. de pulchrit. Jesu & Marie. Antony no sooner saw Cleopatra, but, saith Appian lib. 1. he was enamoured on her. ^k Lucian ^l Charidemus ^m supra omnes mor- tales felici- ssimum possit. ⁿ Lucian. ^o amor. Isa- num quid- dam ac fu- ribundum exclamans. ^p O fortuna- tissime deo- rum Mars qui propter hanc vin- ctus fuisti. ^q Ov. Met.

—* *atque aliquis de diis non tristibus* l. 3.

optat

Sic fieri turpis —

When Venus came first to Heaven, her comeliness was such, that (as mine Author saith)

¹ all the gods came flocking about, and saluted her, each of them went to Jupiter, and desired he might have her to be his wife. When fair ^m Antilochus came in presence, as a candle in the dark his beauty shined, all mens eyes (as Xenophon describes the manner of it) were instantly fixed on him, and moved at the sight, insomuch that they could not conceal themselves, but in gesture or looks it was discerned and expressed. Those other senses, hearing, touching may much penetrate and affect, but none so much none so forcible as sight. *Forma Briseis mediis in armis movit Achillem,*

¹ Omnes dii comp-
xi sunt, &
in uxorem
sibi peti-
runt, Nat.
comes de
Venere.
mut cum
lux noctis
affulget,
omnium
oculos in-
currit: sic
Antilo-
chus, &c.

Achillem, Achilles was moved in the midst of a battle by fair *Briseis*, *Ajax* by *Tecmessa*; *Judith* captivated that great Captain *Holofernes*; *Dalilah*, *Sampson*; *Rosamund*, ⁿ *Henry* the second; *Roxolana*, *Solyman* the Magnificent, &c.

n Delevit
omnes ex
animo mu-
lieres.

† Nam vin-
cit & vel
ignem, fer-
rumque si
qua pulchra
est. Ana-
creon, 2.
o Spencer
in his fair-
ry Queen.

† Νικῶ, ὃ καὶ σίδηρον
καὶ πῦρ καὶ ἡ πῆξ ἔσται.

A fair woman overcomes fire and sword.

o Nought under heaven so strongly doth allure

The sense of man and all his mind possess,
As beauties loveliest bait, that doth procure
Great Warriors erst their rigor to suppress,
And mighty hands forget their manliness,
Driven with the power of an heart-burning
eye,

And lapt in flowers of a golden tress,
That can with melting pleasure mollifie
Their hardned hearts inur'd to cruelty.

p Achilles
Tatius l. 1.

p Clitiphon ingenuously confesseth, that he no sooner came in *Leucippes* presence, but that he did corde tremere, & oculis lascivius intueri; & he was wounded at the first sight, his heart panted and he could not possibly turn his eyes from her. So doth *Calyfiris* in *Heliodorus* lib. 2. *Isis* Priest, a reverend old man complain, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, I will not conceal it, she overcame me with her presence, and quite assaulted my continency which I had kept unto mine old age; I resisted a long time my bodily eyes with the eyes of my understanding; at last I was conquered, and as in a tempest carried headlong. *Xenophiles* a Philosopher, railed at women down-right for many years together, scorned, hated, scoffed at them; coming at last into *Daphnis* a fair maids company, (as he condole his mishap to his friend *Demaritis*) though free before,

Intactus nullis ante cupidinibus,

was far in love, and quite overcome upon a sudden.

Victus sum fateor à Daphnide, &c.

I confess I am taken,

* Sola hac inflexit sensus, animumque labentem

Impulit

I could hold out no longer. Such another mishap, but worse, had *Stratocles* the Physician, that blear-eyed old man, *muco plenus* (so † *Prodromus* describes him) he was a severe woman-hater all his life: *foeda & contumeliosa semper in foeminas profatus*, a bitter persecutor of the whole sex, *humanas aspidēs & viperas appellabat*, he forswore them all still, and mocked them wheresoever he came, in such vile terms, *ut matrem & sorores odisses*, that if thou hadst heard him, thou wouldst have loathed thine own mother and sisters for his words sake. Yet this old doting fool was taken at last with that celestial and divine look of *Myrilla* the daughter of *Anticles* the Gardner, that smirking

Wench, that he shaved off his bushy beard, painted his face, † curl'd his hair, wore a lawrel crown to cover his bald pate, and for her love besides was ready to run mad. For the very day that he married, he was so furious, *ut solis occasum minus expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, he would needs go presently to bed. What young man therefore, if old men be so intemperate, can secure himself? Who can say I will not be taken with a beautiful object? I can, I will contain: No, saith *Lucian*, of his Mistress, she is so fair, that if thou dost but see her, she will stupifie thee, kill thee straight, and *Medusa* like turn thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron, she will carry thee bound headlong whither she will her self, infect thee like a Basilisk. It holds both in men and women. *Dido* was amazed at *Aeneas* presence;

Obstupuit primo aspectu Sidonia Dido;
and as he feelingly verified out of his experience;

Quam ego postquam vidi, non ita amavi
ut sani solent

Homines, sed eodem pacto ut insani solent.

I lov'd her not as others soberly,

But as a mad man rageth, so did I.

So *Museus* of *Leander*, nusquam lumen detorquet ab illa; and *Chaucer* of *Palamon*

He cast his eye upon Emilia,
And therewith he blent and cryed ha, ha,
As though he had been stroke unto the hearta.

If you desire to know more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, love is a fascination) thus in brief. * This comeliness or Beauty ariseth from the due proportion of the whole, or from each several part. For an exact delineation of which, I refer you to Poets, Historiographers, and those amorous Writers, to *Lucians* Images, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius* *Catalectes*, *Heliodorus* *Chariclia*, *Tacius* *Leucippe*, *Longus* *Sophista's* *Daphnis* and *Cloe*, *Theodorus* *Prodromus* his *Rhodanthes*, *Aristanetus* and *Philostratus* Epistles, *Balthasar* *Castilio*, lib. 4. de aulico, *Laurentius* cap. 10. de melan. *Aeneas Sylvius* his *Lucretia*, and every Poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it; for as *Seneca* saith, Ep. 33. l. 4. Non est formosa mulier cujus crus laudatur & brachium, sed illa cujus simul universa facies admirationem singulis partibus dedit; she is no fair woman, whose arm, thigh, &c. are commended, except the face and all the other parts be correspondent.

xx 2

And

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† conasque
ad specu-
lum dispo-
suit.

† Inag. Po-
litrato, Sē
illam sal-
tem intue-
aris, statim
immobili-
rem te fa-
ciat: si
conspexeris
eam, non
relinquetur
facultas
oculos ab
ea amo-
vendi; ab-
ducet te
alligatum
quocunque
voluerit, ut
ferrum ad se
trahere fe-
runt ada-
mantem.
† Plaut.
Merc.
u In the
Knights
tale.

x Ex de-
bita totius
proportionē
aptaque
partium
compositi-
one. Picco-
lomineus.

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And the face especially gives a lustre to the rest: The face is it that commonly denominates fair or foul; *arx formæ facies*; The Face is Beauties Tower; and though the other parts be deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *deliciis suis ferox*, and of it self able to captivate.

† Hor. Od.
19. lib. 1.

† *Urit te Glycera nitor,*

Urit grata protervitas,

Et vultus nimium lubricus aspici;

† Ter. Eunu-
ch. Act.
2. scen. 3.

Glycera's too fair a face was it that set him on fire, too fine to be beheld. When † *Cherea* saw the singing Wenches sweet looks, he was so taken, that he cryed out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tædet quotidianarum harum formarum!* O fair face, I'll never love any but her, look on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her, the worse he is, — *uritq; videndo*, as in a burning-glass, the Sun beams are recollected to a center, the rayes of love are projected from her eyes. It was *Aeneas* countenance ravished *Queen Dido*, *Os humerosque Deo similis*, he had an angelical face.

† Petroni-
us Catell.

† *O sacros vultus Baccho vel Apolline dignos,*

Quos vir, quos tutò fœmina nulla videt!

— O sacred looks befitting Majestie,
Which never mortal wight could safely see!

Although for the greater part this beauty be most eminent in the face, yet many times those other members yield a most pleasing grace, and are alone sufficient to enamour. An high brow like unto the bright heavens, *cœli pulcherrima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a pair of cheeks of Vermilian colour, in which love lodgeth;

† Sophocles
Antigone.

† *Amor qui mollibus genis puellæ pernoctas:*

A coral lip, *suaviorum delubrum*, in which

Basia mille patent, basia mille latent, gratiarum sedes gratissima; a sweet smelling flowre, from which Bees may gather honey,

† Io Secun-
dus bas. 19.

† *Mellilegæ volucres quid adhuc cava thy-
ma, rosasque, &c.*

Omnes ad dominæ labra venite mee,

Illa rosas spirat, &c.

A white and round neck, that *via lactea*, dimple in the chin, black eye-brows, *Cupidi-
nis arcus*, sweet breath, white and even teeth, which some call the sale-piece, a fine soft round pap, gives an excellent grace,

† Lechæus.

† *Quale decus tumidis Pario de marmore
mammiis!*

† Arandus.

Vallis

amœnissima

è duobus

montibus

composita

nivis.

† Ovid.

† and make a pleasant valley, *lacteum sinum*, between two chaulkie hills, *Sororiantes papil-
lulas*, & ad prurimum frigidis amatores solo aspectu excitantes. Unde is,

† *Forma papillarum quam fuit apta premi!*

Again,

Urebant oculos dura stantesque mamilla.

A flaxen hair; golden hair was even in great account, for which *Virgil* commends *Dido*,

*Nondum sustulerat flavum Proserpina crinem,
Et crines nodantur in aurum.* *Apollonius*

(*Argonaut. lib. 4. Jasonis flava coma incen-
dit cor Medea*) will have *Jason's* golden hair, to be the main cause of *Medea's* dotage on him. *Castor* and *Pollux* were both yellow hair'd.

Paris, *Menelaus*, and most amorous young men have been such in all ages, *molles ac suaves*, as *Baptista Porta* infers † *Phylog. lib. 2.* lovely to behold. *Homer* so commends *He-
lena*, makes *Patroclus* and *Achilles* both yellow hair'd: *Pulchricoma Venus*, and *Cupid* himself was yellow hair'd, *in aurum coruscante & crispante capillo*, like that neat picture of *Narcissus* in *Callistratus*; for so † *Psyche* spied him asleep,

Bryseis, Polixena, &c. flavicomæ omnes,

— and *Hero* the fair,

Whom young *Apollo* courted for her hair.

Leland commends *Guithera* King *Arthur's* Wife for a fair flaxen hair: so *Paulus Emilius* sets out *Clodoveus* that lovely King of

France. † *Synesius* holds every effeminate fellow or adulterer is fair hair'd: and *Apuleius* adds, that *Venus* her self, Goddess of

Love, cannot delight, † *Though she oome accompanied with the Graces, and all Cupids*

train to attend upon her, girt with her own girdle, and smell of *Cynamon* and *Bawm*, yet if she be bald or bad hair'd, she cannot please her *Vulcan*. Which belike makes our

Venetian Ladies at this day, to counterfeit yellow hair so much, great women to calami-
strate and curl it up, *vibrantes ad gratiam*

crines, & tot orbibus in captivitatem flexos; to adorn their heads with spangles, pearls, and made flowers; and all Courtiers to affect

a pleasing grace in this kind. In a word, † *The hairs are Cupids nets, to catch all*

comers, a brushy wood, in which *Cupid* builds his nest, and under whose shadow all Loves a
thousand several wayes sport themselves.

A little soft hand, pretty little mouth, small,

fine, long fingers,

Gratia quæ digitis —

'tis that which *Apollo* did admire in *Daphne*, — *laudat digitosque manusque*,

a straight and slender body, a small foot, and well proportioned leg, hath an excellent lustre,

† *Cui totum incumbit corpus uti fundamento* *ades*. *Clearchus* vowed to his friend *Amyan-*

der in † *Aristinatus*, that the most attractive part in his Mistris, to make him love and like her first, was her pretty leg and foot: a soft

and white skin, &c. have their peculiar graces, † *Nebula haud est mollior ac hujus cutis est,*

adepol papillam bellulam. Though in men these parts are not so much respected; a grim

Sarazen sometimes, — *nudus membra Pyracmon*,

a Martial hirsute face pleaseth best; a black man is a pearl in a fair womans eye, and is

as acceptable † as lame *Vulcan* was to *Venus*; *modis se exercent*. † *Theod. Prodrum. Amor. lib. 1.* *ubi pulchram tibiam, bene compactum tenuemque*

† Fol. 77.
Dapfiles,
hilares
amatores,
&c.

b When
Cupid
slept. cæ-
sariem au-
ream ha-
bentem, ubi
Psyche vi-
dit, mol-
lemque ex
ambrosia
cervicem
inspexit,
crines cri-
spas, purpu-
reas genas
candidas-
que, &c.
Apuleius.
c In lau-
dem calvi;
splendida
coma quisq;
adulter est;
alliciti an-
rea coma.
† Venus
ipsa non
placeret
comis nu-
datis, capite
spoliata,
si qualis
ipsa Venus
cum fuit
virgo omni
gratiarum
choro stipa-
ta, & toto
cupidinum
populo con-
cinnata,
bathæo suo
cincta, cin-
nama fra-
grans, &c.
si calva
procefferit,
placere non
potest Vul-
cano suo.
† Arandus.
Capilli re-
tia Cupidi-
nis, sylva
cedua, in
qua nidifi-
cat Cupido,
sub cuius
umbra amo-
res mille
† Epist. 72.
pedem vidi-
d Plaut. Cas. † *Claudius optime rem agit.*

e Fol. 5.
Si servum
viderint,
aut flato-
rem alti-
cinctum,
aut pulvere
persusum,
aut histrio-
nem in sce-
nam tra-
ductum,
&c.

† Me pul-
chra fateor
carere for-
ma, verum
luculentam
nostra est.
Petronius
Catal. de
Priapo.
† Galen.

† Calcagni-
us Apo-
logis, Que
pars maxi-
me deside-
rabilis?
alios
frontem,
alios ge-
nas, &c.
* Interfe-
minum.

g Hensius.
h Sunt
enim oculi
precipue
pulchritu-
dinis sedes.
lib. 6.

† Amoris
hami, du-
ces, judi-
ces & in-
dices, qui
momento
insanos sa-
nant, sanos
insanire
cogunt,
oculatiſſimi
corporis
excubito-
res, quid
non agunt?
quid non
cogunt?

i Ocelli
carm. 17.
cujus &
Lipsius ep.
quæst. l. 3.
c. 11. me-
minit ob
eleganti-
am.

k Cynthia
prima suis
miserum
me cepit
ocellis,
contactum
nullis ante
cupidini-
bus. Pro-
pert. l. 1.
n In cata-
lect.

for he being a sweaty fuliginous Blacksmith, was dearly beloved of her, when fair *Apollo*, nimble *Mercury* were rejected, and the rest of the sweet-fac'd gods forsaken. Many women (as *Petronius* observes) *sordibus calent* (as many men are more moved with kitchen-wenches, and a poor market-maid, than all these illustrious Court and City dames) will sooner dote upon a slave, a servant, a Dirt-dawber, a *Brontes*, a Cook, a Player, if they see his naked legs or arms, *thorosaque brachia* † &c. like that Huntsman *Meleager* in *Philostatus*, though he be all in rags, obscene and dirty, besmeared like a ruddle-man, a gypsie, or a chimney-sweeper, than upon a Noble Gallant, *Nireus*, *Ephestion*, *Alcibiades*, or those embroidered Courtiers full of silk and gold. † *Justines* wife, a Citizen of *Rome* fell in love with *Pylades* a Player, and was ready to run mad for him, had not *Galen* himself helped her by chance. *Faustina* the Empress doted on a Fencer.

Not one of a thousand falls in love, but there is some peculiar part or other which pleaseth most, and inflames him above the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desirable and pleased best? some said the forehead, some the teeth, some the eyes, the cheeks, lips, neck, chin, &c. the controversy was referred to *Lais* of *Corinth* to decide; but she smiling, said, they were a company of fools; for suppose they had her where they wished, what would they * first seek? Yet this notwithstanding I do easily grant, *neque quis vestrum negaverit opinor*, All parts are attractive, but especially the eyes ^h,

(— videt igne micantes,
Syderibus similes oculos)—

which are Loves Fowlers; † *aucupium amoris*, the shooting horns, the hooks of love (as *Arandus* will) the guides, touchstone, Judges, that in a moment cure mad men, and make sound folks mad, the watchmen of the body; what do they not? How vex they not? All this is true, and (which *Athenaus* lib. 13. dip. cap. 5. and *Tatius* hold) they are the chief seats of Love, and as *James Lernutius* ⁱ hath facetely expressed in an elegant Ode of his,

*Amorem ocellis flammeolis heræ
Vidi insidentem, credite posteri,
Fratresque circum ludibundos
Cum pharetrâ volitare & arcu, &c.*

I saw Love sitting in my Mistress eyes

Sparkling, believe it all posterity,

And his attendants playing round about

With bow & arrows ready for to fly.

Scaliger calls the eyes, ^k *Cupids* arrows; the tongue, the lightning of Love; the paps, the tents: *Balthasar Castilio*, the causes, the chariots, the lamps of Love,

— *emula lumina stellis,*

Lumina que possent sollicitare Deos,

Eyes emulating stars in light.

Enticing gods at the first sight;

Loves Orators, ⁿ *Petronius*,

*O blandos oculos, & ô facetos,
Et quâdam propriâ notâ loquaces!
Illic est Venus, & leves amores,
Atq; ipsa in medio sedet voluptas.*

O sweet and pretty speaking eyes,

Where *Venus* love and pleasures lyes!

Loves Torches, Touch-box, Napthe and Matches, ^b *Tibullus*.

Illius ex oculis quum vult exurere divos,

Accendit geminas lampades acer amor.

Tart love when he will set the gods on fire,

Lightens the eyes as Torches to desire.

Leander at the first sight of *Heroes* eyes, was incensed, saith *Museus*.

Simul in oculorum radiis crescebat fax

amorum,

Et cor fervebat invelli ignis impetu;

Pulchritudo enim celebris immaculate fec-

mine,

Acutior hominibus est veloci sagittâ.

Oculus verò via est, ab oculi ictibus

Vulnus dilabitur, & in precordia viri manât.

Loves torches 'gan to burn first in her

eyes,

And set his heart on fire, which never

dyes;

For the fair beauty of a Virgin pure,

Is sharper than a dart, and doth inure

A deeper wound, which pierceth to the

heart

By the eyes, and causeth such a cruel

smart.

^r A modern Poet brings in *Amnon* complaining

of *Thamar*,

— & me fascino

Occidit ille risus & formæ lepos,

Ille nitor, illa gratia, & verus decor,

Illæ emulantes purpuram, & ^r rosas gene,

Oculique vinctæque aureo nodo comæ: —

It was thy beauty, 'twas thy pleasing

smile,

Thy grace and comeliness did me be-

guile,

Thy rose-like cheeks, and unto purple

fair,

Thy lovely eyes, and golden knotted

hair.

^t *Philostatus Lemnius* cries out on his Mistress *Basilisk* eyes, *ardentes faces*, those two burning glasses, they had so inflamed his soul, that no water could quench it. What a tyranny, (saith he) what a penetration of bodies is this! thou drawest with violence, and swallowest me up, as *Charybdis* doth Sailers, with thy rockie eyes; he that falls into this gulf of Love, can never get out. Let this be the Corollary then, the strongest beams of beauty, are still darted from the eyes.

† *Nam quis lumina tanta, tanta;*

Posset luminibus suis tueri,

Non statim trepidansque palpitansque

Præ desiderii æstuantis aura? &c.

For who such eyes with his can see,

And not forthwith enamour'd be!

And as men catch dotrels, by putting out a leg or an arm, with those mutual glances of the eyes they first inveagle one another.

† *Cynthia*

p De Sul-
pitio l. 4.

q Pulchri-
tudo ipsa
per occultos
radios in
pectus
amantis
dimanans
amatæ re-
formam in-
sculpsit. Ta-
tius l. 5.

r Jacob
Cornelius
Amnon
Traged.
Act. 1. sc. 1.

s Rose
formosarum
oculis nas-
cuntur, &
hilari-
tas vul-
tus elegan-
tis corona:
Philostra-
tus deli-
ciis.

t Epist. &
in deliciis;
Abi & op-
pugnatio-
nem relin-
que, quam
flamma non
extinguit;
nam ab
amore ipsa
flamma sen-
tit incendi-
um: que
corporum
penetratio,
que tyran-
nis hec?
&c.
† Læchæus
Pantheus

200

† Cynthia prima suis miserum me cepit ocellis.

† Propertius.

Of all eyes (by the way) black are most amiable, enticing, and fairer, which the Poet observes in commending of his Mistress.

u Ovid.

amorum, l.

2. eleg. 4.

† Scut

Hercul.

u Spectandum nigris oculis, nigroque capillo. which Hesiod admires in his Alcmena,

† Cujus à vertice ac nigricantibus oculis,

Tale quiddam spirat ac ab aureâ Venere.

From her black eyes, and from her golden face,

As if from Venus came a lovely grace.

and * Triton in his Milane

* Calce-

ninus dial.

x Iliad. l.

— nigra oculos formosa mihi.

* Homer useth that Epithite of Ox-eyed, in describing Juno, because a round black eye is the best, the Son of beauty, and farthest from black the worse: Which y Polydore Virgil taxeth in our Nation; Angli ut plurimum castis oculis, we have gray eyes for the most part. Baptista Porta Physiognom. lib. 3. puts gray colour upon children, they be childish eyes, dull and heavy. Many commend on the other side Spanish Ladies, and those * Greek Dames at this day, for the blackness of their eyes, as Porta doth his Neapolitan young wives. Sueton describeth Julius Caesar to have been nigris vegetisque oculis micantibus, of a black quick sparkling eye: and although Averroes in his Colliget will have such persons timorous, yet without question they are most amorous.

z Sands relation fol. 67.

Now last of all, I will shew you by what means beauty doth fascinate, bewitch, as some hold, and work upon the soul of a man by the eye. For certainly I am of the Poets mind, Love doth bewitch and strangely change us.

a Mantuan.

a Ludit amor sensus, oculos perstringit, & aufert

Libertatem animi, mirâ nos fascinat arte.

Credo aliquis demon subiens præcordia flammam

Concitât, & raptam tollit de cardine mentem.

Love mocks our senses, curbs our liberties,

And doth bewitch us with his Art and rings,

I think some Devil gets into our entrails,

And kindles coals, and heaves our souls from th' hings.

b Amor per

oculos, na-

res, poros

influens,

&c. Mor-

tales tum

summopere

fascinantur

quando

frequentissi-

mo intuitu

arum divi-

gentes, &c.

Ileo si

quis nitore

polleat o-

culorum,

&c.

Heliodorus lib. 3. proves at large, b that love is witchcraft, it gets in at our eyes, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came. The same manner of the fascination, as Ficinus 10. cap. com. in Plat. declares it, is thus: Mortal men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyn eye to eye, and so drink and suck in Love between them; for the beginning of this disease is the eye. And therefore he that hath a clear eye, though he be otherwise deformed, by often look-

ing upon him, will make one mad, and tye him fast to him by the eye. Leonard. Varius

lib. 1. cap. 2. de fascinat. telleth us, that by this interview, c the purer spirits are infe-

cted, the one eye pierceth through the other with his rayes, which he sends forth, and ma-

ny men have those excellent piercing eyes, that which Suetonius relates of Augustus, their

brightness is such, they compel their spectators to look off, and can no more endure them

than the Sun beams. d Barradius lib. 6. cap. 10. de Harmonia Evangel. reports as much

of our Saviour Christ, and e Peter Morales of the Virgin Mary, whom Nicephorus describes

likewise to have been yellow hair'd, of a wheat colour, but of a most amiable and piercing

eye. The rayes, as some think, sent from the eyes, carry certain spiriual vapours with

them, and so infect the other party, and that in a moment. I know, they that hold visio fit

intra mittendo, will make a doubt of this; but Ficinus proves it from blear-eyes, f That by

sight alone, make others blear-eyed: and it is more than manifest, that the vapour of the

corrupt blood doth get in together with the rayes, and so by the contagion, the spectators

eyes are infected. Other arguments there are of a Basilisk, that kills afar off by sight, as that

g Ephesian did of whom h Philostratus speaks, of so pernicious an eye, he poisoned all he look-

ed steadily on: and that other argument, men- strua femina, out of Aristotles Problems, mor-

bosa Capiuaccius adds, and i Septatius the Commentator, that contaminate a looking-

glass with beholding it. h So the beams that come from the agents heart, by the eyes in-

fect the spirits about the patients, inwardly wound, and thence the spirits infect the blood.

To this effect she complained in i Apuleius, Thou art the cause of my grief, thy eyes pierce-

ing through mine eyes to mine inner parts, have set my bowels on fire, and therefore pity

me that am now ready to dye for thy sake. Castil. lib. 3. de auli-

of that Marrhusian Phædrus and Theban Lycias. k Lycias he stares on Phædrus face, and

Phædrus fastens the balls of his upon Lycias, and with those sparkling rayes sends out his

spirits. The beams of Phædrus eyes are easily mingled with the beams of Lycias, and spirits

are joyned to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels:

and that which is a greater wonder, Phædrus blood is in Lycias heart, and thence

come those ordinary love-speeches, my sweet heart Phædrus, and mine own self, my dear

bowels. And Phædrus again to Lycias, O my light, my joy, my soul, my life. Phædrus fol-

lows Lycias, because his heart would have his spirits, and Lycias follows Phædrus, because he

loves the seat of his spirits; both follow; but Lycias the earnestest of the two: The ri-

ver hath more need of the fountain, than the

vultum inhiat, Phædrus in oculos Lycie scintillas suorum desiggit oculorum; cumque scintillis, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum; Phædrum Lycias, quia spiritus propriam sedem postulat. Verum Lycias, &c.

fountain

fountain of the river ; as iron is drawn to that which is touched with a loadstone, but draws not it again : so Lycias draws Phædrus. But how comes it to pass then, that the blind man loves, that never saw ? We read in the Lives of the Fathers, a story of a child that was brought up in the wilderness, from his infancy, by an old Hermite : now come to mans estate, he saw by chance, two comely women wandring in the woods : he asked the old man what creatures they were, he told him *Fayries* ; After a while talking obiter, the Hermite demanded of him, which was the pleasantest sight that ever he saw in his life ? he readily replied, the two *Fayries* he spied in the wilderness. So that without doubt, there is some secret loadstone in a beautiful woman, a magnetique power, a natural inbred affection, which moves our concupiscence, and as he sings,

*Methinks I have a mistress yet to come,
And still I seek, I love, I know not whom.*

'Tis true indeed of natural and chaste love, but not of this Heroical passion, or rather brutish burning lust of which we treat ; we speak of wandring, wanton, adulterous eyes, which as ¹ he saith, lye still in wait, as so many souldiers, and when they spy an innocent spectatour fixed on them, shoot him through, and presently bewitch him : Especially when they shall gaze and glote, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each others souls. Hence you may perceive how easily, and how quickly we may be taken in love ; since at the twinkling of an eye, Phædrus spirits may so perniciously infect Lycias blood. ^m Neither is it any wonder, if we but consider how many other diseases closely, and as suddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The spirits taken in, will not let him rest that hath received them, but egg him on.

Idque petit corpus mens unde est sancia amore ;

and we may manifestly perceive a strange education of spirits, by such as bleed at nose after they be dead, at the presence of the murderer ; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius controu. Ficinus, Cardan, Libavius de cruentis cadaveribus, &c.*

MEMB. 3.

SUBSECT. 3.

Artificial allurements of love, causes and provocations to lust ; Gestures, Cloaths, Dowre, &c.

Natural beauty is a strong loadstone of itself, as you have heard, a great temptation, and pierceth to the very heart ; ^o *forma verecunda nocuit mihi visa puella* ; but much more when those artificial inticements and provocations of Gestures, Cloaths, Jewels, Pigments, Exornations, shall be annexed unto it ; those other circumstances, opportunity of time and place shall concurr, which of themselves alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an naturæ ?* Whether natural or artificial objects be more powerful ? but not decided : for my part I am of opinion, that though beauty it self be a great motive, and give an excellent lustre in *sordibus*, in beggery, as a Jewel on a dunghil will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* feigns of *Chariclia*, though she were in beggars weeds : yet as it is used, artificial is of more force, and much to be preferred.

*† Sic dentata sibi videtur Agle,
Emptis ossibus Indicoque cornu ;
Sic quæ nigrior est cadente moro,
Cernissata sibi placet Lychoris.*
So toothless *Agle* seems a pretty one,
Set out with new bought teeth of *Indy* bone :
So foul *Lychoris* blacker than berry,
Her self admires, now finer than cherry.

John Lerius the *Burgundian* cap. 8. *hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our coming to *Brasil*, we found both men and women naked as they were born, without any covering, so much as of their privities, and could not be perswaded, by our French-men that lived a year with them, to wear any, ^p *Many will think that our so long commerce with naked women, must needs be a great provocation to lust ;* but he concludes otherwise, that their nakedness did much less entice them to lasciviousness, than our womens cloaths. And I dare boldly affirm (saith he) that those glittering attires, counterfeit colours, headgears, curled hairs, plaited coats, cloaks, gowns, costly stomachers, garded and loose garments, and all those other countrements, wherewith our Country women counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kind, than that Barbarian homeliness, although they be no whit inferiour unto them in beauty. I could evince the truth of this by many other arguments, but I appeal (saith he) to my companions at that present, who were all of the same mind. His Country-man *Montague* in his *Essayes*, is of the same opinion,

o In beauty, that of favour is preferred before that of Colours, and decent motion is more than that of favour.
Bycons *Es* *saies.*

† Martialis.

p Multi tacite opinantur commercium illud adeo prequens cum Barbaris nudis, ac presertim cum feminis, ad libidinem provocare, at minus multo noxia illorum nuditas quam nostrarum feminarum cultus.
Ausim asseverare splendidi illum cultum, fucos, &c.

† Demoniacus inquit quæ in hoc Eremo nuper occurrebant.

1 castilio de aulico, l. 3. f. 228. Oculi ut milites in insidiis semper recubant, & subito ad visum sagittas emittunt, &c.
m Nec mirum si reliquos morbos qui ex contagione nascuntur considerare, pestem, pruritum, scabiem, &c.
n *Lucræti* us.

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q Har-
mo-
e-
angel.
lib. 6. c. 6.
r Serm. de
concep.
virg. Phy-
sognomia
virginis
omnes mo-
vet ad ca-
stiatem.
f 3. sent.
d. 3. q. 3.
mirum,
virgo for-
mosissima,
sed à ne-
mine con-
cupita.
† Met. 10.
† Rosa-
mond's
com-
plaint, by
Sam. Da-
niel.
c Aeneas
Silv.
u Helio-
dor. l. 2.
Rodophe
Thracia
tam inevi-
tabili fa-
cino instru-
cta, tam
exacte ocu-
lus intuens
attraxit, ut
si in illam
quis inci-
disset, fieri
non posset
quin cape-
retur.
x Lib. 3. de
providen-
tia: Ani-
mi fenestra
oculi, &
omnis im-
probata cupi-
ditas per
oculos tan-
quam ca-
nales in-
volut.

on, and so are many others; out of whose assertions thus much in brief we may conclude: that Beauty is more beholding to Art than Nature, and stronger provocations proceed from outward ornaments, than such as nature hath provided. It is true that those fair sparkling eyes, white neck, coral lips, turgent Paps, Rose-coloured cheeks, &c. of themselves are potent enticers; but when a comely, artificial, well-composed look, pleasing gesture, an affected carriage shall be added, it must needs be far more forcible than it was, when those curious needle-works, variety of colours, purest dyes, Jewels, spangles, pendants, lawn, lace, ruffianies, fair and fine linnen, embroideries, calamistrations, oyntments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddess, when nature shall be furthered by Art. For it is not the eye of it self that enticeth to lust, but an *adulterous eye*, as Peter terms it, 2. 2. 14. a wanton, a rolling, lascivious eye: A wandering eye, which *Isaiah* taxeth, 3. 16. *Christ* himself, and the Virgin *Mary* had most beautiful eyes, as amiable eyes as any persons, saith *Baradius*, that ever lived, but withal so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if we may believe *Gerson* and *Bonaventure*: there was no such antidote against it, as the Virgin *Maries* face; 'Tis not the eye, but carriage of it, as they use it, that causeth such effects. When *Pallas*, *Juno*, *Venus*, were to win *Paris* favour for the golden apple, as it is elegantly described in that pleasant enterlude of *Apuleius*, *Juno* came with majesty upon the stage, *Minerva* gravity, but *Venus*, dulce subridens, constitit amèn; & gratissima *Gratia* deam propitiantes, &c. came in smiling with her gracious graces and exquisite musick, as if she had danced, & nonnunquam saltare solis oculis, and which was the main matter of all, she danced with her rolling eyes: they were the Brokers and Harbingers of her fute. So she makes her brags in a modern Poet,

† Soon could I make my brow to tyrannize,
And force the world do homage to mine eyes.

The eye is a secret Oratour, the first bawde, *Amoris porta*, and with private looks, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one anothers meanings, before they come to speak a word. *Euryalus* and *Lucretia* were so mutually enamoured by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye; she did suffragari, and gave consent with a pleasant look. That *Thracian Rodophe* was so excellent at this dumb Rhetorick, that if she had but looked upon any one almost (saith *Calisiris*) she would have bewitched him, and he could not possibly escape it. For as *Salvianus* observes, the eyes are the windows of our souls, by which as so many channels, all dishonest concupiscence gets into our hearts. They re-

veal our thoughts, and as they say, *frons ani-
mi index*, but the eye of the countenance,

† *Quid procacibus intueri ocellis? &c.* † *Buchanan.*
I may say the same of smiling, gate, nakedness of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificial and reciprocal, those counter-smiles are the dumb shews and prognosticks of greater matters, which they most part use, to inveigle and deceive; though many fond lovers again are so frequently mistaken, and led into a fools paradise. For if they see but a fair maid laugh, or shew a pleasant countenance, use some gracious words or gestures, they apply it all to themselves, as done in their favour, sure she loves them, she is willing, coming, &c.

*Stultus quando videt quod pulchra puellula
ridet,*

Tum fatuus credit se quod amare velit:

When a fool sees a fair maid for to smile,
He thinks she loves him, 'tis but to beguile.
They make an art of it, as the Poet telleth us,

† *Quis credat? distunt etiam ridere puella,* † *Ovid de*
Quaritur atque illis hac quoque parte decor: † *arte aman-*
Who can believe? to laugh maids make an di.

Art,

And seek a pleasant grace to that same part.
And 'tis as great an enticement as any of the rest,

— *z subrisit molle puella,*

Cor tibi rite salit. —

She makes thine heart leap with a a pleasing
gentle smile of hers.

† *Dulce ridentem Lalagen amabo,*

Dulce loquentem,

I love *Lalage* as much for smiling, as for discoursing, *delectata illa risit tam blandum*, as he said in *Petronius* of his Mistress, being well pleased, she gave so sweet a smile. It won *Ismenius*, as he confesseth, *Ismene sub-
risit amatorium*, *Ismene* smiled so lovingly the second time I saw her, that I could not choose but admire her. And *Galla's* sweet smile quite overcame † *Faustus* the Shepherd,

Me aspiciens motis blandè subrisu ocellis.

All other gestures of the body will enforce as much. *Daphnis* in † *Lucian* was a poor tattered wench, when I knew her first, said *Corbale*, *pannosa & lacera*, but now she is a state-ly piece indeed, hath her maids to attend her, brave attires, money in her purse, &c. and will you know how this came to pass? by setting out her self after the best fashion, by her pleasant carriage, affability, sweet smiling upon all, &c. Many women dote upon a man for his complement only, and good behaviour, they are won in an instant; too credulous to believe that every light, wanton suitor, who sees or makes love to them, is instantly inamoured, he certainly dotes on, admires them, will surely marry, when as he means nothing less, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shews, and amongst the rest, an upright, a comely grace, courtesies, gentle salutations,

z *Perf. 3.
Sat.*

a *Vel cer-
tum Chari-
tes ridere
pataret,
Miserus of*

Hero.
b *Hor. O. l.
22. lib. 1.*

c *Eustathi-
us l. 5.*

† *Mantuan.*

† *Tom. 4.
merit. dial.
Exornando
seipsam ele-
ganter, fa-
cilem &
hilarem se
gerendo
erga cur-
tios, riden-
do suare ac
blandum
quid, &c.*

lutations, cringes, a mincing gait, a decent and an affected pace, are most powerful enticers, and which the Prophet *Esay* a Courtier himself, and a great observer, objected to the daughters of *Sion* 3. 16. *they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not effect by such means?

*Whil' st nature decks them in their best attires
Of youth and beauty which the world ad-
mires,*

† *Argeri-
nus.*

† *Urit — voce, manu, gressu, pectore, fron-
te, oculis.*

When Art shall be annexed to beauty, when wiles and guiles shall concur: (for to speak as it is, Love is a kind of legerdmain; meer jugling, a fascination) When they shew their fair hand, fine foot and leg withal, *magnum sui desiderium nobis relinquunt*, saith *Balthazar Castilio lib. 1.* they set us a longing, and so when they pull up their petty-coats, and outward garments, as usually they do to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroyderings, (it shall go hard but when they go to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as *Chrysostome* telleth them down-right, though they say nothing with their mouths, they speak in their gate, they speak with their eyes, they speak in the carriage of their bodies. And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust?

† *Nam quid lacteolus sinus, & ipsas
Præters sine linteo papillas?
Hoc est dicere, posce, posce, trado;
Hoc est ad Venerem vocare amantes.*

There needs no more as ** Fredericus Matenesius* well observes, but a cryer to go before them so dressed, to bid us look out, a trumpet to sound, or for defect a Sowgelder to blow,

y Look out look out and see
What object this may be
That doth perstringe mine eye:
A gallant Lady goes,
In rich and gaudy clothes,
But whither away God knows,

— look out &c. & quæ sequuntur,
or to what end and purpose? But to leave all these phantastical raptures, I'll prosecute mine intended Theme. Nakedness, as I have said, is an odious thing of it self, *remedium amoris*; yet it may be so used, in part, and at set times, that there can be no such enticement as it is;

** Nec mihi cincta Diana placet, nec nuda
Cythere,*

Ille voluptatis nil habet, hæc nimium.

David so espied *Bersheba*, the Elders *Susanna*: *† Apelles* was inamoured with *Campaspe*, when he was to paint her naked. *Tiberius* in *Suet.* cap. 42. supped with *Sestius Gallus* an old leacher, libidinoso sene, eâ lege ut nuda puella administrarent; some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of

some lascivious queans to dance frisking in that fashion, saith *Curtius lib. 5.* and *Sardus de mor. gent. lib. 1.* writes of others to that effect. The *8 Tuscans* at some set banquets, had naked women to attend upon them, which *Leonius de Varia hist. lib. 3. cap. 96.* confirms of such other bawdy Nations. *Nero* would have filthy pictures still hanging in his Chamber, which is too commonly used in our times; and *Heliogabalus, etiam coram agentibus, ut ad venerem incitarent*: So things may be abused. A servant maid in *Aristanetus*, spied her Master and Mistress through the key hole * merrily disposed; upon the sight she fell in love with her Master. † *Antoninus Caracalla* observed his mother in law with her breasts amorously laid open, he was so much moved, that he said, *Ab si liceret*, O that I might! which she by chance over-hearing, replied as impudently, *Quicquid libet licet*, thou maist do what thou wilt: And upon that temptation he married her: this object was not in cause, not the thing it self, but that unseemly, undecent carriage of it.

When you have all done, *veniunt à veste sagitta*, the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;

* Which doth even Beauty beautifie,
And most bewitch a wretched eye.

* *Sidneys
Arcadia.*

a filthy knave, a deformed quean, a crooked carkass, a maukin, a witch, a rotten post, an hedgstake may be so set out and tricked up, that it shall make as fair a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium*, one calls it, the first snare of lust; *† Bossus aucupium animarum, lethalem arundinem*, a fatal reed, the greatest bawd, *forte lenocinium, sanguineis lacrymis deplorandum*, saith † *Matenesius*, and with tears of blood to be deplored. Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and decorum in this as well as in other things, fit to be used, becoming several persons, and besitting their estates; he is only phantastical, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally received: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their means and fortunes, unbesitting their age, place, quality, condition, what should we otherwise think of them? Why do they adorn themselves with so many colours of herbs, fictitious flowers, curious needle-works, quaint devices, sweet smelling odours, with those inestimable riches of precious stones, pearls, rubies, diamonds, emeralds, &c. Why do they Crown themselves with gold and silver, use Coronets and tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroideries, shadows, rebatoes, versicolor ribbands? why do they make such glorious shews with their scarfs, feathers, fans, masks, furs, laces, tiffanies, ruffs,

* *Amato-
ria misce-
tes vidit,
& in ipsis
complexi-
bus audit;
&c. emer-
sit inde cu-
pido in pe-
ctus Vir-
ginis.*

† *Epist. 7.
lib. 2.
h Spartian.*

i *De im-
mod. muli-
er. cultu.
† Discurs.
6. de luxu
vestium.*

a *Velfi
forte vesti-
mentum de
industria
elevetur, ut
pedum ac
tibiærum
pars aliqua
conspiciat-
ur, dum
templum
aut locum
aliquem
adierit.
e Sermone,
quod non
femine vi-
ris cohabi-
tent. Non
loquuta es
lingua, sed
loquuta es
gressu:
loquuta es
voce, sed
oculis lo-
quuta es
clarius
quàm voce.
† Jovia-
nus Pont-
anus Baiar
lib. 1. ad
Hermio-
nem.
* De luxu
vestium
discurs. 6.
Nihil ali-
ud deest nisi
ut præco-
vos præce-
dat, &c.
y If you
can tell
how, you
may sing
this to the
tune, a
Sow-gel-
der blows.
e Anson.
epig. 28.
f Plin. lib.
33. cap. 10.
Campaspe
Nudam
picturus
Apelles,
amore ejus
illaqueatus
est.*

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ruffs, falls, calis, cuffs, damasks, velvets, tinsels, cloth of gold, silver, tiffue ? with colours of heavens, stars, planets : the strength of metals, stones, odours, flowers, birds, beasts, fishes, and whatsoever *Africk, Asia, America*, sea, land, art, and industry of man can afford ? Why do they use and covet such novelty of inventions ; such new fangled tires, and spend such inestimable summs on them ? To what end are those crisped, false hairs, painted faces, as ^k the Satyrists observes, such a composed gate, not a step awry ? Why are they like so many Sybarites, or Nero's Poppaea, Assuerus concubines, so costly, so long a dressing, as *Cesar* was marshalling his Army, or an hawk in pruning ? ^l *Dum moluntur, dum comuntur, annus est : A* * Gardiner takes not so much delight and pains in his garden, an horse-man to dress his horse, scour his armour, a Marriner about his ship, a Merchant his shop and shop-book, as they do about their faces, and all those other parts : such setting up with corks, streightning with whale-bones ; why is it but as a day-net catcheth Larks, to make young men stoop unto them ? *Philocharus* a gallant in *Aristenatus*, advised his friend *Polianus*, to take heed of such enticements, † for it was the sweet sound and motion of his Mistris spangles and bracelets, the smell of her oyntments, that captivated him first,

^k Petronius fol. 95. quo spectant flexa comae ? qui facies medicamine attrita & oculorum mollis petulantia ? quo incessus tam compositus, &c.

^l Ter. * P. Arctine. Hortulanus non ita exercetur visendis hortis, equis, armis, nauticis, &c.

† Epist. 4. Sonus armillarum bene sonantium, odor unguentorum, &c. m Tom. 4. dial. Amor. vascula plena multae infelicitatis omnem maritorum opulentiam in hac inpendunt, dracones pro monilibus habent, qui utinam vere dracones essent. Lucian. † Seneca. n Castilio de aulic. lib. 1. Mulieribus omnibus hoc imprimis in votis est, ut formosae sint, aut si re ipsa non sint, videantur tamen esse ; & si qua parte natura defuit, artis suppetias adiungunt : unde ille faciei unctiones, dolor & cruciatus in arctandis corporibus, &c. † Ovid. epist. 12. d. Jofoni.

Illa fuit mentis prima ruina mea :

Quid tibi vult pixidum turba, saith ^m *Lucian*, To what use are pins, pots, glasses, ointments, irons, combs, bodkins, setting-sticks ? why bestow they all their patrimonies and husbands yearly revenues on such fooleries ? † bina patrimonia fingulis auribus ; why use they dragons, waspes, snakes, for chains, inamelled jewels on their necks, ears ? dignum potius foret ferro manus istas religari, atque utinam monilia verè dracones essent ; they had more need some of them be tied in *Bedlam* with iron chains, have a whip for a fan, and hair-cloaths next to their skins, and instead of wrought smocks, have their cheeks stigmatized with a hot iron ; I say, some of our *Jesabels*, instead of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far fetched, and dear bought stuff ? ⁿ Because forsooth they would be fair and fine, and where nature is defective, supply it by art.

† Sanguine quæ vero non rubet, arte rubet, (Ovid.)

and to that purpose they annoint and paint their faces, to make *Helen of Hecuba* — parvamque exortamque puellam — *Europen* ; To this intent they crush in their feet and bodices, hurt and crucifie themselves, sometimes in lax clothes, 100 yards I think in agown, a sleeve, and sometimes again so close, ut nudos expri-

mant artus. ° Now long tails and trains, and then short, up, down, high, low, thick, thin, &c. now little or no bands, then as big as cart wheels ; now loose bodies, then great fardinals and close girt, &c. Why is all this, but with the whore in the *Proverbs*, to intoxicate some or other ? *oculorum decipulam*, † one therefore calls it & *Indicem libidinis*, the trap of lust, and sure token, as an Ivy-bush is to a Tavern.

Quod pulchros Glycere sumas de pixide vultus,

Quod tibi composita nec sine lege coma :

Quod niteat digitis adamas, Beryllus in aure,

Non sum divinus, sed scio quid cupias.

O *Glycere* in that you paint so much, Your hair is so bedeck't in order such, With rings on fingers, bracelets in your ear, Although no Prophet, tell I can, I fear.

To be admired, to be gazed on, to circumvent some novice ; as many times they do, that instead of a Lady he loves a cap and a feather, instead of a maid that should have *verum colorem, corpus solidum & succi plenum* (as *Cherea* describes his mistress in the † Poet) a painted face, a ruff-band, fair and fine linen, a coronet, a flower,

* (*Naturæque putat quod fuit artificis,*)

a wrought waistcoat he dotes on, or a pied petticoat, a pure die instead of a proper woman. For generally as with rich furred Conies, their cases are far better than their bodies, and like the bark of a Cinnamon tree which is dearer than the whole bulk, their outward accoutrements are far more precious than their inward indowments. 'Tis too commonly so :

P *Auferimur cultu, & gemmis, auroque teguntur* P *Ovid.*

Omnia ; pars minima est ipsa puella sui.

With gold and jewels all is covered,

And with a strange tire we are won,

(While she's the least part of her self)

And with such baubles quite undone.

Why do they keep in so long together, a whole winter sometimes, and will not be seen but by torch or candle-light, and come abroad with all the preparation may be, when they have no business, but only to shew themselves ?

Spectatum veniunt, veniunt spectentur ut ipsæ.

† For what is beauty if it be not seen,

Or what is't to be seen if not admir'd,

And though admir'd, unless in love desir'd ?

why do they go with such counterfeit gate, which ^q *Philo Judæus* reprehends them for, and use (I say it again) such gestures, apish, ridiculous, undecent attires, Sybaritical tricks, *fucos genis, purpurissam venis, cerussam frontis, leges oculis, &c.* use those sweet perfumes, powders and ointments in publick ; flock to hear sermons so frequent, is it for devotion ?

purpurissata, pretiosæque amicta palliolo, spirans unguenta, ut juvenum animos circumveniant.

or

o *Modo candidas tunicas, &c. Bossus.*

† *Scribanus philosophus Christi.*

cap. 6.

† Ter. *Eunuc. Act. 2. Scen. 3.*

* *Stroza fil.*

† S. Daniel.

q *Lib. de victimis. Fracto incessu, obtutu lascivitate, fucata, recens lota,*

r Orat. in
ebrios. Im-
pudenter se
masculorum
aspectibus
exponunt,
insolenter
comas ja-
ctantes, tra-
hant tuni-
cas pedi-
bus colli-
dentes, ocu-
loque petu-
lanti, risu
effuso, ad
tripudium
insanientes,
omnem ado-
lescentum
intempe-
rantiam in
se provo-
cantes, idq;
in templis
memorie
martyrum
consecratis;
pomerium
civitatis
officinam
fecerunt
impuden-
tie.
f Hymno
Veneri di-
cato.

or rather as ^r Basil tells them, to meet their sweet-hearts, and see fashions; for as he saith, commonly they come so provided to that place, with such curious complements, with such gestures and tyes, as if they should go to a dancing-school, a stage-play, or bawdy-house, fitter than a Church,

When such a she-Priest comes her Mass to say,

Twenty to one they all forget to pray.

They make those holy Temples consecrated to godly Martyrs, and religious uses, the shops of impudence, dens of whores and thieves, and little better than brothel-houses. When we shall see these things daily done, their husbands bankrupts, if not cornuto's, their wives light hufwives, daughters dishonest; and hear of such dissolute acts, as daily we do, how should we think otherwise? what is their end, but to deceive and inveagle young men? As tow takes fire, such inticing objects produce their effect, how can it be altered? When Venus stood before Anchises (as ^r Homer feigns in one of his Hymns) in her costly robes, he was instantly taken,

Cum ante ipsum staret Jovis filia, videns eam

Anchises, admirabatur formam, & stupendas vestes;

Erat enim induta peplo, igneis radiis splendidiore;

Habebat quoque torques fulgidos, flexiles halices,

Tenerum collum ambiebant monilia pulchra,

Aurea, variegata.——

When Venus stood before Anchises first,

He was amaz'd to see her in her tyes;

For she had on a hood as red as fire,

And glittering chains, and Ivy twisted spires,

About her tender neck were costly bruches,

And neck-laces of gold, inamell'd ouches.

So when Medea came in presence of Jason first, attended by her Nymphs and Ladies, as she is described by ^r Apollonius,

Cunctas verò ignis instar sequebatur splendor,

Tantum ab aureis fimbriis resplendebat jubar,

Accenditque in oculis dulce desiderium.

A lustre followed them like flaming fire,

And from their golden borders came such beams,

Which in his eyes provok'd a sweet desire.

Such a relation we have in ^{*} Plutarch, when the Queens came and offered themselves to Anthony, ^u with divers presents, and enticing ornaments, Asiatick allurements, with such wonderful joy and festivity, they did so inveagle the Romans, that no man could contain himself, all was turned to delight and pleasure. The women transformed themselves to Bacchus shapes, the men-children to Satyrs and Pans; but Anthony himself was quite

besotted with Cleopatra's sweet speeches, phil-ters, beauty, pleasing tyes: for when she sail-ed along the river Cydnus, with such incre-dible pomp in a gilded ship, her self dressed like Venus, her maids like the Graces, her pages like so many Cupids, Anthony was amazed, and rapt beyond himself. Heliodo-rus lib. 1. brings in Damentia Stepmother to Cnemon, whom she ^x saw in his scarfs, rings, robes and coronet, quite mad for the love of him. It was Judith's Pantofles that ravished the eyes of Olofernes. And ^y Cardan is not ashamed to confess, that seeing his wife the first time all in white, he did admire and in-stantly love her. If these outward ornaments were not of such force, why doth ^z Naomi give Ruth counsel how to please Boaz? and ^a Judith seeking to captivate Olofernes, wash-ed and anointed her self with sweet oint-ments, dressed her hair, and put on costly attires. The riot in this kind hath been ex-cessive in times past; no man almost came abroad but curled and anointed,

^b Et matutino sudans Crispinus amomo;

Quantum vix redolent duo funera,

one spent as much as two funerals at once, and with perfumed hairs, ^c & rosa canos ado-rati capillos Assyriaque nardo. What strange thing doth ^d Sueton relate in this matter of Ca-ligula's riot? And Plin. lib. 12. & 13. Read more in Dioscorides, Ulmus, Arnoldus, Rando-letius de fuco & decoratione; for it is now an art, as it was of old, (so ^e Seneca records) officina sunt odores coquentium. Women are bad and men worse, no difference at all betwixt their and our times. ^f Good manners, (as Se-neca complains) are extinct with wantonness, intricking up themselves men go beyond wo-men, they wear harlots colours, and do not walk, but jet and dance, hic mulier, hac vir, more like Players, Butterflies, Baboons, Apes, Anticks, than men. So ridiculous more-over we are in our attires, and for cost so ex-cessive, that as Hierom said of old, Uno filo villarum insunt pretia, uno lino decies sesterti-um inseritur; 'tis an ordinary thing to put a thousand Oaks, and an hundred Oxen into a suit of apparel, to wear a whole Mannor on his back. What with shoo-ties, hangers, points, caps and feathers, scarfs, bands, cuffs, &c. in a short space their whole patrimonies are consumed. Heliogabalus is taxed by Lam-pridius, and admired in his age for wearing jewels in his shoos, a common thing in our times, not for Emperours and Princes, but al-most for serving-men and taylors: all the flowres, stars, constellations, gold and pretious stones do condescend to set out their shoos: To repress the luxury of those Roman Ma-trons, there was ^g Lex Valeria and Oppia, and a Cato to contradict; but no Laws will serve to repress the pride and insolency of our dayes, the prodigious riot in this kind. Lu-cullus wardrobe is put down by our ordinary Citizens; and a Coblers wife in Venus, a Cour-tezan in Florence, is no whit inferiour to a Queen, if our Geographess say true: and

x Amictum
Chlamyde
& coronis;
quum pri-
mum asse-
xit Cneme-
nem, ex
potestate
mentis ex-
cidit.
y Lib. de
lib. prop.
z Ruth 3. 3
a Cap. 9. 5.

b Juv. Sat.
6.

c Hor. l. 2.
Od. 11.

d Cap. 27.

e Epist. 50.

f Quic-
quid est
boni moris
levitate
extingui-
tur, & po-
litura cor-
poris mu-
liribus
munditias
atecessimus,
colores me-
retriciis
viri sumi-
mus, tenero
& molli
gradu su-
spendimus
gradum,
non ambu-
lamus, nat-
que lib.
7. cap. 31.

g Liv. lib.
4. dec. 4.

t Argo-
nant. l. 4.
* Vit. An-
ton.
u Regia
domo orna-
tuque cer-
tantes, sese
ac formam
suam Anto-
nio offeren-
tes, &c.
Cum ornatu
& incredi-
bili pompa
per Cydnium
fluvium
navigarent
aurata
puppi, ipsa
ad simili-
tudinem
Veneris or-
nata, puellæ
Gratiis si-
miles, pueri
cupidini-
bus, Anto-
nius ad
visum stu-
pescit.

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h. Quil
centis in
pulchritu-
dine per-
ni? quid
gloriaris
in gemmis
ut facilius
invites ad
libidino-
sum incen-
dium?
Mat. Bossus
de immo-
der. mulie.
cultu.
i. Epist.
113. ful-
gent moni-
libus, mo-
ribus sor-
dent, pur-
purata ve-
stis, con-
scientia
paucosa,
cap. 3. 17.
k. De vir-
ginali ha-
bitu: dum
ornari cul-
tius, dum
evagari
virgines
volunt, di-
sinunt esse
virgines.
Clemens
Alexandri-
nus lib. de
pulchr. ani-
me, ibid.
l. Lib. 2. de
cultu mu-
lierum,
rulos de-
pictos ve-
recundia,
inferentes
in aures
sermone
dei, anne-
scentes
cunibus
jugum
Christi, ca-
put maritis
subjicien-
tes, sic fa-
cile & fa-
cis eritis
ornate:
celite vos
livico pro-
bitatis,
bylino sin-
clitatis,
purpura
pudicitie;
aliter pig-
mentate
bitis ana-
torem.

and why is all this? Why do they glory in their Jewels (as he saith) or exult and triumph in the beauty of clothes? why is all this cost? to incite men the sooner to burning lust. They pretend decency and ornament; but let them take heed, lest while they set out their bodies, they do not damn their souls; 'tis i Bernards counsel: shine in Jewels, stink in conditions; have purple robes, and a torn conscience. Let them take heed of Esayes Prophecie, that their slippers and tires be not taken from them, sweet balls, bracelets, earrings, vails, wimples, crissing-pins, glasses, fine linnen, hoods, lawns, and sweet favours, they become not bald, burnt, and stink upon a sudden. And let maids beware, as k Cyprian adviseth, lest while they wander too loosely abroad, they lose their virginities: and like Egyptian Temples, seem fair without, but prove rotten carcases within. How much better were it for them to follow that good counsel of Tertullian? l To have their eyes painted with chastity, the Word of God inserted into their ears, Christs yoke tyed to the hair, to subject themselves to their husbands. If they would do so, they should be comely enough, clothe themselves with the silk of sanctity, damask of devotion, purple of piety and chastity, and so painted, they shall have God himself to be a suiter: Let whores and queans prank up themselves, m let them paint their faces with minion and cerusse, they are but fuels of lust, and signs of a corrupt soul: if ye be good, honest, vertuous, and religious Matrons, let sobriety, modesty and chastity be your honour, and God himself your love and desire. Mulier recte olet, ubi nihil olet, then a woman smells best, when she hath no perfume at all; no crown, chain, or jewel (Guivarra adds) is such an ornament to a Virgin, or vertuous woman, quam virgini pudor, as chastity is: more credit in a wise mans eye and judgement they get by their plainness, and seem fairer than they that are set out with bables, as a Butchers meat is with pricks, puffed up and adorned like so many Jayes with variety of colours. It is reported of Cornelia that vertuous Lady, great Scipio's daughter, Titus Sempronius wife, and the mother of the Gracchi, that being by chance in company with a Companion, a strange Gentlewoman (some light huswife belike, that was dressed like a May Lady, and as most of our Gentlewomen are, was n more solicitous of her head tire, than of her health, that spent her time betwixt a comb and a glass, and had rather be fair than honest (as Cato said) and have the Common-wealth turned topsie turvie, than her tires marred) and she did nought but brag of her fine robes and jewels, and provoked the Roman Matron to shew hers: Cor-

m Suis habeant Romane lascivias; purpurissa, ac cerussa ora devungant, fomenta libidinum, & corrupte mentis indicia; vestium ornamentum deus sit, pudicitia, virtutis studium. Bossus Plautus. n Sollicitiores de capitis sui decore quam de salute, inter vestium & seculum diem perdant, concinniores esse malunt quam honestiores, & nempub. minus turbare curant quam comam. Seneca.

nelia kept her in talk till her children came from school, and these, said she, are my jewels, and so deluded and put off a proud, vain, phantastical huswife. How much better were it for our Matrons to do as she did, to go civilly and decently, o *Honeste mulieris instar* o *Lucian.* *que nititur auro pro eo quod est, ad ea tantum quibus opus est,* to use gold as it is gold, and for that use it serves, and when they need it; than to consume it in riot, begger their husbands, prostitute themselves, inveagle others, and peradventure damn their own souls? How much more would it be for their honour and credit? Thus doing, as Hierom said of Blefilla, p *Furius did not so triumph* over the Gaules, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; *pulla semper veste, &c.* they should insult and domineer over lust, folly, vain-glory, all such inordinate, furious and unruly passions.

But I am over tedious, I confess, and whilst I stand gaping after fine clothes, there is another great allurements, (in the worlds eye at least) which had like to have stoln out of sight, and that is money, *veniunt à dote sagitta*, money makes the match; † *Μόρον* † *Anacreon.* *ἀργυρον βλέπουν:* 'Tis like sauce to their meat, 4. *solum* *cum carne condimentum,* a good dowry with *intuemur* *aureum.* a wife. Many men if they do hear but of a great portion, a rich heir, are more mad than if they had all the beauteous ornaments, and those good parts Art and Nature can afford, they † care not for honesty, bringing up, birth, † *Affer te-* *cum si vis* *vivere me-* *cum.* beauty, person, but for money. * *Theognis.*

* *Canes & equos (ò Cyrne) quarimus*
Nobiles, & à bonâ progenie;
Malam vero uxorem, malique patris filiam
Ducere non curat vir bonus,
Modo ei magnam dotem afferat.

Our dogs and horses still from the best breed

We carefully seek, and well may they speed:

But for our wives, so they prove wealthy,
Fair or foul, we care not what they be.

If she be rich, then she is fair, fine, absolute and perfect, then they burn like fire, they love her dearly, like Pig and Pye, and are ready to hang themselves if they may not have her. Nothing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a piece of good; *asinum auro onustum*; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor good face, a natural fool, but only rich, she shall have twenty young Gallants to be suiters in an instant. As she said in Suetonius, *non me, sed mea ambiunt,* 'tis not for her sake, but for her lands or money; and an excellent match it were (as he added) if she were away. So on the other side, many a young lovely maid will cast away her self upon an old, doting, decrepit dizard,

† *Bis puer effæto quamvis halbutiat ore,* † *Chaloner.*
Prima legit rare tam culta roseta puella, l. 9. de re-
that is rheumatick and gouty, hath some twenty pub. Ang.
diseases, perhaps but one eye, one leg, never a nose,

uxor. rem ducat
Danien,
&c.
Ovid.

a nose, no hair on his head, wit in his brains, nor honesty, if he have land or money, she will have him before all other suiters,

Dummodo sit dives barbarus ille placet.

† Epist. 14. formam spectant alii per gratias, ego pecuni- am, &c. ne mihi nego- rium fa- cesse.
* Qui ca- ret argento, frustra uti- tur argu- mento.
† Juvena- lis.
† Tom. 4. meriti. dial. multos amatores reject, quia pater ejus nuper mortuus, ac dominus ipse factus bonorum omnium.
† Lib. 3. cap. 14. quis nobi- lium eo tempore, sibi aut filio aut nepoti uxorem ac- cipere cupi- ens, obla- tam sibi aliquam propinqua- rum ejus non accipe- ret obviis manibus? quarum turbam ac- civerat & Normanni in Angli- am ejus rei gratia.
u Alexan- der Gagni- nus Sarmat. Europ. de- script.
x Tom. 3. annal.

If he be rich, he is the man, a fine man, and a proper man, she'll go to *Iacabres* or *Tidore* with him; *Gelasimus de monte aureo*, *Sr. Giles Goosecap*, *Sr. Anorous La Fool*, shall have her. And as *Philemasium* in *† Aristanetus* told *Emmusus*, *absque argento omnia vana*, hang him that hath no money, 'tis to no purpose to talk of marriage without means, * trouble me not with such motions; let others do as they will, I'll be sure to have one shall maintain me fine and brave. Most are of her mind, *† De moribus ultima fiet Quæstio*, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home. *† Lucians Lycia* was a proper young maid, and had many fine Gentlemen to her suiters; *Etheacles* a Senators son, *Melissus* a Merchant, &c. but she forsook them all for one *Passius* a base, hirsute, baldpated knave; but why was it? His father lately died and left him sole heir of his goods and lands. This is not among your dust-worms alone, poor snakes that will prostitute their souls for mo- ney, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of *Ely*, in the time of *Richard* the first, Viceroy in his absence, as *† Nubrigensis* relates it, to fortifie himself, and maintain his greatness, *propin- quarum suarum connubiis, plurimos sibi po- tentes & nobiles devincire curavit*, married his poor kinswomen (which came forth of *Normandy* by droves) to the chiefest Nobles of the land, and they were glad to accept of such matches, fair or foul, for themselves, their sons, nephews, &c. *Et quis tam præclaram affinitatem sub spe magne promotionis non op- taret?* Who would not have done as much for money and preferment? as mine Author^u adds. *Vortiger* King of *Britain*, married *Rowena* the daughter of *Hengist* the *Saxon* Prince, his mortal enemy; but wherefore? she had *Kent* for her dowry. *Iagello* the great Duke of *Lituania*, 1386. was mightily enamoured on *Hedenga*, insomuch that he turned Christian from a Pagan, and was baptized himself by the name of *Vladislaus*, and all his subjects for her sake: but why was it? she was daughter and heir of *Poland*, and his desire was to have both Kingdoms incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empress, but, saith * *Zonaras*, *obregnum*, to annex the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for money, goods, by deceit, or for burning lust, *quos fœda li- bido conjunxit*, what follows? they are almost mad at first, but 'tis a meer flash; as chaff and straw soon fired, burn vehemently for a while, yet out in a moment; so are all such matches made by those allurements of burning lust; where there is no respect of honesty, pa- rentage, virtue, religion, education, and the

like, they are extinguished in an instant, and instead of love comes hate; for joy, repen- tance and desperation it self. *Franciscus Bar- barus* in his first book *de re uxoria* cap. 5. hath a story of one *Philip* of *Padua* that fell in love with a common whore, and was now ready to run mad for her; his father having no more sons, let him enjoy her; y but after a few dayes, the young man began to loath, could not so much as endure the sight of her, and from one madness fell into another. Such event commonly have all these lovers: and he that so marries, or for such respects, let them look for no better success, than *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasiphae*, and *Clau- dius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

y Libido
stultim de-
ferbit, si-
stidum
cepit, &
quod in ex-
tantopere
adamavit
aspernatur,
& ab egri-
tudine li-
beratus in-
angorem
incidit.

SUBJECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.

All these allurements hitherto are afar off, and at a distance; I will come nearer to those other degrees of Love, which are con- ference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many *Syrens* steal away the hearts of men and women. For as *Tacitus* observes, l. 2. ^z It is no sufficient tryal of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engins; therefore take her by the hand, wring her fingers hard, and sigh withal; if she accept this in good part, and seem not to be much averse, then call her *Mis- tris*, take her about the neck and kiss her, &c. But this cannot be done except they first get opportunity of living, or coming together, ingress, egress, and regress; letters and com- mendations may do much, outward gestures and actions: but when they come to live near one another, in the same street, village, or to- gether in an house, love is kindled on a sudden. Many a Serving-man by reason of this opportunity and importunity, inveagles his Masters daughter, many a Gallant loves a Dowdy, many a Gentleman runs upon his Wives maids; many Ladies dote upon their men, as the Queen in *Ariosto* did upon the Dwarf, many matches are so made in haste, and they compelled as it were by necessity to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon ano- ther. Or had not that opportunity of discourse and familiarity been offered, they would have loathed and contemned those, whom for want of better choice and other objects, they are fa- tally driven on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote

z De pu-
elle volun-
tate peri-
culum face-
re solis
oculis non
est satis,
sed effica-
cius ali-
quid agere
oportet,
ibique eti-
am machi-
nam alte-
ram adhi-
bere: ita-
que manus
tange, digi-
tos con-
stringe, atq;
inter strin-
gendum
suspira; si
hæc agen-
tem equo
se animo
feret, neque
facta hu-
jusmodi
aspernabi-
tur, tum
vero domi-
nam appel-
la, ejusque
collum su-
viare.
† Hungry
dogs will
eat dirty
puddings.

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* Shake-
speare.a Tati-
us lib. 1.b In mam-
marum at-
tractu, non
aspiranda
inest ju-
cunditas,
& attri-
ctatus, &c.

* Mantuan.

* Ovid. 1.
Met.c Manus
ad cubi-
tum nuda,
coram a-
flans, for-
tius intui-
ta, tenuem
de pectore
spiritum
ducens, di-
gitum me-
um pressit,
& bibens
pedem pres-
sit; mutue
compressio-
nes corpo-
rum, labi-
orum com-
mixtiones,
pedum con-
nexiones,
&c. Et
bibit eo-
dem loco,
&c.† Epist. 4.
Resperire
spexit, &
illa libri-
dens, &c.

* Vir.

* En. 4.

* Propertius.

dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the * Comedy, and in whom they find many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

It was the greatest motive that *Potiphar's* wife had to dote upon *Joseph*, and *Clitophon* upon *Leucippe* his Unkles daughter, because the plague being at *Byzance*, it was his fortune for a time to sojourn with her, to sit next her at the table, as he telleth the tale himself in *Tatius lib. 2.* (which though it be but a fiction, is grounded upon good observation, and doth well express the passions of lovers,) he had opportunity to take her by the hand, and after a while to kiss, and handle her paps, &c. ^b which made him almost mad.

Ismenius the Orator makes the like confession in *Eustathius lib. 1.* when he came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene* *Sosthenes* daughter, waiting on them with her breasts open, arm half bare,

* *Nuda pedem, discincta sinum, spoliata lacertos,*

after the Greek fashion in those times,

* *nudos media plus parte lacertos,*
as *Daphne* was when she fled from *Phæbus* (which moved him much) was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *rogabundi oculi*, those speaking eyes, courting eyes, enchanting eyes; but she was still smiling on him, and when they were risen, that she had gotten a little opportunity, ^c she came and drank to him, and withal trod upon his toes, and would come and go, and when she could not speak for the company, she would wring his hand, and blush when she met him: and by this means first she overcame him (*bibens amorem hauriebam simul*) she would kiss the cup and drink to him, and smile, and drink where he drank on that side of the cup, by which mutual compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipp and sipp, and sipp so long, till at length I was drunk in love upon a sudden. *Philocharinus* in *† Aristænetus*, met a fair maid by chance, a meer stranger to him, he looked back at her, she looked back at him again, and smiled withal.

* *Ille dies lethi primus, primusque malorum Causa fuit*—

It was the sole cause of his farther acquaintance, and love that undid him.

* *O nullis tutum credere blanditiis.*

This opportunity of time and place, with their circumstances are so forcible motives, that it is impossible almost for two young folks equal in years to live together, and not be in love, especially in great houses, Princes

Courts, where they are idle in *summo gradu*, fare well, live at ease, and cannot tell otherwise how to spend their time.

^d *Illic Hippolytum pone, Priapus erit.*
Achilles was sent by his mother *Thetis*, to the Island of *Scyros* in the *Ægean Sea* (where *Lycomedes* then reigned) in his nonage to be brought up; to avoid that hard destiny of the Oracle (he should be slain at the siege of *Troy*;) and for that cause was nurtured in *Geneseo*, amongst the Kings children in a womans habit; but see the event: He compressed *Deidamia* the Kings fair daughter, and had a fine son, called *Pyrrhus* by her. *Peter Albelhardus* the Philosopher, as he tells the tale himself, being set by *Fulbertus* her Uncle, to teach *Helonissa* his lovely Niece, and to that purpose sojourned in his house, and had committed *agnam tenellam famelico lupo*, I use his own words, he soon got her good will, *plura erant oscula quam sententia*, and he read more of love than any other Lecture; such pretty feats can opportunity play; *primum domo conjuncti, inde animis, &c.* But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concur, *nox amoris & quietis conscia*, 'tis a wonder they be not all plunged over head and ears in love; for youth is *benigna in amorem*, & *prona materies*, a very combustible matter, *Napthe* it self, the fuel of loves fire, and most apt to kindle it. If there be seven servants in an ordinary house, you shall have three couple in some good liking at least, and amongst idle persons how should it be otherwise? *Living at*
[†] *Rome*, saith *Aretine's Lucretia*, in the flower of my fortunes, rich, fair, young, and so well brought up, my conversation, age, beauty, fortune, made all the world admire and love me. Night alone, that one occasion is enough to set all on fire, and they are so cunning in great houses, that they make their best advantage of it: Many a Gentlewoman, that is guilty to her self of her imperfections, paintings, impostures, will not willingly be seen by day, but as * *Castilio* noteth, in the night, *Diem ut glis odit, & tadarum lucem super omnia mavult*, She hates the day like a dor-mouse, and above all things loves torches and candle-light, and if she must come abroad in the day, she covets, as [†] in a *Mercers shop*, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent menda*, and many an amorous gull is fetched over by that means. *Gomesius lib. 3. de sale gen. c. 22.* gives instance in a *Florentine Gentleman*, that was so deceived with a wife, she was so radiantly set out with rings and jewels, lawns, scarfs, laces, gold, spangles, and gaudy devices, that the young man took her to be a goddess (for he never saw her but by torch-light) but after the wedding solemnities, when as he viewed her the next morning without her tires, and in a clear day, she was so deformed, a lean, yellow, rivel'd, &c. such a beastly creature in his eyes, that he could not endure to look upon her. Such matches are

d Ovid.
amor. lib. 2.
eleg. 2.† *Rome*
vivens flore
fortune &
opulentie,
meæ, ætas,
forma, gra-
tia conver-
sationis,
maxime me
fecerunt
expetibili-
lem, &c.
c De Au-
lic. l. 1.
fol. 63.† *ut adul-*
terini mer-
catorum
panni.

fre-

f Busbeq. epist. 8 Par- nymphe in cubiculo adducta capillos ad cutim refe- rebat; spon- sus inde ad eam ingres- sus cingu- lum solve- bat, nec prius spon- sam aspexit interdum quam ex illa factus esset patr. h Serm. cont. con- cub. i Lib. 2. epist. ad filium, & virginem & matrem viduam epist. 10. dabit tibi barbatulus quispiam manum, sustentabit lassam, & as you go, and wringing your fingers, pressis di- gitis aut tentabitur aut tenta- bit, &c. k Loquetur alius nuti- bus, & quicquid metuit di- cere, signi- ficabit af- fectibus. Inter has tantas vo- luptatum illecebras etiam fer- reas mentes libido do- mat. Difficile inter epu- las serva- tur pud- citia. l Clamore vestium ad se juvenes vocat; ca- pilli fascio- lis compri- muntur crispatis, cingulo pe- ctus arcta- tur, capilli vel in frontem, vel in aures defluunt: palliolum interdum cadit, ut nudet humeros, & quasi videri noluerit, festinans celat, quod volens detexerit. m Serm. cont. concub. In sancto & reverendo sacramentorum tempore multas occasiones, ut illis placeant qui eas vident, prebent. † Pont. Baia. l. 1.

frequently made in Italy, where they have no other opportunity to woo, but when they go Church, or, as in Turkie, see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morb. gent.* and *Bohemus* relate of those old *Lacedemonians*, the Bride is brought into the chamber; with her hair girt about her, the Bridegroom comes in, and untyes the knot, and must not see her at all by day-light, till such time as he is made a father by her. In those hotter Countreys these are ordinary practices at this day; but in our Northern parts amongst *Germans, Danes, French, and Britains*, the continent of *Scandia*, and the rest, we assume more liberty in such causes; we allow them, as *Bohemus* saith, to kifs coming and going, & modo absit lascivia, in cauponam ducere, to talk merrily, sport, play, sing and dante, so that it be modestly done, go to the Ale-house and Tavern together. And 'tis not amiss, though *Chrysostome, Cyprian, Hierom*, and some other of the Fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts. *A* young pittivated, trimbearded fellow, saith *Hierom*, will come with a company of complements, and hold you up by the arm, as you go, and wringing your fingers, will so be enticed, or entice: one drinks to you, another embraceth, a third kisseth, and all this while the Fidler playes or sings a lascivious song; a fourth singles you out to dance, *k* one speaks by becks and signs, and that which he dares not say, signifies by passions; amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed minds, and scarce can a man live honest amongst feasting, and sports, or at such great meetings. For as he goes on, *l* she walks along, and with the rustling of her clothes, makes men look at her, her shoos creek, her paps tyed up, her waste pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes tarryes to show her naked shoulders, and as if she would not be seen, she covers that in all haste, which voluntarily she shewed. And not at Feasts, Playes, Pageants, and such assemblies, *m* but as *Chrysostome* objects, these tricks are put in practice at Service time in Churches, and at the Communion it self. If such dumb shews, signs, and more obscure significations of Love can so move, what shall they do that have full liberty to sing, dance, kifs, coll, to use all manner of discourse and dalliance! What shall he do that is beleagred of all sides?

† Quem tot, tam rosea petunt puella, Quem culta cupiunt nurus, amorque

Omnis undique & undecunque & usque, Omnis ambit Amor, Venusque Hymenque:
After whom so many Rosie Maids enquire;
Whom dainty Dames and loving wights desire,
In every place, still, and at all times sue;
Whom Gods and gentle Goddeses do woove;

How shall he contain? The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of it self to captivate a young man; but when a good wit shall concur, Art and Eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so inchant. *n* *P. Jovius* commends his Italian Countrey-women, to have an excellent faculty in this kind, above all other Nations, and amongst them the *Florentine Ladies*: some prefer *Roman* and *Venetian* Curtezans, they have pleasing tongues, and such elegance of speech, that they are able to overcome a Saint,

Pro facie multis vox sua lena fuit.
Tantâ gratiâ vocis famam conciliabat,
saith *Petronius* † in his fragment of pure im- purities, I mean his *Satyricon*, tam dulcis sonus permulcebat aera, ut putares inter auras cantare Syrenum concordiam; She sang so sweetly that she charmed the Air, and thou wouldst have thought thou hadst heard a consort of Syrens. O good God, when *Lais* speaks, how sweet it is! *Philocolus* exclaims in *Aristophanes*, To hear a fair young Gentlewoman play upon the Virginals, Lute, Vial, and sing to it, which as *Gellius* observes, lib. 1. c. 11. are lascivientium delicia, the chief delight of Lovers, must needs be a great enticement. *Parthenis* was so taken.

Mi vox ista avidâ haurit ab aure animam:
O sister *Harpedona* (the laments) I am undone, † how sweetly he sings, I'll speak a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would love me again! If thou didst but hear her sing, saith *Lucian*, thou wouldst forget Father and Mother, forsake all thy friends, and follow her. *Helena* is highly commended by *Theocritus* the Poet for her sweet voice and musick; none could play so well as she, and *Daphnis* in the same *Edyllion*,

Quam tibi os dulce est, & vox amabilis
O *Daphni*,
Jucundius est audire te canentem, quam melius
lingere!
How sweet a face hath *Daphne*, how lovely a voice?
Honey it self is not so pleasant in my choice.

A sweet voice and musick are powerful enticers. Those *Samian* singing Wenches, *Aristonica, Onanthe* and *Agathocleia*, regis diadematis insultarunt, insulted over Kings themselves, as † *Plutarch* contends.

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Res est blanda canor, discunt cantare puellae pro facie, &c. Ovid. 3. de art. amandi. † Epist. 1. cum loquitur Lais, quanta, O dii, boni, vocis ejus dulcedo!
† Aristonatus l. 2. epist. 5. Quam suave canit! verbum am dux dixi, omnium quos vidi formosissimus, utinam amare me dignetur!
d Imagines, se cantantem audieris, ita demulcebre, ut parentum & patriæ statim obliviscaris. q Edyl. 18. neque sine ulla sc cytharâ pulsare novit. † Amatorio Dialogo.

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r Puellam
Cythara
canentem
vidimus.

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eyes, all so charmed by one silly pipe, that he lost his head. *Clytophon* complains in *Tatius* of *Leucippes* sweet tunes, he heard her play by chance upon the Lute, and sing a pretty song to it in commendations of a Rose, out of old *Anacreon* be-like;

*Rosa honor decusque florum,
Rosa flos odorque divum,
Hominum rosa est voluptas,
Decus illa Gratiarum,
Florente amoris hora,
Rosa suavium Diones, &c.*

Rose the fairest of all flowers,
Rose delight of higher powers,
Rose the joy of mortal men,
Rose the pleasure of fine women,
Rose the Graces ornament,
Rose *Diones* sweet content.

To this effect the lovely Virgin with a melodious air upon her golden wired Harpor Lute, I know not well whether, play'd and sang, and that transported him beyond himself, and that ravished his heart. It was *Jasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medea* so much.

f Apolloni-
us Argo-
nant. l. 3.

*Delectabatur enim
Animus simul formæ dulcibusque verbis.*

It was *Cleopatra's* sweet voice, and pleasant speech which inveigled *Anthony*, above the rest of her enticements.

Verba ligant hominem, ut Taurorum cornua funes,

as Bulls horns are bound with ropes, so are mens hearts with pleasant words. Her words burn as fire, *Eccles. 9. 10.* *Roxalana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine overcame *Edward* the fourth,

r Catullus.

Omnibus una omnes surripuit Veneres.

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folk desire us for riches,
Some for shape, some for fairness,
Some for that she can sing or dance,
Some for gentleness, or for dalliance.

† *Parnodius* dial. Ital. Lat. interp. Jasper. Barthio. Germ. Fin-gebam honestatem plusquam virginis Vestalis, intuebar oculis, uxoris, addebam gestus, &c.

† *Peter Aretines* *Lucretia* telleth as much and more of her self, I counterfeited honesty, as if I had been virgo virginissima, more than a Vestal virgin, I looked like a wife, I was so demure and chaste, I did add such gestures, tunes, speeches, signs and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many stocks and stones. Many silly Gentlewomen are fetched over in like sort, by a company of gulls and swaggering companions, that frequently bely Noblemens favours, rhiming *Coribantiasmi*, *Thrasonean Rhadomantes* or *Bombomachides*, that have nothing in them but a few Players ends and complements, vain braggadocians, impudent intruders, that can discourse at table of Knights and Lords combats, like † *Lucians* *Leontiscus*, of other mens

† *Tam. 4.* dial. me-rit.

travels, brave adventures, and such common trivial news, ride, dance, sing old ballad tunes, and wear their clothes in fashion, with a good grace; a fine sweet Gentleman, a proper man, who could not love him! She will have him, though all her friends say no, though she beg with him. Some again are incensed by reading amorous toys, *Amadis de Gaul*, *Palmerin de Oliva*, the Knight of the Sun, &c. or hearing such tales of ^u lovers, descriptions of their persons, lascivious discourses, such as *Astyanna*, *Helena's* Waiting-woman, by the report of *Suidas*, writ of old, *de variis concubitus modis*, and after her *Philenis* and *Elephantine*; or those light Tracts of † *Aristides Milesius* (mentioned by *Plutarch*) and found by the † *Persians*, in *Crassus* army amongst the spoils, *Aretines* Dialogues, with Ditties, Love songs, &c. must needs set them on fire, with such like pictures, as those of *Aretine*, or wanton objects in what kind soever; no stronger engine than to hear or read of love-toyes, fables and discourses (* one faith) and many by this means are quite mad. At *Abdera* in *Thrace* (*Andromeda* one of *Euripides* Tragedies being played) the spectators were so much moved with the object, and those pathetic love speeches of *Perseus*, amongst the rest, *O Cupid, Prince of Gods and men, &c.* that every man almost a good while after spake pure Iambicks, and raved still on *Perseus* speech *O Cupid, Prince of Gods and men.* As *Car-men*, *Boyes* and *Prentices*, when a new song is published with us, go singing that new tune still in the streets; they continually acted that Tragical part of *Perseus*, and in every mans mouth was *O Cupid*, in every street, *O Cupid*, in every house almost, *O Cupid, Prince of Gods and men*, pronouncing still like Stage-players, *O Cupid*; they were so possessed all with that rapture, and thought of that pathetic love speech, they could not a long time after forget, or drive it out of their minds, but *O Cupid, Prince of Gods and men*, was ever in their mouths. This belike made *Aristotle* *Polit. lib. 7. cap. 18.* forbid young men to see Comedies, or to hear amorous tales.

* *Hæc igitur Juvenes nequam facilesq; puella Inspiciant*

let not young folks meddle at all with such matters. And this made the *Romans* as † *Vir-truvius* relates, put *Venus* Temple in the Sub-urbs, extra murum, ne adolescentes venereis in-suescant, to avoid all occasions and objects. For what will not such an object do? *Ismenius* as he walked in *Softhenes* garden, being now in love, when he saw so many lascivious pictures, *Thetis* marriage, and I know not what, was almost beside himself. And to say truth, with a lascivious object who is not moved, to see others dally, kifs, dance? And much more when he shall come to be an Actor himself.

To kifs and to be kissed, which amongst other lascivious provocations, is as a burden in a song, and a most forcible battery, as infectious, † *Xenophon* thinks, as the poyson of a Spider; a great allurements, a fire it self,

procemium

u *Anatori-us* sermo
vehemens
vehementis
cupiditatis
incitatio
est, *Tatius*
l. 1.
† *De luxu-ria* & de-
liciosis con-
positi.

x *Aeneas*
Sylvius.
Nulla ma-
china va-
lidior
quam le-
thæo lasci-
væ histo-
riæ; sæpe
etiam hu-
jusmodi
fabulis ad-
furorem in-
cenduntur.

* *Martial.*
l. 4.
† *Lib. 1.*
c. 7.
y *Eustathi-us* l. 1.
picturæ
passant ani-
mum ad
Venerem,
&c. *Hora-tius* ad res
venereas
intempe-
rantior
traditur;
nam cubi-
culo suo sic
specula di-
citur habu-
isse disposi-
ta, ut quo-
cunque re-
spexisset
imaginem
coitus re-
ferrent.

Suetonius
vit. ejus.
† *Osculum*
ut phylan-
gium insti-
cit.

proœmium aut anticœnium, the prologue of burning lust (as *Apuleius* adds) lust it self,

z. Hor. ² *Venus quintâ parte sui nectaris imbuat.*

A strong assault, that conquers Captains, and those all commanding forces,

a Heinsius. (^a *Domasque ferro sed domaris osculo.*)

† *Applico me illi proximiis & spisse deosculata sagum peto.* † *Aretines* *Lucretia*, when she would in kindness overcome a suiter of hers, and have her desire of him, took him about the neck, and kissed him again and again, and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continual assault,

b *Petronius* *catalect.* ^b *hoc non deficit incipitque semper,* always fresh, and ready to begin as at first, *c* *Catullus* *ad Lesbiam*: da *basium nullo sine terminatur, sed semper recens est,* and hath a fiery touch with it.

— ^d *Tenta modò tangere corpus,* *Fam tua mellifluo membra calore fluent.* Especially when they shall be lasciviously given, as he feelingly said, ^e *& me pressulum deosculata Fotis, Catenatis lacertis, † Obtorto valgitèr labello.*

l. 10. *&* *catalect.* ^f *Valgiis suavis,* *Dum semulco suavio* *Meam puellam suavior,* *Anima tunc agra & saucia* *Concurrit ad labia mihi.*

f *Petronius* *Proselios* *ad Circen.* The soul and all is moved; ^f *Fam pluribus osculis labra crepitabant, animarum quoque mixturam facientes, inter mutuos complexus animas anhelantes:*

g *Petronius.* ^g *Hæsimus calentes,* *Et transfudimus hinc & hinc labellis* *Errantes animas, valete cura.*

h *Animus conjungitur, & spiritus etiam noster per osculum effluit; alternatim se in utriusque corpus infundentes commiscet; Animæ potius quam corporis connectio.* They breath out their souls and spirits together with their kisses, saith ^h *Balthazar Castilio*, change hearts and spirits, and mingle affections as they do kisses, and it is rather a connexion of the mind than of the body. And although these kisses be delightful and pleasant, *Ambrosian* kisses,

† *Suaviolum dulci dulcius Ambrosiâ,* such as ⁱ *Ganymedes* gave *Jupiter*, *Nectare suavius,* sweeter than ^{*} *Nectar*, *Balsome*, honey, ^k *Oscula merum amorem stillantia,* Love dropping kisses; for

† *Catullus.* ⁱ *Lucian.* ^{Tom. 4.} The *Gilliflower*, the *Rose* is not so sweet, As sugred kisses be when Lovers meet: Yet they leave an irksome impression, like that of aloes or gaul,

† *Ut mi ex Ambrosiâ mutatum jam foret illud*

Suaviolum, tristi tristius Helleboro. At first *Ambrose* it self was not sweeter, At last black *Hellebor* was not so bitter.

They are deceitful kisses,

^{*} *Quid me mollibus implicas lacertis?*

^{*} *Quid fallacibus osculis inescas? &c.*

Why dost within thine arms me lap,

And with false kisses me intrap?

They are destructive, and the more the worse:

† *Et quæ me perdunt, oscula mille dabat,*

They are the bane of these miserable Lovers.

There be honest kisses, I deny not, *osculum*

charitatis, friendly kisses, modest kisses, *Vestal-*

virgin kisses, officious and ceremonial kisses,

&c. *Osculi sensus, brachiorum amplexus,* kissing and embracing are proper gifts of nature to a man: but these are too lascivious kisses,

^m *Implicuitque suos circum mea colla lacertos, &c.*

too continue, and too violent, ⁿ *Brachia non hederæ, non vincunt oscula conchæ;* they cling like Ivy, close as an Oyster, bill as Doves, meretricious kisses, biting of lips, *cum additamento: Tam impresso ore* (saith [†] *Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoque & mammæ attrectantes, &c.* such kisses as she gave to *Gyton*, innumera oscula dedit non repugnantipueri, cervicem invadens, innumerable kisses, *&c.* More than kisses, or too homely kisses: as those that he spake of, *Accepturus ab ipsa Venere 7. suavia, &c.* with such other obscenities that vain lovers use, which are abominable and pernicious. If as *Peter de Lexico cas. conf.* holds, every kiss a man gives his wife after marriage, be mortale peccatum, a mortal sin, or that of ^{*} *Hierome*, *Adulter est quisquis in uxorem suam ardentior est amator,* or that of *Thomas Secund. Secund. quæst. 154. artic. 4. contactus & osculum sit mortale peccatum,* or that of *Durand. Rational. lib. 1. cap. 10. abstinerere debent Conjuges à complexu, toto tempore quo solennitas nuptiarum interdicatur,* what shall become of all such & immodest kisses and obscene actions, the fore-runners of brutish lust, if not lust it self! What shall become of them, that often abuse their own Wives? But what have I to do with this?

That which I aim at, is to shew you the progress of this burning lust: to epitomize therefore all this which I have hitherto said, with a familiar example out of that elegant *Museus*; observe but with me those amorous proceedings of *Leander* and *Hero*: They began first to look one on the other with a lascivious look,

Obliquè intuens inde nutibus, — Nutibus mutuis inducens in errorem mentem puellæ.

Et illa è contra nutibus mutuis juvenis Leandri quod amorem non renuit, &c. Inde Adibat in tenebris tacitè quidam stringens Roseos puella digitos, ex imo suspirabat Vehementer — Inde

Virginis autem benè olens collum osculatæ, Tale verbum ait amoris idus stimulo, Preces audi & amoris miserere mei, &c. Sic fatus recusantis persuasit mentem puellæ:

With becks and nods he first began,

To try the wenches mind,

With becks and nods and smiles again

An answer he did find.

And in the dark he took her by the hand,

And wrung it hard, and sighed grievously,

And kiss'd her too, and woo'd her as he might,

With Pity me sweet heart or else I dye,

And with such words and gestures as there

past,

He won his Mistress favour at the last.

† Corpus
placuit ma-
riti sui tol-
li ex arca,
atque illi
que voca-
bat cruci
adfigi.

† Novi in-
genium mu-
lierum, no-
lunt ubi
velis, ubi
nolis cupi-
unt ultro.
Ter. Eunus.
act. 4. sc. 7.

a Marlo.

b Parodi-
das u'o
dial. Ital.
Latin. do-
nat. d. Gasp.
Barthio
Germano,
Quamquam
natura,
& arte
eram for-
mosissima,
isto tamen
actu tanto
speciosior
videbar;
quod enim
oculis cupi-
tum agere
præbeatur,
multo ma-
gis affectus
humanos
incendit.
c Quo ma-
joribus me
donis pro-
pitiat, eo
pejoribus
illum mo-
dis tracta-
bam. n. ba-
sum impe-
travit,
&c.

The same proceedings is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Jason* and *Medea*, by *Eustathius* in the ten books of the loves of *Ismenius* and *Ismene*, *Achilles* *Tatius* betwixt his *Clitophon* and *Leucippe*, *Chaucers* neat poem, of *Troilus* and *Cresseide*; and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all over *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetorick as Lovers use to do, ——— placitone etiam pugnabis amori? &c. at last, frangi pertinaciam passa est, he got her good will, not only to satisfy his lust, but to hang her dead husbands body on the cross (which he watched) instead of the thieves that was newly stola away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Morals, and do well express those ordinary proceedings of doting Lovers.

Many such allurements there are, Nods, Jest, Winks, Smiles, Wraustlings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus* lib. 2. de amor. would not have women learn to write. Many such provocations are used when they come in presence, † they will and will not.

*Malo me Galatea petit lasciva puella,
Et fugit ad salices, & se cupit ante videri.*

My Mistress with an Apple wooes me,
And hastily to covert goes

To hide her self, but would be seen

With all her heart before God knows.

Hero so tripped away from *Leander* as one displeased,

Yet as she went full often look'd behind,
And many poor excuses did she find
To linger by the way, ———

but if he chance to overtake her, she is most averse, nice and coy,

*Denegat & pugnât, sed vult super omnia
vinci.*

She seems not won, but won she is at length,
In such wars women use but half their strength.

Sometimes they lye open and are most tractable and coming, apt, yielding and willing to embrace, to take a green gown, with that Shepherdess in *Theocritus*, *Edyl.* 27. to let their Coats, &c. to play and dally, at such seasons, and to some, as they spy their advantage; and then coy, close again, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, than get her favour, or win her love, not a look, not a smile, not a kiss for a Kingdom. *b* *Aretines* *Lucretia* was an excellent Artisan in this kind, as she tells her own tale, *Though I was by nature and art most beautiful and fair, yet by these tricks I seem'd to be far more amiable than I was, For that which men earnestly seek and cannot attain, draws on their affection with a most furious desire.* I had a suitor lov'd me dearly (saith she) and the more he gave me, the more eagerly he woo'd me, the more I seem'd to neglect, to scorn him, and which I commonly

gave others, I would not let him see me, converse with me, no not have a kiss. To gull him the more, and fetch him over (for him only I aimed at) I personated mine own servant to bring in a present from a Spanish Count, whilest he was in my company, as if he had been the Counts servant, which he did excellently well perform: *d Comes de monte Turco, my Lord and Master hath sent your Ladiship a small present, and part of his hunting, a piece of Venison, a Pheasant, a few Partridges, &c. (all which she bought with her own money) commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you.* Withall she shewed him rings, gloves, scarfs, coronets which others had sent her, when there was no such matter, but only to circumvent him. *e* By these means (as she concludes) *I made the poor Gentleman so mad, that he was ready to spend himself, and venture his dearest blood for my sake.* *Philinna* in *f Lucian* practised all this long before, as it shall appear unto you by her discourse; for when *Diphilus* her sweet-heart came to see her (as his daily custome was) she frowned upon him, would not vouchsafe him her company, but kissed *Lamprias* his corrival, at the same time *g* before his face: but why was it? To make him (as she telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and to know that her favour was not so easie to be had. Many other tricks she used besides this (as she there confesseth) for she would fall out with, and anger him of set purpose, pick quarrels upon no occasion, because she would be reconciled to him again. *Amantium ira amoris redintegratio*, as the old saying is, the falling out of lovers is the renewing of love; and according to that of *Aristenatus*, *jucundiores amorum post injurias deliciae*, love is increased by injuries, as the Sun beams are more gracious after a cloud. And surely this Aphorism is most true; for as *Ampelis* informs *Crisis* in the said *Lucian*, *h* If a lover be not jealous, angry, waspish, apt to fall out, sigh and swear, he is no true lover. To kiss and coll, hang about her neck, protest, swear and wish, are but ordinary *f* mpromes, *incipientis adhuc & crescentis amoris signa*; but if he be jealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine own; yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure, without any corrival, his love will languish, and he will not care so much for you. Hitherto (saith he) can I speak out of experience; *Demo-phantus* a rich fellow was a suitor of mine, I seem'd to neglect him, and gave better entertainment to *Calliades* the Painter before his face, *principio abiit, verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himself, vowing and protesting that he loved me most dearly, I should have all he had, and that he would kill himself for my sake. Therefore

d Comes de monte Turco Hispanus has de Venatione suas partes misit, jussitque peramanter orare, ut hoc qualecunque donum suo nomine acciperet.
e *Hic artibus hominem ita excitabam, ut pro me ille ad omnia paratus, &c.*
f *Tom. 4. dial. merit.*

g *Relicto illo, agre ipsi interim faciens, & omnino difficilis.*

h *Si quis enim nec Zelotypus irascitur, nec pugnât aliquando amator, nec perjurat, non est amator, &c. Totus hic ignis Zelotypia constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit te solum habere, elanguescit illico amor suus.*

fore I advise thee (dear sister *Crisis*) and all maids, not to use your suiters over kindly ; *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent ; but now and then reject them, estrange thy self, & si me audies semel atque iterum exclude, shut him out of doors once or twice, let him dance attendance ; follow my counsel, and by this means i you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practises ; yet in the said *Lucian*, *Melissa* me thinks, had a trick beyond all this ; for when her suiter came coldly on, to stir him up, she writ one of his corrivals names and her own in a paper, *Melissa amat Hermotimum*, *Hermotimus Melissam*, causing it to be stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk ; which when the silly novice perceived, statim ut legit credidit, instantly apprehended it was so, came raving to me, &c. ^k and so when I was in despair of his love, four months after I recovered him again. *Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her bosome ; *Camana* singled out *Pamphilus* to dance, at *Mysons* wedding (some say) for there she saw him first ; *Felicianus* overtook *Calia* by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat half their devices ? What *Aretine* experienced, what conceited *Lucian*, or wanton *Aristenetus* ? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, fugientem sequitur, sequentem fugit ; with a regaining retreat, a gentle reluctancy, a smiling threat, a pretty pleasant peevishness, they will put you off, and have a thousand such several enticements. For as he saith,

^t *Petronius*
Catal.

^t *Non est forma satis, nec quæ vult bella videri,*

Debet vulgari more placere suis.

Dicta, sales, lusus, sermones, gratia, risus,
Vincunt natura candidioris opus.

'Tis not enough though she be fair of hew,
For herto use this vulgar complement :

But pretty toys and jests, and sawes and smiles,

As far beyond what beauty can attempt.

^u *Imagines*
deorum,
fol. 327.
varios
amores
facit, quos
aliqui in-
terpretan-
tur multi-
plices affe-
ctus & il-
lecebras,
alios puel-
los, p. ellus,
alatos, ali-
os poma au-
rea, alios
figittas,
alios la-
queos, &c.

^u For this cause belike *Philostatus* in his Images, makes divers Loves, some young, some of one age, some of another, some winged, some of one sex, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engines in their hands, as *Propertius* hath prettily painted them out, lib. 2. & 29. and which some interpret, divers enticements, or divers affections of Lovers, which if not alone, yet joyntly may batter and overcome the strongest constitutions.

It is reported of *Decius*, and *Valerianus*, those two notorious persecutors of the

Church, that when they could enforce a young Christian by no means (as ^x *Hierome* records) to sacrifice to their Idols, by no torments or promises, they took another course to tempt him : they put him into a fair Garden, and set a young Curtesan to dally with him, & she took him about the neck and kissed him, and that which is not to be named, manibusque attrectare, &c. and all those enticements which might be used, that whom torments could not, Love might batter and beleaguer. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own ways. At ^{*} *Berkley* in *Glocester-shire*, there was in times past a Nunnery (saith *Gualterus Mapes*, an old Historiographer, that lived 400 years since) Of which there was a noble and a fair Lady Abbess : Godwin, that subtil Earl of Kent travelling that way, (seeking not her but hers) leaves a Nephew of his, a proper young Gallant (as if he had been sick) with her, till he came back again, and gives the young man charge so long to counterfeit, till he had deflowred the Abbess, and as many besides of the Nuns as he could, and leaves him withal rings, jewels, girdles, and such toys to give them still, when they came to visit him. The young man willing to undergo such a business, plaid his part so well, that in short space he got up most of their bellies, and when he had done, told his Lord how he had sped ; ^a His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdy-house, procures a visitation, gets them to be turned out, and begs the Lands to his own use. This story I do therefore repeat, that you may see of what force these enticements are, if they be opportunely used, and how hard it is even for the most averse and sanctified souls to resist such allurements. *John Maior* in the life of *John the Monk*, that lived in the dayes of *Theodosius*, commends the *Hermite* to have been a man of singular continency, and of a most austere life ; but one night by chance the Devil came to his Cell in the habit of a young market wench that had lost her way, and desired for Gods sake some lodging with him. ^b The old man let her in, and after some common conference of her mishap, she began to inveagle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a sudden, and the Devils in the air laughed him to scorn. Whether this be a true story, or a tale, I will not much contend, it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such like inticing baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, Dancing is none of

Christi. *Complexura evanescit, demones in aere monachum risum t.*

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† Chor. ea
circulus,
cujus cen-
trum diab.
c. Multe
inde impu-
dicie do-
mum redi-
ere, plures
ambigue,
melior nul-
la.

d Turpium
delictorum
comes est
externa

saltatio;
neque

certe facile

dictu que

mala hinc

visus han-

riat, &

que pariat

colloquia,

monstrosos,

inconditos

gestus, &c.

c. Juv. Sat.

II.

† Justin.

L. 10. Ad-

duntur in-

strumenta

luxurie,

tympana &

tripudia;

nec tam

spectator

rex, sed

nequitie

magister,

&c.

f Hor. l. 5.

od. 6.

g Havarde

vita ejus.

h Of whom

he begat

William

the Con-

querour, by

the same

token she

tore her

smock

down,

saying,

&c.

† Epist. 26.

Quis non

miratus est

saltantem?

Quis non

vidit &

amavit?

veterem &

novam vi-

di Romam,

sed tibi si-

milem non

vidi Pana-

reta; felix

qui Pana-

reta frui-

tur, &c.

the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis*, Petrarch calls it, the spur of lust, A † circle of which the Devil himself is the Center. c Many women that use it, have come dishonest home, most indifferent, none better. d Another terms it the companion of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what scurril talk, obscene actions, and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,

—* (ut Gaditana canoro
Incipiat prurire choro, plausuque probatæ
Ad terram tremulâ descendant clune puella,
Irritamentum Veneris languentis) —

that it will make the spectators mad. When that Epitomizer of † Trogus had to the full described and set out King Ptolomies riot, as a chief engine and instrument of his overthrow, he adds *tympanum & tripudium*, fiddling and dancing; the King was not a spectator only, but a principal Actor himself. A thing nevertheless frequently used, and part of a Gentlewomans bringing up, to sing, dance, and play on the Lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandments. 'Tis the next way their Parents think to get them husbands, they are compelled to learn, and by that means, f *Incestos amores de tenero meditantur ungue*; 'Tis a great allurements as it is often used, and many are undone by it. *Thais* in *Lucian*, inveigled *Lamprias* in a dance. *Herodias* so far pleased *Herod*, that she made him swear to give her what she would ask, *John Baptists* head in a platter. g *Robert Duke of Normandy*, riding by *Falais*, spied *Arlette* a fair maid, as she danced on a green, and was so much enamoured with the object, that h he must needs lye with her that night. *Owen Tudor* won *Queen Catharines* affection in a dance, falling by chance with his head in her lap. Who cannot parallel these stories out of his experience? *Speusippus* a noble gallant in † that greek *Aristenatus*, seeing *Panareta* a fair young Gentlewoman dancing by accident, was so far in love with her, that for a long time after he could think of nothing but *Panareta*: he came raving home full of *Panareta*: Who would not admire her, who would not love her, that should but see her dance as I did? O admirable, O divine *Panareta*! I have seen old and new Rome, many fair Cities, many proper women, but never any like to *Panareta*, they are dross, drowdies all to *Panareta*! O how she danced, how she tript, how she turn'd, with what a grace! happy is that man that shall enjoy her. O most incomparable, only, *Panareta*! When *Xenophon* in *Symposio* or Banquet, had discoursed of love, and used all the engines that might be devised, to move *Socrates*, amongst the rest, to stir him the more, he shuts up all with a pleasant Enter-

lude or dance of *Dionysius* and *Ariadne*.

i First *Ariadne* dressed like a Bride came in i *Principio* and took her place; by and by *Dionysius* en- *Ariadne* tred, dancing to the Musick. The spectators *velut sponsa* did all admire the young mans carriage; and *prodit, ac* *Ariadne* her self was so much affected with *sola rece-* the sight, that she could scarce sit. After a *diens illico* while *Dionysius* beholding *Ariadne*, and in- *Dionysius* censed with love, bowing to her knees, em- *ad nume-* braced her first, and kissed her with a grace; *ros can-* she embraced him again, and kissed him with *tante tibia* like affection, &c. as the dance required: but *saltabat;* they that stood by and saw this, did much ap- *admirati* plaud and commend them both for it. And *sunt omnes* when *Dionysius* rose up, he raised her up with *saltantem* him, and many pretty gestures, embraces, kisses, *juvenem,* and love complements passed between them; *ipsaque A-* which when they saw fair *Bacchus* and beam- *riadne, ut* tiful *Ariadne* so sweetly and so unfeignedly *vix potue-* kissing each other, so really embracing, they *rit conqui-* swore they loved indeed, and were so enflamed *escere;* with the object, that they began to rouse up *postea vero* themselves, as if they would have flown. At *cum Dio-* the last when they saw them still, so willingly *nyfius eam* embracing, and now ready to go to the Bride- *aspexit,* chamber, they were so ravished with it, that *ut autem* they that were unmarried, swore they would *Dionysius,* forthwith marry, and those that were married, *erexit si-* called instantly for their horses, and galloped *mul Ari-* home to their wives. What greater motive *adnem, li-* can there be than this burning lust? What so *cebatque* violent an oppugner? Not without good cause *speculare* therefore so many general Councils condemn *gestus oscu-* it, so many Fathers abhor it, so many grave *lantium,* men speak against it: Use not the company of *& inter se* a woman, saith *Syracides*, 8. 4. that is a singer, *comple-* or a dancer; neither hear, lest thou be taken *stentium;* in her craftiness. In circo non tam cernitur *qui autem* quam discitur libido. † *Hedus* holds, lust in *extremum* Theaters is not seen, but learned. *Gregory* *videntes* *Nazianzen* that eloquent Divine (* as he re- *eos mutuis* lates the story himself) when a noble friend of *amplexibus* his solemnly invited him with other Bishops, *implicatos* to his daughter *Olympia's* wedding, refused to *& jamjam* come: † For it is absurd to see an old gouty *ad thala-* Bishop sit amongst dancers, he held it unfit to *mos; qui* be a spectator, much less an actor. *Nemo* *non duxe-* *saltat sobrius*, *Tully* writes, he is not a sober *rant uxores* man that danceth; for some such reason (be- *jurabant* like) *Domitian* forbade the Roman Senators to *uxores se* dance, and for that fact removed many of them *ducluros;* from the Senate. But these, you will say, are *qui autem* lascivious and Pagan dances, 'tis the abuse that *duxerant* causeth such inconvenience, and I do not well *consensus* therefore to condemn, speak against, or inno- *equis* cently to accuse the best and pleasantest thing *& incita-* (so * *Lucian* calls it) that belongs to mortal *tis, ut iis-* men. You misinterpret, I condemn it not; I *dem fine-* hold it notwithstanding an honest disport, a *rentur, do-* lawful recreation, if it be opportune, mode- *mum festi-* rately and soberly used: I am of *Plutarchs* *nârunt.* mind, k that which respects pleasure alone, ho- *† Lib. 4.* nest recreation, or bodily exercise, ought not *de contem-* to

horrens, inter saltantes podagricum videre senem, & Episcopum.
* Rem omnium in mortalium vita optimam innocenter accusare.
k Que honestam voluptatem respicit, aut corporis exercitium, contemni non delect.

to be rejected and contemned: I subscribe to
 * *Elegantissimares est, quæ & mentem acuit, corpus exercet, & spectantes oblectet, multosque sensus decoros docens, oculos, aures, animum ex æquo demulcens.*
 * *Lucian, 'tis an elegant thing, which cheareth up the mind, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soul it self. Salust discommends singing and dancing in Sempronia, not that she did sing or dance, but that she did it in excess, 'tis the abuse of it: and Gregories refusal doth not simply condemn it, but in some folks. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with Lycurgus and Mahomet, cut down all Vines, forbid the drinking of wine, for that it makes some men drunk.*

† Ovid. † *Nihil prodest quod non ledere posset idem:
Igne quid utilius?* ———

I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons : and conclude with *Wolfgangus* † *Hinder*, and most of our modern divines : *Si decora, graves, verecunda, plena luce bonorum virorum & matronarum honestarum, tempestivè fiant, probari possunt, & debent.* There is a time to mourn, a time to dance, *Eccl.* 3. 4.

1 *Apuleius.*
10. *Puelli,*
puellæque
virenti
florentes
et atula,
forma con-
spicui, veste
nitidi, in-
cessu grati-
osi, Græca-
nicam sal-
tantes Pyr-
rhicam,
dispositis
ordinatio-
nibus, de-
coros ambi-
tus inerra-
bant, nunc
in orbem
flexi, nunc
in obli-
quam seri-
em con-
nexi, nunc
in quadrum
cuneati,
nunc indè
separati,
&c.

Let them take their pleasures then, and as ¹ he said of old, young men and maids flourishing in their age, fair and lovely to behold, well attired and of comely carriage, dancing a Greek Galiard, and as their dance required, kept their time, now turning, now tracing, now apart, now all together, now a courtesie, then a caper, &c. and it was a pleasant sight, to see those pretty knots, and swimming figures. The Sun and Moon (some say) dance about the earth, the three upper Planets about the Sun as their center, now stationary, now direct, now retrograde, now in *Apogæo* then in *perigæo*, now swift then slow, occidental, oriental, they turn round, jump and trace, ♀ and ♂ about the Sun with those thirty three *Maculæ* or Burbonian planet, *circa Solem saltantes Cytharedum*, saith *Fromundus*. Four *Medicean* stars dance about *Jupiter*, two *Austrian* about *Saturn*, &c. and all (belike) to the musick of the Sphears. Our greatest Counsellours, and staid Senators, at sometimes dance, as *David* before the Ark, 2 *Sam.* 6. 14. *Miriam*, *Exod.* 15. 20. *Judith* 15. 13. (though the devil hence perhaps hath brought

* *Lib. I. cap. II.*
† *Vit. Epaminondæ.*
* *Lib. 5.*
† *Read P. Martyr Ocean Decad. Benzo, Lervius, Hacluit, &c.*
they do it. The greatest Souldiers, as * *Quintilianus*, † *Æmilius Probus*, * *Cælius Rhodiginus* have proved at large, still use it in *Greece*, *Rome*, and the most worthy Senators, *cantare*, *saltare*. *Lucian*, *Macrobius*, *Libanus*, *Plutarch*, *Julius*, *Pollux*, *Athenæus*, have written just tracts in commendation of it. In this our age it is in much request in those Countreys as in all civil Common-wealths, as *Alexander ab Alexandro*, *lib. 4. cap. 10. & lib. 2. cap. 25.* hath proved at large, † amongst the *Barbarians* themselves nothing so precious; all the World allows it.

† *Divitias contemno tuas, rex Cræse, tri-
amque*

Vendo Aſiam unguentis, flore, mero, Choreis. † *Aſgeri-*
 m Plato in his Common-wealth, will have *anus Ero-*
 dancing-schools to be maintained, that young *tor edurn.*
 folks might meet, be acquainted, ſee one ano- *ni 10. Leg.*
 ther, and be ſeen; nay more, he would have *† p̄d tot-*
 them dance naked; and ſcoffs at them that *autus*
 laugh at it. But *Eusebius præpar. Evangel.*
lib. 1. cap. 11. and Theodoret lib. 9. curat.
græc. affect. worthily laſh him for it; and *or dñs*
 well they might: for as one ſaith, "The very *Evæa,*
 ſight of naked parts, cauſeth enormous, ex- *Græ. hujus*
 ceeding concupiſcences, and ſtirs up both men *cauſa opor-*
 and women to burning luſt. There is a mean *tuit diſci-*
 in all things: this is my cenſure in brief; *plinam*
 Dancing is a pleaſant recreation of body and *conſtitui,*
 mind, if ſober and modeſt, (ſuch as our Chri- *ut tam præ-*
 ſtian dances are) if tempeſtively uſed; a furi- *eri quam*
 ous motive to burning luſt, if as by Pagans *puellæ cho-*
 heretofore, unchaſtly abuſed. But I pro- *reas cele-*
 ceed. *brent, ſpe-*
ſtenturque
ac ſpectent,
Græ.
n Aſpectus
enim nudo-
rum corpo-

If these illurements do not take place, for
 * *Simierus*, that great master of dalliance shall
 not behave himself better, the more effectually
 to move others, and satisfy their lust, they
 will swear and lye, promise, protest, forge,
 counterfeit, brag, bribe, flatter and dissemble
 of all sides. 'Twas *Lucretia's* counsel in
Aretine, *Si vis amicū frui, promitte, finge,*
jura, perjura, jacta, simula, mentire, and they
 put it well in practice, as *Apollo* to *Daphne*,

rum tam
mares quam
feminas
irritare so-
let ad enor-
mes lasci-
væ appeti-
tus.
 * *Camden*
Annal. An-
no 1578.
fol. 276.
Amatoris

—† *mibi Delphica tellus*

Et Claros & Tenedos, Pataraeque regia ser-
vit,

Jupiter est genitor —————

Delphos, Claros and Tenedos serve me.

And *Jupiter* is known my Sire to be.

The poorest swains will do as much,

** Mille pecus nivei sunt & mihi vallibus agni. * Virg.*
I have a thousand sheep, good store of cattle,
and they are all at her command,

—† *Tibi nos, tibi nostra supellex,*

Ruraque servierint ———

house, land, goods, are at her service, as he is himself. *Dinomachus*, a Senators Son in a *Lutician*, in love with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept unto her, and swore he loved her with all his heart, and her alone, and that as soon as ever his father died (a very rich man and almost decrepit) he would make her his wife. The maid by chance made her Mother acquainted with the business, who being an old fox, well experienced in such matters, told her daughter, now ready to yield to his desire, that he meant nothing less, for dost thou think he will ever care for thee, being a poor wench, ^b that may have his choice of all the beauties in the City, one noble by birth, with so many talents, as young, better qualified, and fairer than thy self? Daughter believe him not: the maid was abasht, and so the matter broke off. When *Jupiter* woo'd *Juno* first (*Lilins Giraldus* relates it out of an old Comment on *Theocritus*) the better to effect his suite, he turned himself into a Cuckow, and spying

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† Or up-
per gar-
ment.
Quem Juno
miserata
veste con-
textit.

spying her one day walking alone, separated from the other Goddeses, caused a tempest suddenly to arise, for fear of which she fled to shelter: Jupiter to avoid the storm likewise flew into her lap, in virginis Junonis gremium devolavit, whom Juno for pity covered in her † Apron. But he turned himself forthwith into his own shape, began to embrace and offer violence unto her, sed illa matris metu abnuebat, but she by no means would yield, donec pollicitus Connubium obtinuit, till he vowed and swore to marry her, and then she gave consent. This fact was done at Thornax hill, which ever after was called Cuckow hill, and in perpetual remembrance, there was a Temple erected to Telia Junio in the same place. So powerful are fair promises, vows, oaths and protestations. It is an ordinary thing too in this case to bely their age, which widows usually do, that mean to marry again, and bachelours too sometimes,

* Hor.

* Cujus octavum trepidavit atas
cernere lustrum;

c Dejeravit
illa secun-
dum supra
trigesi-
mum ad
proximum
Decembrem
completu-
ram se esse.
† Ovid.

to say they are younger than they are. Car-
mides in the said Lucian loved Philematium,
an old maid of 45 years, c she swore to him
she was but 32. next December. But to dis-
semble in this kind, is familiar of all sides,
and often it takes.

† Fallere credentem res est operosa puellam,

'tis soon done, no such great mystery,

Egregiam verò laudem, & spolia ampla, —

d Nam do-
nus vinci-
tur omnis
amor. Ca-
tullus I.
el. 5.

And nothing so frequent as to bely their
estates, to prefer their suites, and to advance
themselves. Many men to fetch over a young
woman, widows, or whom they love, will
not stick to crack, forge and feign any thing
comes next, bid his boy fetch his cloak, rap-
pier, gloves, jewels, &c. in such a chest,
scarlet-golden-rissue breeches, &c. when there
is no such matter; or make any scruple to
give out, as he did in Petronius, that he was
master of a ship, kept so many servants, and
to personate their part the better, take upon
them to be gentlemen of good houses, well de-
scended and allied, hire apparel at brokers,
some Scavenger or prick-louse Tailours to at-
tend upon them for the time, swear they have
great possessions, d bribe, lye, cog, and foist
how dearly they love, how bravely they will
maintain her, like any Lady, Countess,
Duchess, or Queen; they shall have gowns,
tiers, jewels, coaches, and caroches, choice
diet,

The heads of Parrats, tongues of Nightin-
gals,

The brains of Peacocks, and of Estriches,
Their bath shall be the juice of Gilliflowers,
Spirit of Roses, and of Violets,
The milk of Unicorns, &c.

as old Vulpone courted Cælia in the e Comœdy, e Fox. act.
when as they are no such men, not worth a 3. sc. 3.
groat, but meer sharks, to make a fortune,
to get their desire, or else pretend love to spend
their idle hours, to be more welcome, and
for better entertainment. The conclusion is,
they mean nothing less,

P Nil metuunt jurare, nihil promittere cu-
rant:

Sed simul ac cupide mentis satiata libido est,
Dicta nihil metuere, nihil perjuriam curant.
Oaths, vows, promises, are much protested;
But when their mind and lust is satisfied,
Oaths, vows, promises, are quite neglected.

q Perjuriam
ridet a-
mantum
Jupiter,
& ventos
irrita ferre
iubet, Ti-
bul. lib. 3.

though he solemnly swear by the Genius of
Casar, by Venus shrine, Hymens deity, by
Jupiter, and all the other gods, give no credit
to his words. For when Lovers swear, Ve-
nus laughs, Venus hac perjuriam ridet, q Jupi-
ter himself smiles, and pardons it withall, as
grave * Plato gives out, of all perjury, that
alone for love matters is forgiven by the gods.
If promises, lyes, oaths, and protestations will
not avail, they fall to bribes, tokens, gifts, and
such like feats. r Plurimus auro conciliatur
amor: as Jupiter corrupted Danae with a gol-
den shower, and Liber Ariadne with a lovely
Crown, (which was afterwards translated
into the heavens, and there for ever shines;)
they will rain Chickens, Florens, Crowns, An-
gels, all manner of coins and stamps in her
lap. And so must he certainly do that will
speed, make many feasts, banquets, invitations,
send her some present or other every foot.
Summo studio parentur epulae (saith f Hædus)
& crebrae fiant largitiones, he must be very
bountiful and liberal, seek and sue, not to her
only, but to all her followers, friends, fami-
liars, fidlers, panders, parasites, and household
servants; he must insinuate himself, and sure-
ly will, to all, of all sorts, messengers, por-
ters, carriers; no man must be unrewarded,
or unrespected. I had a suiter (saith g Are-
tine's Lucretia) that when he came to my
house, flung gold and silver about, as if it
had been chaff. Another suitor I had was
a very cholerick fellow; but I so handled
him, that for all his fuming, I brought him
upon his knees: If there had been an excel-
lent bit in the market, any novelty, fish, fruit,
or fowl, muskadel, or malmsey, or a cup of
neat wine in all the City, it was presented pre-
sently to me, though never so dear, hard to
come by, yet I had it: the poor fellow was
so fond at last, that I think if I would I might
have had one of his eyes out of his head.
A third suitor was a Merchant of Rome, and
his manner of wooing was with † exquisite mu-
sic, costly banquets, poems, &c. I held him
off till at length he protested, promised, and
swore pro virginitate regno me donaturum,
I should have all he had, house, goods and
lands, pro concubitu solo; h Neither was there
ever any Conjuror I think, to charm his spi-
rits that used such attention, or mighty words,

as he did exquisite phrases ; or General of any Army, so many stratagems to win a City, as he did tricks and devices to get the love of me. Thus men are active and passive, and women not far behind them in this kind: *Audax ad omnia fœmina, quæ vel amat, vel odit.*

* Chaucer.

* For half so boldly there can none
Swear and lye as women can.

f Ab cru-
dele genus
nec tutum
fœmina
nomen !
Tibul. l. 3.
eleg. 4.
f Jovianus
Pon.

f They will crack, counterfeit and colloque as well as the best, with handkerchiefs, and wrought night-caps, purses, posies, and such toys : as he justly complained,

* *Cur mittis violas ? nempe ut violentius urer ;*

Quid violas violis me violenta tuis ? &c.

Why dost thou send me Violets my dear ?

To make me burn more violent I fear ;

With Violets too violent thou art,

To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their tears. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis*, 'twixt tears and sighs, I write this (I take love to witness) saith

* Aristote-
tus lib. 2.
epist. 13.

f Suaviter
flebam, ut
persuasum
habeat la-
chrymas
præ gaudio
illius redi-
tus mihi
emanare.

u Lib. 3.

his acce-
dunt, vul-
tus subtri-
stus, color
pallidus,
gemebunda
vox, ignita
suspiria, la-
chrymæ
prope in-
numerabi-
les. Iste se
statim um-
bræ offe-
runt tanto
squalore &
in omni
fere diver-
ticulo tan-
ta macie,
ut illas
jamjam
moribundas
putes.

* Petroni-
us.

f Cælestina
act. 7.

Barthio in-
terpret. om-
nibus arri-
det, & à
singulis
amari se
solum di-
cit.

x Ovid.

* *Chelidonia to Philonius. Lumina quæ modò fulmina jam flumina lachrymarum*, those burning torches are now turned to floods of tears. *Aretines Lucretia*, when her sweet-heart came to Town † wept in his bosom, that he might be persuaded those tears were shed for joy of his return. *Quartilla* in *Petronius* when nought would move, fell a weeping, and as *Balthasar Castilio* paints them out, "To these Crocodiles tears, they will add sobs, fiery sighs, and sorrowful countenance, pale colour, leanness, and if you do but stir abroad, these fiends are ready to meet you at every turn, with such a sluttish neglected habit, dejected look, as if they were now ready to dye for your sake ; and how saith he, shall a young novice thus beset, escape ? But believe them not.

— * *animam ne crede puellis,*

Namque est fœmineâ tutior unda fide.

Thou thinkest peradventure because of her vows, tears, smiles, and protestations, she is solely thine, thou hast her heart, hand and affection, when as indeed there is no such matter, as the † *Spanish Bawd* said, *gaudet illa habere unum in lecto, alterum in portâ, tertium qui domi suspiret*, she will have one sweet-heart in bed, another in the gate, a third sighing at home, a fourth, &c. Every young man she sees and likes hath as much interest, and shall as soon enjoy her as thy self. On the other side, which I have said, men are as false, let them swear, protest, and lye ;

* *Quod vobis dicunt, dixerunt mille puellis.*

They love some of them those eleven thousand Virgins at once, and make them believe each particular, he is besotted on her, or love one till they see another, and then her alone : like *Milo's wife* in *Apuleius*, lib. 2. *Si quem conspexerit speciosæ formæ juvenem, venu-*

state ejus sumitur, & in cum animum intorquet. 'Tis their common complement in that case, they care not what they swear, say, or do. One while they slight them, care not for them, rail down-right and scoff at them, and then again they will run mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth therefore,

— *nulla viro juranti fœmina credat,*

let not maids believe them. These tricks and counterfeit passions are more familiar

with women, * *finem hic dolori faciet aut* * *Seneca's*

vita dies, miserere amantis, quoth *Phædra* Hippol.

to *Hippolytus*. *Joessa* in y *Lucian*, told *Py-* y *Tom. 4.*

thias a young man, to move him the more, *dial. merit.*

that if he would not have her, she was re- *tu vero*

solved to make away her self. *There is a* *aliquando*

Nemesis, and it cannot chuse but grieve and *maerore af-*

trouble thee, to hear that I have either *fictis ubi*

strangled or drowned my self for thy sake. *me à meip-*

Nothing so common to this sex, as oaths, *sa laqueo*

vows, and protestations, and as I have alrea- *tui causa*

dy said, tears, which they have at command ; *suffocata*

for they can so weep, that one would think *aut in pu-*

their very hearts were dissolved within them, *teum præ-*

and would come out in tears, their eyes are *cipitata*

like rocks, which still drop water, *diaria la-*

chrymæ & sudoris in modum turgere prom-

ptæ, saith c *Aristanetus*, they wipe away *c Epist. 208*

their tears like sweat, weep with one eye, *l. 2.*

laugh with the other ; or as children d weep *d Matrone*

and cry, they can both together. *flent duobus*

y *Neve puellarum lachrymis moveare me-* *oculis, mo-*

mento, *niales quæ*

Ut flerent oculos erudiere suos. *tuor, virgi-*

Care not for womens tears, I counsel *nes uno,*

thee, *meretrices*

They teach their eyes as much to weep *nullo.*

as see. *y Ovid.*

And as much pity is to be taken of a wo- *z Imagines*

man weeping, as of a Goose going bare- *deorum solæ*

foot. When *Venus* lost her son *Cupid*, she *332. è*

sent a Cryer about, to bid every one that met *Moschi*

him take heed. *amore fugi-*

z *Si flentem aspicias, ne mox fallare, ca-* *tivo, quem*

veto ; *Politianus*

Sin arridebit, magis effuge ; & oscula si *Latinum*

fors *fecit.*

Ferre volet, fugito ; sunt oscula noxia, in *a Lib. 3:*

ipsis *vix anni*

Suntque venena labris, &c. *sufficerent*

Take heed of *Cupid's* tears, if cautelous, *ad omnes*

And of his smiles and kisses I thee tell, *illas ma-*

If that he offer't, for they be noxious, *chinatio-*

And very poyson in his lips doth dwell. *nes, dolosq;*

a A thousand years, as *Castilio* conceives, will *commemo-*

scarce serve to reckon up those allurements and *randos,*

guiles, that men and women use to deceive one *quos viri*

another with. *& mulieres*

ut se invi-

cem cir-

cumveni-

ant, excogi-

tare solent.

SUBJECT. 5.

Bawds, Philters, causes.

When all other engines fail, that they can proceed no farther of themselves, their last refuge is to fly to Bawds, Panders, Magical Philters, and receipts, rather than fail, to the Devil himself.

Flectere si nequeunt superos, Acheronta movebunt.

And by those indirect means many a man is overcome, and precipitated into this malady, if he take not good heed. For these Bawds first, they are every where so common, and so many, that as he said of old Croton, *omnes hic aut captantur, aut captant*, either inveagle or be inveagled, we may say of most of our Cities, there be so many professed, cunning Bawds in them. Besides, bawdry is become an art, or a liberal science, as *Lucian* calls it; and there be such tricks and subtleties, so many nurses, old women, Panders, letter-carriers, beggars, Physicians, Friars, Confessors employed about it, that *nullus tradere stilus sufficiat*, one saith,

^b *Petronius.*

[†] *Plautus.*
Tritemius.

[†] *De Mag-*
net. Philos.
lib. 4.
cap. 10.

^d *Catull.*
eleg. 5. li. 1.
Venit in
exitium
callida le-
na meum.
^e *Ovid. 10.*
met.

[†] *Parobosc.*
Barthii.
^f *De vit.*

Trin. c. 3.
ad sororem

vix ali-
quam reclu-
sarum huius
temporis

solan inve-
nies, ante
cusas sine-
stram non

anus gar-
rula, vel
nugigerula

mulier se-
det, que
eam fabulis

occupet, su-
moribus
pascat, hu-

jus vel il-
licet mona-
chi, &c.

g Agreste olus anus vendebat, & rogo inquam, mater,

nunquid sis ubi ego habitem? delictata illa urbanitate tam stulta,

& quid nesciam inquit? consurrexitque & cepit me precedere; divi-

nam ego putabam, &c. nudas video meretrices & in lupanar me ad-

ductum, sero exornatus ancillula infidias.

[†] *trecentis versibus*

Suas impuritias traloqui nemo potest.

Such occult notes, Stenography, Polygraphy, Nuntius animatus, or magnetical telling of their minds, which [†] *Cabeus* the Jesuit, by the way, counts fabulous and false; cunning conveyances in this kind, that neither *Juno's* jealousy, nor *Danae's* custody, nor *Argos's* vigilancy can keep them safe. 'Tis the last and common refuge to use an assistant, such as that *Catanean Philippa* was to *Jone* Queen of *Naples*, a ^d Bawds help, an old woman in the business, as ^e *Myrrha* did when she doted on *Cyniras*, and could not compass her desire, the old Jade her Nurse was ready at a pinch, *dic. inquit, opemque me sine ferre tibi*—

& in hac mea (pone timorem) Sedulitas erit apta tibi, fear it not, if it be possible to be done, I will effect it: *non est mulieri mulier insuperabilis*, as [†] *Calceolina* said, let him or her be never so honest, watched, and reserved, 'tis hard but one of these old women will get access: and scarce shall you find, as ^f *Austin* observes, in a Nunnery a maid alone, if she cannot have egress, before her window you shall have an old woman, or some prating Gossip tell her some tales of this Clerk, and that Monk, describing or commending some young Gentleman or other unto her. As I was walking in the street (saith a good fellow in *Petronius*) to see the Town served one evening, & I spied an old woman in a corner selling of Cabbages and Roots, (as our Hucksters do Plums, Apples, and such like fruits;) mother (quoth he) can you tell where I dwell? she

being well pleased with my foolish urbanity, replied, and why Sir should I not tell? with that she rose up and went before me; I took her for a wise woman, and by and by she led me into a by-lane, and told me there I should dwell; I replied again, I knew not the house; but I perceived on a sudden by the naked queans, that I was now come into a Bawdy-house, and then too late I began to curse the treachery of this old Jade. Such tricks you shall have in many places, and amongst the rest, it is ordinary in *Venice*, and in the Island of *Zante*, for a man to be Bawd to his own wife. No sooner shall you land or come on shoar, but as the Comical Poet hath it,

^b *Morem hunc meretrices habent,*
Ad portum mittunt servulos, ancillulas,
Si qua peregrina navis in portum aderit,
Rogant eujatis sit, quod ei nomen fiet,
Post illa extemplo sese adplicent.

^h *Plautus*
Menech.

These white Devils have their Panders, Bawds and Factors in every place to seek about, and bring in customers, to tempt and way-lay novices, and silly travellers. And when they have them once within their clutches, as *Aegidius Maserius* in his Comment upon *Valerius Flaccus* describes them, ⁱ with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which *Lucretia* cannot avoid, and baits that *Hippolytus* himself would swallow; they make such strong assaults and batteries, that the Goddess of *Virginity* cannot withstand them: give gifts and bribes to move *Penelope*, and with threats able to terrifie *Susanna*. How many *Proserpina's* with those catchpoles doth *Pluto* take? These are the sleepy rods with which their souls touched descend to *Hell*; this the glew or lime with which the wings of the mind once taken cannot fly away; the Devils ministers to allure, entice, &c. Many young men and maids without all question are inveagled by these *Eumenides* and their associates. But these are trivial and well known. The most slye, dangerous, and cunning Bawds, are your knavish Physicians, Empiricks, Mass-Priests, Monks, * *Jesuits*, and Friars. Though it be against *Hippocrates* oath, some of them will give a dram, promise to restore maidenheads, and do it without danger, make an abort if need be, keep down their paps, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and ask-questions, to feel their pulse beat at their bed side, and all under pretence of giving Physick. Now as for Monks, Confessors, and Friars, as he said,

^k *Non audet Stygius Pluto tentare quod k An.*
audet *Sylv.*
Effraetis Monachus, plenaque fraudis anus.

That

ⁱ *Promissis*
everberant,
mollunt
dulcilo-
quiis, &
opportunit
tempus au-
cupantes
laqueos
ingerunt
quos rix
Lucretia
utare;
escam pa-
rant quam
vel satir
Hippolytus
sumeret,
&c. He
sane sunt
virga sop-
oriser.e qui-
bis conta-
ctae animae
ad Orcum
descendant,
hoc gluten
quo compa-
ctae mentium
alae
evolare ne-
queunt,
demonia
ancillae,
que sollici-
tant, &c.
** See the*
practices
of the
Jesuits
Anglice
edit. 1630.

That *Stygian Pluto* dares not tempt or do

What an old Hag or Monk will undergo :

Either for himself to satisfy his own lust, for another, if he be hired thereto, or both at once, having such excellent means. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regress, and corrupt God knows how many. They can use trades some of them, practise Physick, use Exorcisms, &c.

I Chaucer
in the
wife of
Baths tale.

I That whereas was wont to walk an Elf,
There now walks the Limerick himself,
In every bush and under every tree,
There needs no other Incubus but he.

m H. Ste-
phanus
Apol. H-
rod. lib. 1.
cap. 21.

m In the Mountains betwixt *Dauphine* and *Savo-
voy*, the Friars perswaded the good wives to
counterfeit themselves possessed, that their hus-
bands might give them free access, and were
so familiar in those dayes with some of them,
that, as one observes, *wenches could not sleep
in their beds for Necromantick Friars*: and
the good Abbesses in *Bocace* may in some sort
witness, that rising betimes, mistook and put
on the Friars breeches instead of her vail or
hat. You have heard the story, I presume of
† *Paulina*, a chaste Matron in *Agessippus*,
whom one of *Isis* Priests did prostitute to
Mundus a young Knight, and made her believe
it was their God *Anubis*. Many such pranks
are played by our *Jesuits*, sometimes in their
own habits, sometimes in others, like Soldiers,
Courtiers, Citizens, Scholars, Gallants, and wo-
men themselves. *Proteus* like, in all forms, and
disguises, that go abroad in the night, to in-
escate and beguile young women, or to have
their pleasure of other mens wives: And if
we may believe some relations, they have
wardrobes of several suits in their Colledges
for that purpose. Howsoever in publick they
pretend much zeal, seem to be very holy men,
and bitterly preach against adultery, fornicati-
on, there are no verier Bawds or Whore-
masters in a Countrey, p *Whose soul they
should gain to God, they sacrifice to the Devil*.
But I spare these men for the present.

o Liber ed.
Auguste
Vindelicor-
um An.
1608.

p Quarum
animas
lucrari de-
bent deo,
sacrificant
diabolo.

The last battering engines, are Philters, A-
mulets, Spells, Charms, Images, and such un-
lawful means; if they cannot prevail of them-
selves by the help of Bawds, Panders, and
their adherents, they will fly for succour to
the Devil himself. I know there be those that
deny the Devil can do any such thing, (*Crato*
epist. 2. lib. med.) and many Divines, there is
no other fascination than that which comes by
the eyes, of which I have formerly spoken;
and if you desire to be better informed, read
Camerarius oper. subcis. cent. 2. c. 5. It was
given out of old that a *Thessalian* Wench had
bewitched King *Philip* to dote upon her, and
by Philters enforced his love; but when *O-
lympia* the Queen saw the maid of an excellent
beauty, well brought up, and qualified: these,
quoth she, were the Philters which inveagled

King *Philip*; those the true charms, as *Henry*
to *Rosamund*,

† One accent from thy lips the blood more
warms,

Than all their Philters, Exorcisms and
Charms.

With this alone *Lucretia* brags in † *Aretine*,
she could do more than all Philosophers,
Astrologers, Alchymists, Necromancers,
Witches, and the rest of the crew. As for
herbs and Philters, I could never skill of
them, The sole philter that ever I used, was
kissing and embracing, by which alone I made
men rave like beasts stupified, and compelled
them to worship me like an Idol. In our times
'tis a common thing saith *Erastus* in his book
de Lamiis, for Witches to take upon them the
making of these Philters, & to force men and
women to love and hate whom they will; to
cause tempests, diseases, &c. by Charms, Spells,
Characters, Knots.

—† *hic Thessala vendit Philtra.*

St. *Hierom* proves that they can do it, (as in
Hilarius life, *epist. lib. 3.*) he hath a story of
a young man, that with a Philter made a maid
mad for the love of him, which maid was af-
ter cured by *Hilarian*. Such instances I find
in *John Nider*, *Formicar. lib. 5. cap. 5.* *Plu-
tarch* records of *Lucullus* that he dyed of a
Philter; and that *Cleopatra* used Philters to in-
veagle *Anthony*, amongst other allurements:
Eusebius reports as much of *Lucretius* the
Poet. *Panormitan. lib. 4. de gest. Alphonfi*,
hath a story of one *Stephan* a *Neapolitan*
Knight, that by a Philter was forced to run
mad for love. But of all others, that which
† *Petrarch. epist. famil. lib. 1. ep. 5.* relates of
Charles the Great, is most memorable: He
foolishly doted upon a woman of mean favour
and condition, many years together, wholly
delighting in her company, to the great grief
and indignation of his friends and followers.
When she was dead, he did embrace her
corpse, as *Apollo* did the Bay-tree, for his
Daphne, and caused her Coffin (richly em-
balmed and decked with Jewels) to be car-
ried about with him, over which he still la-
mented. At last a venerable Bishop that fol-
lowed his Court, pray'd earnestly to God
(commiserating his Lord and Masters case)
to know the true cause of this mad passion,
and whence it proceeded; it was revealed to
him in fine, that the cause of the Emperours
mad love lay under the dead womans tongue.
The Bishop went hastily to the carkass, and
took a small ring thence; upon the removal
the Emperour abhorred the Coarse, and in-
stead of it, fell as furiously in love with the
Bishop, he would not suffer him to be out of
his presence: which when the Bishop per-
ceived, he flung the ring into the midst of a
great Lake, where the King then was. From
that hour the Emperour neglecting all his other
houses, dwelt at † *Ache*, built a fair house in
the midst of the Marsh, to his infinite expence,
and a * Temple by it, where after he was bu-
ried, and in which City all his posterity ever

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† M. Draj-
ton Her. ep.

† Parnoti-
d. Scal-
d. al. Ital.
Latin. fact. d.
Gisp. Bar-
thio. Plus
possum
quam om-
nes philoso-
phi, Astro-
logi, Ne-
cromanti-
ci, &c.
Jula saliva
inungens
i. amplexu
& basiss
tam furiose
furere, tam
bestialiter
obstupescere
coegi, ut
instar Idoli
me adora-
rent.
q. Sagae m-
nes sibi
arrogant
notitiam,
& facilitatem
in amo-
rem alliciendi
quos
velint;
odia inter
conjuges
serendi,
tempestates
excitandi;
morbos in-
fligendi,
&c.
† Juvenas-
lis Sat.
† Idem re-
fert Hen.
Kormannus
de mir.
mort. lib. 13.
cap. 14.
Perdite
amavit
muliercu-
lam quan-
dam, illius
amplexibus
acqui-
escens, sum-
ma cum in-
dignatione
suorum &
dolore.

* Et inde
totus in
Episcopum
f. & reillum-
colere.

† Aquif-
granum.
vulgo Aix.
* Immenso
sumptuum
plum &
ades, &c.

310

r Apolog.
quod Pu-
dentillam
viduam
ditem &
profectio-
ris etatis
fœminam
cantamini-
bus in amo-
rem sui
pellexisset.

† Philo-
pseude, Tom.
3.

† Impudicæ
mulieres
opera venci-
ficarum, di-
abolici co-
quarum,
amatores
suos ad se
noctu du-
cunt & re-
ducunt,
ministerio
hirci in
aere volan-
tis: mul-
tos novi
qui hoc
fassi sunt,
&c.

† Mandrake
apples, Lem-
nius lib.
herb. bib.
c. 2.

* Of which
read Plin.
lib. 8. c. 22.
* Wolfs tail, &c. of which Rhafis, Dioscori-
des, Port, Wecker, Rubens, Mizaldus, Al-
bertus treat: a Swallows heart, dust of a Doves
heart, multum valent lingue viperarum, ce-
rebella asinorum, tela equina, palliola quibus
infantes obvoluti nascuntur, funis strangulati
hominis, lapis de nido Aquilæ, &c. See more
in Skenkius observat. medicinal. lib. 4, &c.
which are as forcible and of as much vertue,
as that fountain Salmacis in Vitruvius, Ovid,
Strabo, that made al such mad for love that drank
of it, or that hot Bath at Aix in Germany,
wherein Cupid once dipt his arrows, which
ever since hath a peculiar vertue to make them
lovers all that wash in it. But hear the Poets
own description of it.

since use to be crowned. *Marcus* the Here-
tick is accused by *Ireneus* to have inveigled a
young maid by this means; and some Writers
speak hardly of the Lady *Catharine Cobham*,
that by the same Art she circumvented *Hum-
phrey Duke of Gloucester* to be her husband.
Sycinus Emilianus summoned *Apuleius* to
come before *Cneius Maximus*, Proconsul of
Africk, that he being a poor fellow, had be-
witched by *Philters* *Pudentilla* an ancient rich
Matron to love him, and being worth so ma-
ny thousand sesterces, to be his wife. *Agrippa*
lib. 1. cap. 48. occult. philos. attributes much
in this kind to *Philters*, *Amulets*, *Images*: and
Salmutz com. in Pancirol. Tit. 10. de Horol.
Leo Afer, lib. 3. saith, 'tis an ordinary pra-
ctice at *Fez* in *Africk*, *Præstigiatores ibi*
plures, qui cogunt amores & concubitus: as
skilful all out as that *Hyperborean* Magician,
of whom *Cleodemus* in *Lucian*, tells so many
fine feats, perform'd in this kind. But *Era-*
stus, *Wierus*, and others are against it; they
grant indeed such things may be done, but (as
Wierus discourseth, lib. 3. de *Lamiis* cap. 37.)
not by Charms, Incantations, *Philters*, but the
Devil himself, lib. 5. cap. 2. he contends as
much; So doth *Freitagius* noc. med. cap. 74.
Andreas Cifalpinus cap. 5. and so much *Sigis-*
mundus Schereczius cap. 9. de *hirco nocturno*,
proves at large. † *Unchaste* women by the
help of these witches, the *Devilskitchen*-maids,
have their loves brought to them in the night,
and carryed back again by a phantasm flying
in the air in the likeness of a Goat. I have
heard (saith he) divers confess, that they
have been so carried on a Goats back to their
sweet hearts, many miles in a night. Others
are of opinion that these seas, which most sup-
pose to be done by Charms and *Philters*, are
meerly effected by natural causes, as by mans
blood Chymically prepared, which much
avails, saith *Ernestus Burgranius*, in *Lucernâ*
vita & mortis Indice, ad amorem concilian-
dum & odium, (so huntsmen make their dogs
love them, and Farmers their Pullen) 'tis an
excellent *Philter* as he holds, sed vulgo prodere
grande nefas, but not fit to be made com-
mon: and so be *Mala insana*, *Mandrake*
roots, *Mandrake* apples, pretious stones, dead
mens cloaths, candles, mala *Bacchica*, panis
porcinus, *Hippomanes*, a certain hair in a
lib. 8. c. 22. * *Wolfs tail*, &c. of which *Rhafis*, *Dioscori-*
des, *Port*, *Wecker*, *Rubens*, *Mizaldus*, *Al-*
bertus treat: a Swallows heart, dust of a Doves
heart, multum valent lingue viperarum, ce-
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of it, or that hot Bath at Aix in Germany,
wherein *Cupid* once dipt his arrows, which
ever since hath a peculiar vertue to make them
lovers all that wash in it. But hear the Poets
own description of it.

Unde hic fervor aquis terrâ erumpentibus
udâ?

Tela olim hic ludens ignea tinxit
Amor;

Et gaudens stridore novo, Fervete pe-
rennes

Inquit, & hac pharetra sunt monumenta
mea.

Ex illo fervet, rarusque hic mergitur
hospes,

Cui non titillet pectora blandus amor.

These above-named remedies have happily as
much power as that bath of *Aix*, or *Venus* u *Balthus*
enchanted girdle, in which saith *Natales* u *Veneris*,
Comes, Love toys and dalliance, pleasantness, in quo
sweetness, persuasions, subtilties, gentle speeches, suavitatis,
and all witchcraft to enforce love, was con- & dulcia
tained. Read more of these in *Agrippa de* colloquia,
occult. Philos. l. 1. cap. 50. & 45. *Malleus* benevolen-
malefic. part. 1. quæst. 7. *Delrio* tom. 2. quæst. tie, &
3. lib. 3. *Wierus*, *Pomponatus*, cap. 8. de blanditiæ,
incantat. *Ficinus* lib. 13. *Theol. Plat. Calcag-* suasiones,
ninus, &c. fraudes &
include-
bantur.

MEMB. 4.

SUBSECT. 1.

Symptoms or signs of Love-Melancholy, in Bo-
dy, Mind, good, bad, &c.

Symptoms are either of Body or Mind;
of body, paleness, leanness, driness, &c.

* *Pallidus omnis amans, color hic est aptus* x *Ovid.*
amanti, as the Poet describes lovers: *fecit* Facit hunc
amor maciem, love causeth leanness. y *Amor* amor ipse
cenna de Ilisli c. 33. makes hollow eyes, dry- colorem.
ness, Symptoms of this disease, to go smiling to Met. 4.
themselves, or acting as if they saw or heard y Signa
some delectable object. *Valleriola* lib. 3. obser- eius profun-
vat. cap. 7. *Laurentius* cap. 10. *Ælianus* ditas ocul-
Montaltus de Her. amore. Langius epist. 24. lorum, pri-
lib. 1. epist. med. deliver as much, corpus ex- vatio la-
angue pallet, corpus gracile, oculi cavi, lean, chrimarum,
pale, suspiria,
—ut nudis qui pressit calcibus anguem, sepe rident
hollow-ey'd, their eyes are hidden in their sibi, ac se
heads, quod dele-
† *Tenerque nitidi corporis cecidit decor*, etabile vi-
They pine away, and look ill with waking derent, aut
cares, sighs, audirent.

Et qui tenebant signa Phœbeæ facis
Oculi, nihil gentile nec patrium micant.

With groans, griefs, sadness, dulness,
— * *Nulla jam Cereris subit*

Cura aut salutis—

want of appetite, &c. A reason of all this,

z *Jason Pratensis* gives, because of the distra- z De morbis
ction of the spirits the Liver doth not perform cerebri de-
his part, nor turns the aliment into blood as erat. amore.
it ought, and for that cause the members are Ob spiritu-
weak for want of sustenance, they are lean um distra-
and pine, as the herbs of my garden do this ctionem he-
par officio
suo non
fungitur,
nec vertit

alimentum in sanguinem, ut debeat. Ergo membra debilia, & penu-
ria alibilis succi marcescunt, squalentque ut herbæ in horto meo hoc
mense Maio Zeriscæ, ob imbrium defectum.

month

month of May for want of rain. The green sickness therefore often happeneth to young women, a Cacexia or an evil habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a still,

—ut occluso stillat ab igne liquor,
doth Cupids fire provoke tears from a true Lovers eyes.

* Fairy
Queenl. 3.
cant. 11.

* The mighty Mars did oft for Venus shreek,
Privily moistning his horrid cheek
With womanish tears, —

† Amator
Emblem. 3.

—† ignis distillat in undas,
Testis erit largus qui rigat ora liquor,
with many such like passions. When Chariclia was enamoured on Theagines, as ^a Heliodorus sets her out, she was half distracted, and spake she knew not what, sighed to her self, lay much awake, and was lean upon a sudden: and when she was besotted on her son-in-law, † pallor deformis, marcentes oculi, &c. she had ugly paleness, hollow eyes, restless thoughts, short wind, &c. Euryalus in an Epistle sent to Lucretia his Mistress, complains amongst other grievances, tu mihi & somni & cibi usum abstulisti, thou hast taken my stomach and my sleep from me. So he describes it aright;

Chaucer
in the
Knights
tale.

His sleep, his meat, his drink, is him bereft,
That lean he wareth, and dry as a shaft,
His eyes hollow and grisly to behold,
His hew pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night making mone.

Theocritus Edyl. 2. makes a fair maid of Delphos in love with a young man of Minda, confess as much,

Ut vidi insanii, ut animus mihi malè affectus est,

Misera mihi forma tabescebat, neque amplius pompam

Villam curabam, aut quando domum redieram

Novi, sed me ardens quidam morbus consumebat,

Decubui in lecto dies decem, & noctes decem,

Defluebant capite capilli, ipsaque sola reliqua

Ossa & cutis. —

No sooner seen I had, but mad I was,
My beauty fail'd, and I no more did care
For any pomp, I knew not where I was,
But sick I was, and evil I did fare;
I lay upon my bed ten dayes and nights,
A Skeleton I was in all mens sights.

c Virg. 4. All these passions are well expressed by ^c that Heroical Poet in the person of Dido;

At non infelix animi Phœnissa, nec unquam

Solvitur in somnos, oculisque ac pectore amores

Accipit; ingeminant curæ, rursusque resurgens

Savit amor, &c. —

Unhappy Dido could not sleep at all,
But lies awake, and takes no rest:
And up she gets again, whilst care and grief,

And raging love torments her breast.

Accius Sanazarius Egloga 2. de Galatea, in the same manner feigns his Lychoris^d tormenting her self for want of sleep, sighing, sobbing, and lamenting; And Eustathius in his Isterius much troubled, and ^c panting at heart, at the sight of his Mistress, he could not sleep, his bed was thorns. ^f All make lean-ness, want of appetite, want of sleep ordinary Symptoms, and by that means they are brought often so low, so much altered and changed, that as ^g he jested in the Comedy, one can scarce know them to be the same men.

Attenuant juvenum vigilat corpora noctes,

Curaque & immenso qui fit amore dolor.

Many such Symptoms there are of the Body to discern lovers by,

—† quis enim bene celet amorem?

Can a man faith Solomon, Prov. 6. 27. carry fire in his bosom and not burn? it will hardly be hid, though they do all they can to hide it; it must out,

plus quam mille notis —

it may be described,

* Quoque magis tegitur, testis magis aestuat ignis,

'Twas Antiphanes the Comedians observation of old, Love and drunkenness cannot be concealed, Celare alia possis, hæc præter duo, vini potum, &c. words, looks, gestures, all will betray them: but two of the most notable signs are observed by the pulse and Countenance.

When Antiochus the son of Seleucus, was sick for Stratonice his Mother-in-law, and would not confess his grief, or the cause of his disease, Erasistratus the Physician found him by his Pulse and Countenance, to be in love with her, ^h because that when she came in presence, or was named, his pulse varied, and he blushed besides.

In this very sort was the love of Calicles, the son of Polycles, discovered by Panacæus the Physician, as you may read the story at large in [†] Aristenæus.

By the same signs Galen brags, that he found out Justa Boethius the Consuls wife, to dote on Pylades the Player, because at his name still she both altered Pulse and Countenance, as [†] Polyarchus did at the name of Argenis.

Franciscus Valesius, l. 3. contr. 13. med. contr. denies there is any such pulsus amatorius, or that love may be so discerned; but Avicenna confirms this of Galen out of his experience, lib. 3. Fen. 1. and Gordonius, cap. 20.

Their pulse he saith is inordinate and swift, if she go by whom he loves, Lantius Epist. 24. lib. 1. med. Epist. Nevissanus lib. 4. numer. 66. syl. nuptialis, Valesius de Taranta, Guianerius, Tract. 15. Valeriola

sets down this for a Symptom, ^k Difference of Pulse, neglect of business, want of sleep, often sighs, blushings, when there is any speech of their Mistress, are manifest signs. But amongst the rest, Josephus Struthius that Polonian, in

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Attenuant juvenum vigilat corpora noctes, Curaque & immenso qui fit amore dolor.

Many such Symptoms there are of the Body to discern lovers by,

—† quis enim bene celet amorem?

Can a man faith Solomon, Prov. 6. 27. carry fire in his bosom and not burn? it will hardly be hid, though they do all they can to hide it; it must out,

plus quam mille notis —

it may be described,

* Quoque magis tegitur, testis magis aestuat ignis,

'Twas Antiphanes the Comedians observation of old, Love and drunkenness cannot be concealed, Celare alia possis, hæc præter duo, vini potum, &c. words, looks, gestures, all will betray them: but two of the most notable signs are observed by the pulse and Countenance.

When Antiochus the son of Seleucus, was sick for Stratonice his Mother-in-law, and would not confess his grief, or the cause of his disease, Erasistratus the Physician found him by his Pulse and Countenance, to be in love with her, ^h because that when she came in presence, or was named, his pulse varied, and he blushed besides.

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3.2

*Si noscere
vis an ho-
mines sa-
specti tales
sint, tangi-
to eorum
arterias.
m Amor
facit ine-
quales, in-
ordinatos.
n In nobi-
lis cujus-
dam uxore
quum sub-
olfacerem
adulteri
amore su-
isse correp-
tam &
quam ma-
ritus, &c.*

*o Cepit il-
lico pulsus
variari &
ferri cele-
ritus & sic
inveni.*

† Eunuch.

act. 2.

** Epist. 7.*

lib. 2. Tener

sudor &

creber an-

helitus pal-

pitatio cor-

dis, &c.

p Lib. 1.

q Lexovi-

ensis Epis-

copus.

q Lexovi-

ensis Epis-

copus.

q Lexovi-

ensis Epis-

copus.

q Lexovi-

ensis Epis-

copus.

q Lexovi-

ensis Epis-

copus.

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copus.

q Lexovi-

ensis Epis-

copus.

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copus.

the fifth Book, cap. 17. of his Doctrine of Pulses, holds that this and all other passions of the mind, may be discovered by the Pulse. *And if you will know, saith he, whether the men suspected be such or such, touch their arteries, &c.* And in his fourth Book, and fourteenth Chapter, he speaks of this particular Pulse, *Love makes an unequal Pulse, &c.* he gives instance of a Gentlewoman, *a Patient of his, whom by this means he found to be much enamoured, and with whom: he named many persons, but at the last when his name came whom he suspected, her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was.* Apollonius Argonaut. lib. 4. Poetically setting down the meeting of Jason and Medea, makes them both to blush at one anothers sight, and at the first they were not able to speak.

—† totus Parmeno

Tremo, horreoque postquam aspexi hanc, Phadria trembled at the sight of Thais, others sweat, blow short,

Crura tremunt ac poplites, — are troubled with palpitation of heart upon the like occasion, *cor proximum ori*, saith * *Aristenetus*, their heart is at their mouth, leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch, fever, frensie, pleurisie, what not) they look pale, red, and commonly blush at their first congress; and sometimes through violent agitation of spirits, bleed at nose, or when she is stalked of: which very sign *Eustathius* makes an argument of *Ismenes* affection, that when she met her Sweet-heart by chance, she changed her countenance, to a Maiden-blush. 'Tis a common thing amongst Lovers, as *Arnulphus* that merry-conceited Bishop, hath well expressed in a facete Epigram of his,

Alterno facies sibi dat responsa ru- bore,

Et tener affectum prodit urique pu- dor, &c.

Their faces answer, and by blushing say,

How both affected are, they do be- wray.

But the best conjectures are taken from such symptoms as appear when they are both pre- sent; all their speeches, amorous glances, acti- ons, lascivious gestures will bewray them, they cannot contain themselves, but that they will be still kissing. † *Stratocles* the Physitian upon his Wedding day, when he was at din- ner, *Nihil prius forbillaivit, quam tria basia puella pangeret*, could not eat his meat for kis- sing the Bride, &c. First, a word, and then a kiss, then some other Complement, and then a kiss, then an idle question, then a kiss, and when he hath pumped his wits dry, can say no more, kissing and colling are never out of season,

* *Hoc non deficit incipitque semper,* 'tis never at an end, † another kiss, and then another, another, and another, &c.

—huc ades O Thelayra —

Come kiss me Corinna!

Centum basia centies,

Centum basia milies,

Mille basia millies,

Et tot millia millies,

Quot guttae Siculo mari,

Quot sunt sydera caelo,

Istis purpureis genis,

Istis turgidulis labris,

Ocellisque loquaculis,

Figam continuo impetu;

O formosa Neera.

As Catullus to Lesbia.

Da mihi basia mille, deinde centum,

Dein mille altera, da secunda centum,

Dein usque altera millia, deinde centum.

—* first give an hundred,

Then a thousand, then another

Hundred, then unto the other

Add a thousand, and so more, &c.

Till you equal with the store, all the grass, &c. So *Venus* did by her *Adonis*, the *Moon* with *Endymion*, they are still dallying and culling, as so many Doves,

Columbatimque labra conserentes labiis.

and that with alacrity and courage,

Affligunt avidè corpus, junguntque sa- livas

Oris, & inspirant prensantes dentibus ora.

Tam impresso ore ut vix inde labra detra- hant, cervice reclinata, as Lamprias in Lucian kissed *Thais*, *Philippus* her *c in Aristenetus*, *amore lymphato tum furiosè adhesit, ut vix la- bra solvere esset, totumque os mihi contrivit;* *d Aretines Lucretia*, by a suiter of hers was so saluted, and 'tis their ordinary fashion.

— *dentes illudunt saepe labellis,*

Atque premunt arètè adfigentes oscula

They cannot I say, contain themselves, they will be still not only joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, & cum delectatione*, as *Philostatus* confes- seth to his Mistress; and *Lamprias* in *Lucian*, *Mammillas premens, per sinum clam detra-* &c. feeling their paps, and that scarce honest- ly sometimes: as the old man in the *f Comedy* well observed of his son, *Non ego te videbam manum huic puella in sinum inserere?* Did not I see thee put thy hand into her bosome? go to, with many such love tricks. *g Juno in Lucian deorum, Tom. 3. dial. 3.* complains to *Jupiter* of *Ixion*, *he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance, and gave Ganymede the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kiss the cup, and then look steadily on me, and sometimes sigh, and then again smile.* If it be so they cannot come near to dally, have not that opportunity, familiarity, or acquain- tance to confer and talk together; yet if they be in presence, their eye will bewray them: *Ubi amor ibi oculus*, as the common say- ing is, where I look I like, and where I like

r Io. Secun- dus bas. 7.

* Trans- lated or imitated by M. B. Johnson, our arch Poet in his 119. Ep

a I Heret. lib. 4.

b Lucian. dial. Tom. 4. Merit. sed & aperien- tes, &c. c Epist. 16. d Deducto ore longo me basio demulcet.

e In delici- is mammas tuas tan- go, &c.

f Terent.

g Tom. 4. merit. dial. h Attentè adeo in me aspexit, & interdum ingemisce- bat, & la- chrymaba- tur. Et si quando bi- bens, &c.

I love;

I love ; but they will lose themselves in her looks.

*Alter in alterius jactantes lumina vultus,
Querebant taciti noster ubi esset amor.*

They cannot look off whom they love, they will *impregnare eam ipsis oculis*, deflower her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as *Pollo* on *Leucothoe*, the *Moon* on her *† Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be stayed. They must all stand and admire, or if she go by, look after her as long as they can see her, she is *anima auriga*, as *Anacreon* calls her, they cannot go by her door or window, but as an *Adamant*, she draws their eyes to it, though she be not there present, they must needs glance that way, and look back to it. *Aristenetus* of ** Exithemus*, *Lucian* in his *Imagin.* of himself, and *Tatius* of *Clitophon* say as much, *Ille oculos de Leucippe † nunquam dejiciebat*, and many Lovers confess when they came in their Mistress presence, they could not hold off their eyes, but looked wistly and steadily on her, *inconnivo aspectu*, with much eagerness and greediness, as if they would look thorough, or should never have enough sight of her.

—Fixis ardens obtutibus heret ;
So she will do by him, drink to him with her eyes, nay drink him up, devour him, swallow him, as *Martials Mamurra* is remembered to have done :

Inspevit molles pueros, oculisque comedit, &c.
There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomanus* was fair and white could not look off him, from Sun-rising to Sun-setting, she could not desist, she made him one day come into her chamber, *& gemine horæ spatio intuebatur, non à me unquam aciem oculorum avertēbat, me observans veluti Cupidinem quendam*, for two hours space she still gazed on him. A young man in *† Lucian* fell in love with *Venus* picture, he came every morning to her Temple, and there continued all day

† Dial.
amorum.

long * from Sun-rising to Sun-set, unwilling to go home at night, sitting over against the Goddess Picture, he did continually look upon her, and mutter to himself I know not what. If so be they cannot see them whom they love, they will still be walking and waiting about their Mistress doors, taking all opportunity to see them, as in ** Longus Sophista*, *Daphnis* and *Cloe* two Lovers, were still hovering at one anothers gates, he sought all occasions to be in her company,

to hunt in Summer, and catch Birds in the Frost about her Fathers house in the winter, that she might see him, and he her. *† A Kings Palace was not so diligently attended, saith Aretines Lucretia, as my house was when I lay in Rome, the Porch and Street was ever full of some, walking or riding, on set purpose to see me, their eye was still upon my window, as they passed by, they could not*

choose but look back to my house when they were past, and sometimes hem or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them.

'Tis so in other places, 'tis common to every Lover, 'tis all his felicity to be with her, to talk with her, he is never well but in her company, and will walk y seven or y mo, *& eight times in a day through the Street* *eo tem die* *where she dwells, and make sleeveless errands* *sexties vel* *to see her; plotting still where, when, and* *septies ambulans per* *how to visit her,* *eandem placeam ut vel* *† Levesque sub nocte susurri,* *unico amice sua* *Compōitā repetuntur hora.* *fruantur* *And when he is gone, he thinks every minute* *aspectu, l. c.* *an hour, every hour as long as a day, ten dayes* *Theat. munda.* *a whole year, till he see her again.* *† Hor.* *† Tempora si numeres, bene quæ numeramus* *† Ovid.* *amantes.*

And if thou be in love, thou wilt say so too, *Et longum formosa vale, farewell Sweet-heart, vale charissima Argenis, &c.* Farewell my dear *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly; perchance to morrow, yet loth to depart, he'll take his leave again, and again, and then come back again, look after, and shake his hand, wave his hat afar off. Now gone, he thinks it long till he see her again, and she him, the clocks are surely set back, the hour's past,

† Hospita Demophoon tua te Rodopheia † Ovid.

Phyllis,
Ultra promissum tempus abesse queror.
she looks out at window still to see whether he come, * and by report *Phyllis* went nine times ** Hyginus, fab. 59. Eo die dicitur nonies ad littus currisse.* *† Chancer.* to the Sea side that day, to see if her *Demophoon* were approaching, and ** Troilus* to the City gates, to look for his *Creiseid*. She is ill at ease, and sick till she see him again, pievish in the mean time, discontent, heavy, sad, and why comes he not? where is he? why breaks he promise? why tarries he so long? sure he is not well; sure he hath some mischance, sure he forgets himself and me, with infinite such. And then confident again, up she gets, out she looks, listens and enquires; hearkens, kens, every man afar off is sure he, every stirring in the street, now he is there, that's he, *malè aurora, malè soli dicit, dejeratque, &c.* the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras*, Love brooks no delays: the time's quickly gone that's spent in her company, the miles short, the way pleasant; all weather is good whilst he goes to her house, heat or cold, though his teeth chatter in his head, he moves not, wet or dry 'tis all one, wet to the skin, he feels it not, cares not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistress sweet sake; let the burden be never so heavy, Love makes it light. ** Jacob served seven years for Rachel,* ** Gen. 29. 20.* and it was quickly gone, because he loved her. None so merry, if he may happily enjoy her company, he is in heaven for a time; and

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and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the Symptomes of the mind in Lovers, are almost infinite, and so diverse, that no Art can comprehend them; though they be merry sometimes, and rapt beyond themselves for joy: yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last;

† Plautus
Cistel.

† *Amor melle & felle est facundissimus, gustum dat dulcem & amarum.* 'Tis *suavis amarities, dolentia delectabilis, hilare tormentum;*

* Stobæus
de græco.

* *Et me melle beant suaviora, Et me felle necant amariora;*

Like a summer fly or *Sphines* wings, or a rainbow of all colours,

Quæ ad solis radios conversa aurea erant, Adversus nubes cerulea, quæ jubar Iridis, fair, foul, and full of variation, though most part irksome and bad. For in a word, the *Spanish* inquisition is not comparable to it;

z Plautus;
Credo ego
ad hominis
carnifici-
nan amo-
ren inven-
tū esse.
a De civi-
tat. lib. 22.
cap. 29.
Ex eo ori-
untur mor-
daces curæ,
perturbati-
ones, me-
rores, for-
midines,
insana gau-
dia, dis-
cordiæ, li-
tes, bella,
invidiæ,
iracundiæ,
inimici-
tiæ, fallaci-
æ, adul-
latio, fraus,
furtum, ne-
quitia, im-
pudentia.
† Marullus
l. 1.
b Ter. Eu-
nuch.
c Plautus
Mycat.

a torment and *execution* it is, as he calls it in the poet, an unquenchable fire, and what not? From it, faith *Austin*, arise biting cares, perturbations, passions, sorrows, fears, suspicions, discontents, contentions, discords, wars, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knavery, &c.

—† *dolor, querele,*

Luxuratio, lachrymæ perennes, Languor, anxietas, amaritudo; Aut si triste magis potest quid esse, Hos tu das Comites Neera vita.

These be the companions of lovers, and the ordinary symptomes, as the Poet repeats them.

b *In amore hæc insunt vitia, Suspiciones, inimicitia, audacia, Bellum, pax rursum, &c.*

c *Insomnia, erumna, error, terror, & fuga, Excogitantia, excors immodestia, Petulantia, cupiditas, & malevolentia; Inheret etiam aviditas, desidia, injuria, Inopia, contumelia & dispendium, &c.*

In love these vices are; suspicions, Peace, war, and impudence, detractions, Dreams, cares, and errors, terrours and affrights,

Immodest pranks, devices, sleights & flights, Heart-burnings, wants, neglects, desire of wrong,

Loss continual, expence and hurt among.

Every Poet is full of such Catalogues of Love symptomes; but fear and sorrow may justly challenge the chief place. Though *Hercules de Saxoniâ* cap. 3. *Traît. de melanch.* will exclude fear from Love Melancholy, yet I am otherwise perswaded. d *Res est solliciti plena timoris amor.* 'Tis full of fear, anxiety, doubt, care, peevishness, suspicion, it turns a man into a woman, which made *Hesiod* belike, put fear and paleness *Venus* daughters,

— *Marti clypeos atque arma secanti*

Alma Venus peperit pallorem, unaque Timorem:

because fear and love are still linked toge-

ther. Moreover they are apt to mistake, amplify, too credulous sometimes, too full of hope and confidence, and then again very jealous, unapt to believe or entertain any good news. The Comical Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father and a love-sick son. M. *Be of good cheer my son, thou shalt have her to wife.* Æ. *Al father, do you mock me now?* M. *I mock thee, why?* Æ. *That which I so earnestly desire, I more suspect and fear.* M. *Get you home, and send for her to be your wife.* Æ. *What now a wife, now father, &c.* These doubts, anxieties, suspicions, are the least part of their torments; they break many times from passions to actions, speak fair, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, swear, quarrel, laugh, weep: and he that doth not so by fits,

* *Lucian* holds, is not thoroughly touched with this Loadstone of Love. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share; e Love to many is bitterness it self; *rem amaram* Plato calls it, a bitter potion, an agony, a plague.

Eripite hanc pestem perniciemque mihi; Quæ mihi subrepens imos ut torpor in artus, Expulit ex omni pectore latitias.

O take away this plague, this mischief from me,

Which as a numness over all my body, Expels my joys, and makes my soul so heavy.

Phædria had a true touch of this, when he cryed out,

—† *O Thais, Utinam esset mihi*

Pars aqua amoris tecum, ac pariter fieret ut Aut hoc tibi doleret itidem, ut mihi dolet.

O *Thais* would thou hadst of these my pains a part,

Or as it doth me now, so it would make thee smart.

So had that young man, when he roared again for discontent,

* *Factor, crucior, agitor, stimulator, Versor in amoris rota miser, Exanimor, feror, distrahor, deripior, Ubi sum, ibi non sum; ubi non sum, ibi est animus.*

I am vext and tofs'd, and rack't on Loves wheel;

Where not, I am; but where am, do not feel.

The *Moon* in a *Lucian*, made her mone to *Venus*, that she was almost dead for love, *pereo equidem amore*, and after a long tale, she broke off abruptly and wept, b *O Venus, thou knowest my poor heart.* *Charmides* in c *Lucian*, was so impatient, that he sob'd and sigh'd, and tore his hair, and said he would hang himself, *I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I do? Vos O dii Averrunci, solvite me his curis,* O ye Gods, free me from these cares and miseries, out of the anguish of his Soul, d *Theocles* prays. Shall I say, most part of a

Lovers

† *Adelp.*
Act. 4.scen. 5. M.
Bono animoes, duces
uxoremhanc Æ-
schines.Æ. Hem,
pater, numtu ludis
me nunc?M. Egone
te, quamob-rem?
Æ. Quod
tam miserecupio, &c.
* Tom. 4.
dial. amo-rum.
e *Aristotle*2. Rhet.
puts lovetherefore
in the ira-scible
part.
Ovid.† Ter. Eu-
nuch. Act.
1. sc. 2.* *Plautus.*a Tom. 3.
b Scis quodposthac
disturbas
fuerim.c Tom. 4.
dial. merit.Tryphena.
Amor meperdit, ne-
que malumhoc amplius
sustinerepossum.
d *Ariste-*netus, l. 2.
epist. 8.

Lovers life is full of agony, anxiety, fear and grief, complaints, sighs, suspicions, and cares, (high ho, my heart is wo) full of silence and irksome solitariness?

Frequenting shady bowers in discontent,

To the air his fruitless clamours he will vent. except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistress smile upon him, give him a good look, a kiss, or that some comfortable massage be brought him, his service is accepted, &c.

He is then too confident and rapt beyond himself, as if he had heard the Nightingale in the Spring before the Cuckow, or as † *Calisto* was at *Melebeas* presence, *Quis unquam hac mortali vitâ tam gloriosum corpus vidit? humanitatem transcendere videor, &c.* who ever saw so glorious a sight, what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had or hoped of any mortal man. There is no happiness in the world comparable to his, no content, no joy to this, no life to Love, he is in Paradise.

† *Quis me uno vivit felicior? aut magis hæc est*

Optandum vitâ dicere quis poterit?

Who lives so happy as my self? what bliss

In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

‡ *Donec gratus eram tibi,*

Persarum vigui rege beator.

The *Persian* Kings are not so jovial as he is, *O festus dies hominis*, O happy day; so *Chareas* exclaims when he came from *Pamphila* his Sweet heart, well pleased,

Nunc est profecto interfici cum perpeti me possem,

Ne hoc gaudium contaminet vita aliquâ egritudine,

He could find in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joyes. A little after, he was so merrily set upon the same occasion, that he could not contain himself.

† *O populares, ccquis me vivit hodiè fortunatior?*

Nemo hercule quisquam; nam in me dii plane potestatem

Suam omnem ostendere;

Is't possible (O my Countreymen) for any living to be so happy as my self? No sure it cannot be, for the Gods have shewed all their power, all their goodness in me. Yet by and by when this young Gallant was crossed in his wench, he laments, and cries, and roars downright.

Occidi —

I am undone,

Neque virgo est usquam, neque ego, qui e conspectu illam amisi meo.

Ubi quæram, ubi investigem, quem percuter, quam insistam viam?

The Virgin's gone, and I am gone, she's gone, she's gone, and what shall I do? where shall I seek her, where shall I find her, whom shall I ask? what way, what course shall I take? what will become of me?

— † *vitales auras invitus agebat,* he was weary of his life, sick, mad and desperate; * *utinam mihi esset aliquid hic, quo nunc me precipitem darem.* 'Tis not *Chareas* case

this alone, but his, and his, and every Lovers in the like state. If he hear ill news, have bad success in his suit, the frown upon him, or that

his Mistress in his presence respect another more (as ‡ *Hedus* observes) *Prefer another*

suiter, speak more familiarly to him, or use more kindly than himself, if by nod, smile, message she discloseth her self to another, he is instantly tormented, none so dejected as he is,

utterly undone, a castaway, † *In quem fortuna omnia odiorum suorum crudelissima tela exonerat,* a dead man, the scorn of fortune a monster of fortune, worse than nought, the loss of a Kingdom had been less.

‡ *Aretine's Lucretia* made very good proof of this, as she relates it her self. *For when I made some of my suiters believe I would betake my self to a Nunnery, they took on, as if they had lost Father and Mother, because they were for ever after to want my company. Omnes labores leves fuere,* all other labour was light; † but this might not be endured,

Tui carendum quod erat —

for I cannot be without thy company, mournful *Amyntas*, painful *Amyntas*, careful *Amyntas*; better a Metropolitan City were sackt, a Royal Army overcome, an invincible Armado sunk, and twenty thousand Kings should perish, than her little finger ache, so zealous are they, and so tender of her good. They would

all turn Friars for my sake, as she follows it, in hope by that means to meet, or see me again, as my Confessours, at stool-ball, or at barley-break: And so afterwards when an importunate suiter came, † *If I had bid my Maid say*

that I was not at leisure, not within, busie, could not speak with him; he was instantly astonished, and stood like a pillar of marble; another went swearing, chafing, cursing, foaming.

† *Illâ sibi vox ipsa Jovis violentior ira, Cum tonat, &c.*

the voice of a mandrake had been sweeter music; but he to whom I gave entertainment,

was in the *Elysian* fields, ravished for joy, quite beyond himself. 'Tis the general humour of all Lovers, she is their stern, Pole-star, and guide.

‡ *Deliciumque animi, deliquiumque sui.*

As a Tulipant to the Sun (which our Herbalists call *Narcissus*) when it shines, is *Admirandus flos ad radios solis se pandens*, a glorious Flower exposing it self; † but when the Sun sets, or a tempest comes, it hides it self, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in a cause not unlike, sometimes used for an Impress) so do all inamorates to their Mistress, she is their Sun,

their *Primum mobile*, or *anima informans*; this † one hath elegantly expressed by a windmill, still moved by the wind, which otherwise hath no motion of it self.

Sic tua ni spiret gratia, truncus ero.

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† *Mantuan.*

* *Ter. Adelph. 3. 4.*

g Lib. 1.

de contemptis amoribus.

Si quem alium respexerit

amica sua-

vius, & familiari-

us, si quem alloquuta

fuerit, si nutu, nuncio, &c.

statim cruciatur.

† *Calisto in Celestina.*

h *Pornodidasc. dial. Ital. Patre & matre se*

singultu orbos cense-

bant, quod meo contubernio carendum esset.

† *Ter. tui carendum quod erat.*

i Si respon-

sum esset dominam occupatam esse aliisq;

vacaret, ille statim

vix hoc audito velut

in marmore obrigit,

alii se damnare, &c. at cui favebam,

in campis Elysiis esse videbatur, &c.

† *Mantuan.*

k *Lecheus*

l *Sole se occupante,*

aut tempestate veniente, statim clauditur ac languescit.

m *Emblemis amat. 13.*

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* Calisto
de Mele-
baa.

He is wholly animated from her breath, his soul lives in her body, * *sola claves habet interitus & salutis*, she keeps the keys of his life; his fortune ebbs and flows with her favour, a gracious or bad aspect turns him up or down,

Mens mea lucescit Lucia luce tuâ.

i Anima
non est ubi
animat, sed
ubi amat.

Howsoever his present state be pleasing or displeasing, 'tis continue so long as he loves, he can do nothing, think of nothing but her; desire hath no rest, she is his *Cynosure*, *Hesperus* & *Vesper*, his morning and evening Star, his Goddess, his Mistress, his life, his soul, his every thing, dreaming, waking, she is always in his mouth; his heart, eyes, eares, and all his thoughts are full of her. His *Laura*, his *Vittorina*, his *Columbina*, *Flavia*, *Flaminia*, *Cælia*, *Delia* or *Isabella* (call her how you will) she is the sole object of his senses, the substance of his soul, *nidulus animæ suæ*, he magnifies her above measure, *totus in illa*, full of her, can breath nothing but her. I

† Celestine
act. 1. cre-
do in Me-
lebeam,
&c.
a Ter. Eu-
nuch. Act.
1. sc. 2.

adore *Melebaa*, saith Love-sick † *Calisto*, I believe in *Melebaa*, I honour, admire and love my *Melebaa*; His soul was sowed, impared, imprisoned in his Lady. When

a Thais took her leave of *Phædria*,
— *mi Phædria, & nunquid aliud vis?*

Sweet heart (she said) will you command me any further service? he readily replied, and gave this in charge,

— *egone quid velim?*

*Dies noctesque ames me, me desideres,
Me somnies, me expectes, me cogites,
Me speres, me te oblectes, mecum tota sis,
Meus fac postremò animus, quando ego sum
tuus.*

Dost ask (my dear) what service I will have? To love me day and night is all I crave, To dream on me, to expect, to think on me, Depend and hope, still covet me to see, Delight thy self in me, be wholly mine, For know my love, that I am wholly thine.

But all this needed not, you will say, if she affect once, she will be his, settle her love on him, on him alone,

* Virg. 4.
An.

— † *illum absens absentem*

Auditque videtque —

k Interdum
oculi, &
aures occu-
pata di-
strahunt
animum,
at noctu
solus ja-
ctor, ad
auroram

she can, she must think and dream of nought else but him, continually of him, as did *Orpheus* on his *Eurydice*,

*Te dulcis conjux, te solo in littore mecum,
Te veniente die, te discedente canebam.
On thee sweet wife was all my song,
Morn, Evening, and all along.*

And *Dido* upon her *Aeneas*;

— *& quæ me insomnia terrent,
Multa viri virtus, & plurima currit Imago.
And ever and anon she thinks upon the man
That was so fine, so fair, so blith, so debonair.*

omnia mihi
de Leucippe
somnia
erant.

Clitophon in the first book of *Achilles Tatius*, complaineth how that his Mistress *Leucippe* tormented him much more in the night, than in the day. * For all day long he had some object or other to distract his senses, but in the night all ran upon her: All night long he lay † awake and could think of nothing else but her, he could not get her out of his mind, to-

wards morning sleep took a little pitty on him, he slumbred a while, but all his dreams were of her.

— † *te nocte sub atrâ*

*Alloquor, amplector, falsa; in imagine somni,
Gaudia sollicitam palpant e vanidamentem.*

† Bucha-
nan Sylv.

In the dark night I speak, embrace and find,
That fading joys deceive my careful mind.

The same complaint *Euryalus* makes to his *Lucretia*, day and night I think of thee, I wish for thee, I talk of thee, call on thee, look for thee, hope for thee, delight my self in thee, day and night I love thee.

1. An. Sylv.
Te dies, no-
ctesq; amo,
te cogito,
te desidero,
te voco, te
expecto, te
spero, tecum
oblecto me,
totus in te
sum.

m Nec mihi vespere

Surgente decedunt amores,

Nec rapidum fugiente solem;

Morning, Evening, all is alike with me, I have restless thoughts,

in Hor. lib.
2. ode 9.
n Petroni-
us.

n Te vigilans oculis, animo te nocte requiro.

Still I think on thee. *Anima non est ubi ani-*
mat, sed ubi amat. I live and breath in thee,
I wish for thee.

* *O niveam quæ te poterit mihi reddere lucem,*
O mihi felicem terque quaterque diem. * *Tibullus*
l. 3. Eleg. 3.

O happy day that shall restore thee to my sight. In the mean time he raves on her; her sweet face, eyes, actions, gestures, hands, feet, speech, length, breadth, height, depth, and the rest of her dimensions, are so surveyed, measured, and taken, by that *Astrolabe* of phantasie, and that so violently sometimes, with such earnestness and eagerness, such continuance, so strong an imagination, that at length he thinks he sees her indeed; he talks with her, he embraceth her, *Ixion*-like pro *Junone nubem*, a cloud for *Junio*, as he said. *Nihil præter Leucippen cerno, Leucippe mihi perpetuò in oculis, & animo versatur*, I see and meditate of nought but *Leucippe*. But she present or absent, all is one;

† *Et quamvis aberat placida presentia formæ,* † *Ovid.*

Quem dederat præsens forma, manebat amor. *Fast. 2.*

That impression of her beauty is still fixed in his mind,

† Ovid.
Fast. 2.
ver. 775.

— *herent infixi pectore vultus.*

* Virg.
An. 4.

as he that is bitten with a mad dog, thinks all he sees dogs, dogs in his meat, dogs in his dish, dogs in his drink: his mistress is in his eyes, ears, heart, in all his senses. *Valleriola* had a merchant his patient in the same predicament: and *Utriculus Molitor* out of *Austin*, hath a story of one, that through vehemency of his love passion, still thought he saw his Mistress present with him, she talked with him, *Et commisceri cum eâ vigilans videbatur*, still embracing him.

o De Py-
thonissa.

Now if this passion of love can produce such effects, if it be pleasantly intended, what bitter torments shall it breed, when it is with fear and continual sorrow, suspicion, care, agony, as commonly it is still accompanied, what an intolerable pain must it be?

p Juno, nec
ira deum
tantum,
nec tela, nec
hostis,
quantum
tute potis
animis il-
latus.
Silvius Ital.
15. bel.
Punic. de
amore.

— *Non tam grandes*

Gargara culmos, quot demerso

Pectore curas longâ nexas

Usque catenâ, vel quæ penitus

Crudelis amor vulnera miscet.

Mount

Mount *Gargarus* hath not so many stems,
As Lovers breast hath grievous wounds,
And linked cares, which love compounds.

When the King of *Babylon* would have punish-
ed a Courtier of his, for loving a young Lady
of the Royal blood, and far above his fortunes,
9 *Apollonius* in presence, by all means perswaded
to let him alone; For to love and not enjoy was
a most unspeakable torment, no tyrant could
invent the like punishment; as a gnat at a can-
dle, in a short space he would consume him-
self. For Love is a perpetual ^r flux, *angor*
animi, a warfare, *militat omnis amans*, a grievous
wound is love still, and a Lovers heart is *Cupids*
quiver, a consuming ^f fire, [†] *accede ad hanc*
ignem, &c. an inextinguible fire.

— ^t *alitur & crescit malum,*

Et ardet intus, qualis Aetnao vapor
Exundat antro —

As *Aetna* rageth, so doth Love, and more
than *Aetna* or any material fire.

— ^u *Nam amor saepe Lyparco*

Vulcano ardentiorum flammam incendere solet.
Vulcan's flames are but smoak to this; For fire,
saith [†] *Xenophon*, burns them alone that stand near
it, or touch it, but this fire of Love burneth and
scorcheth afar off, and is more hot and vehe-
ment than any material fire; [†] *Ignis in igne*
furit, 'tis a fire in a fire, the quintessence of
fire. For when *Nero* burnt *Rome*, as *Calisto*
urgeth, he fired houses, consumed mens bodies
and goods; but this fire devours the soul it
self, and ^{*} one Soul is worth 100000 bodies.
No water can quench this wild fire.

— ^{*} *In pectus cacos absorbit ignes,*

Ignes qui nec aqua perimi potuere, nec imbre
Diminui, neque graminibus, magicisque su-
surris.

A fire he took into his breast,

Which water could not quench,

Nor herb, nor art, nor Magick spells

Could quell, nor any drench.

Except it be tears and sighs, for so they may
chance find a little ease.

* *Marullus* ^{*} *Sic candentia colla, sic patens frons,*
Epig. lib. I. *Sic me blanda tui Nera ocelli,*

Sic pares minio genae perurunt,
Ut nime lachrymae rigent perennes,
Totus in tennes eam favillas.

So thy white neck *Nera* me poor soul
Doth scorch, thy cheeks, thy wanton eyes
that roul:

Were it not for my dropping tears that
hinder,

I should be quite burnt up forthwith to cinder.

This fire strikes like lightning, which made
y *Imagines* those old *Grecians* paint *Cupid* in many of their
deorum. Temples with *Jupiters* thunder-bolts in his
hands; for it wounds, and cannot be perceived
how, whence it came, where it pierced,

z *Ovid.* ^z *Urimur, & cecum pectora vulnus habent,*
And can hardly be discerned at first.

— ^a *Est mollis flamma medullas,*

a *Aeneid. 4.* *Et tacitum insano vivit sub pectore vulnus.*

A gentle wound, an easie fire it was,

And slie at first, and secretly did pass.

But by and by it began to rage and burn again;

— ^b *Pectus insanum vapor,*

Amorque torret, intus savor vorat

Penitus medullas, atque per venas meat

Visceribus ignis mersus, & venter latens,

Ut agilis altis flamma percurrit trabes.

This fiery vapour rageth in the veins,
And scorcherh entrails, as when fire burns
An house, it nimble runs along the beams,
And at the last the whole it overturns.

Abraham Hoffmannus lib. 1. amor. conjugal.

cap. 2. pag. 22. relates out of Plato, how that

Empedocles the Philosopher was present at the

cutting up of one that died for love, [†] his heart

was combust, his liver smoakie, his lungs dried

up, insomuch that he verily believed his soul

was either sod or roasted, through the vehemen-

cy of loves fire. Which belike made a mo-

der Writer of amorous Emblems, express

Loves fury by a pot hanging over the fire, and

Cupid blowing the coals. As the heat con-

sumes the water,

^{*} *Sic sua consumit viscera cacus amor,*

So doth Love dry up his radical moisture. Ano-

ther compares Love to a melting torch, which

stood too near the fire.

[†] *Sic quo quis propior sua puella est,*

Hoc stultus propior sua ruina est.

The nearer he unto his mistress is.

The nearer he unto his ruine is.

So that to say truth, as ^c *Castilio* describes it,

The beginning, middle, end of Love is naught

else but sorrow, vexation, agony, torment, irk-

somness, wearisomness, so that to be squalid,

ugly, miserable, solitary, discontent, dejected,

to wish for death, to complain, rave, and to

be peevish, are the certain signs, and ordinary

actions of a love-sick person. This continual

pain and torture makes them forget themselves,

if they be far gone with it, in doubt, despair

of obtaining, or eagerly bent, to neglect all

ordinary business.

— ^{*} *pendent opera interrupta, minaque*

Murorum ingentes, aequataque machina caelo.

Love-sick *Dido* left her works undone, so did

[†] *Phaedra,*

— *Palladis tele vacant,*

Et inter ipsas pensa labuntur manus.

Faustus in ^{*} *Mantuan*, took no pleasure in any

thing he did,

Nulla quies mihi dulcis erat, nullus labor

agro

Pectore, sensus iners, & mens torpore se-

pulta,

Carminis occiderat studium. —

And 'tis the humour of them all, to be careless

of their persons, and their estates, as the Shep-

herd in ^d *Theocritus*, *Et hac barba inculta est,*

squalidique capilli, their beards flag, and they

have no more care of pranking themselves or of

any business, they care not as they say, which

end goes forward.

^e *Oblitusque greges, & rura domestica totus*

^f *Uritur, & noctes in luctum expendit ama-*

ras.

Forgetting flocks of sheep and country farms,

The silly Shepherd alwaies mourns and burns.

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† Ter. En-
nuch.* Qui qua-
so & Amo.† Ter. En-
nuch.g Qui olim
cogitabat

que vellet,

et pulcher-

rimus Phi-

losophiae

preceptis

operam in-

sumpsit, qui

universi

circumtiones

coelique na-

turam, &c.

Hanc unam

intendit

operam, de

sola cogi-

tat, noctes

et dies se

componit ad

hanc, et ad

acerbum

servitutum

redactus

animus,

&c.

* Pars Epi-

taphii ejus.

* Epist.

prim.

* Boethius,

l. 3.

Met. ult.

† Epist. l. 6.

Valeat pu-

dor, valeat

honestas,

valeat ho-

nor.

* Theodor.

prodromus,

lib. 3.

Amor My-

styli genibus

Love-sick † Cherea when he came from Pam-
phila's house, and had not so good welcom as he
did expect, was all amot, *Parmeno* meets him,
quid tristes es? Why art thou so sad man? unde
es? whence com'st, how dost? but he sadly re-
plies, *Ego hercle nescio neque unde eam, neque*
quorsum eam, ita prorsus oblitus sum mei, I have
so forgotten my self, I neither know where I
am, nor whence I come, nor whither I will,
what I do. P. * *How so?* Ch. I am in love.

Prudens sciens.

—† *vivus vidensq; perco, nec quid agam scio.*

8 He that erst had his thoughts free (as Philo-

stratus Lemnius in an Epistle of his, describes

this fiery passion) and spent his time like an hard

student, in those delightful philosophical pre-

cepts, he that with the Sun and Moon wandred

all over the world, with Stars themselves ranged

about, and left no secret or small mysterie in Na-

ture unsearched, since he was enamoured, can

do nothing now but think and meditate of love

matters, day and night composeth himself how to

please his Mistress; all his study, endeavour, is

to approve himself to his Mistress, to win his Mi-

stress favour, to compass his desire, to be counted

her servant. When Peter Abelhardus, that

great Scholar of his Age,

* *Cui soli patuit scibi quicquid erat,*

was now in love with Helonissa, he had no mind

to visit or frequent Schools and Scholars any

more. *Tedium mihi valde fuit* (as * he con-

fesseth) *ad scholas procedere, vel in iis morari,*

all his mind was on his new Mistress.

Now to this end and purpose, if there be any

hope of obtaining his suit, to prosecute his cause,

he will spend himself, goods, fortunes for her,

and though he lose and alienate all his friends,

be threatned, be cast off, and disinherited; for as

the Poet saith, || *Amori quis legem det?* though

he be utterly undone by it, disgraced, go a beg-

ging, yet for her sweet sake, to enjoy her, he

will willingly beg, hazard all he hath, goods,

lands, shame, scandal, fame, and life it self.

Non recedam neque quiescam, noctu et in-

terdiu,

Præsertim profecto quam aut ipsam, aut mortem

investigavero.

I'll never rest or cease my suit,

Till she or death do make me mute.

† *Epist. l. 6.* Parthenis † in *Aristanetus* was fully resolved to

do as much. I may have better matches I con-

fess, but farewell shame, farewell honour, fare-

wel honesty, farewell friends and fortunes, &c.

O Harpedona keep my counsel, I will leave all

for his sweet sake, I will have him, say no more,

contra gentes, I am resolved, I will have him.

* *Gobrias* the Captain, when he had espied

Rhodante, the fair Captive Maid, fell upon his

knees before *Mystilus* the General, with tears,

vows, and all the Rhetorick he could, by the

scars he had formerly received, the good ser-

vice he had done, or whatsoever else was dear

unto him, besought his Governour he might

have the Captive Virgin to be his wife, virtu-

tis sua spoliū, as a reward of his worth and

service; and moreover, he would forgive him

the money which was owing, and all reckon-

ings besides due unto him, I ask no more, no
part of booty; no portion, but *Rhodante* to be
my wife. And when as he could not compass
her by fair means, he fell to treachery, force
and villany, and set his life at stake at last, to
accomplish his desire. 'Tis a common humour
this, a general passion of all Lovers to be so affe-
cted, and which *Amilia* told *Aretine* a Cour-
tier in *Castilio's* discourse, ^h surely *Aretine*, if ^h *Lib. 2.*
thou werst not so indeed, thou didst not love; ^{Certe vix}
ingenuously confess, for if thou hadst been ^{credam, et}
thoroughly enamoured, thou wouldst have de- ^{bona fide}
sired nothing more than to please thy Mistress. ^{fateare Aretine, te non}
For that is the Law of love, to will and nill the ^{amasse adeo}
same, ^{vehementer;}

* *Tantum velle et nolle, velit nolit quod amica.*

Undoubtedly this may be pronounced of them

all, they are very slaves, drudges for the time,

mad men, fools, dizards, † *atrabilarii*, beside

themselves, and as blind as Beetles. Their i do-

tage is most eminent, *Amare simul et sapere*

ipsi Jovi non datur, as *Seneca* holds, *Jupiter*

himself cannot love and be wise both together;

the very best of them, if once they be over-

taken with this passion, the most staid, discreet,

grave, generous and wise, otherwise able to

govern themselves, in this commit many ab-

surdities, many indecours, unbefitting their

gravity and persons.

* *Quisquis amat servit, sequitur captivus*

amantem,

Fert domitâ cervice jugum—

Samson, David, Solomon, Hercules, Socrates,

&c. are justly taxed of indiscretion in this

point; the middle sort are betwixt Hawk and

Buzzard; and although they do perceive and

acknowledge their own dotage, weakness, fury,

yet they cannot withstand it; as well may wit-

ness those expostulations, and confessions of

Dido in *Virgil*.

* *Incipit effari mediâque in voce resistit.*

Phædra in *Seneca*,

^b *Quod ratio poscit, vincit ac regnat furor,*

Potensque totâ mente dominatur deus.

Myrrha in * *Ovid*.

Illa quidem sentit, fœdoque repugnat amori,

Et secum quo mente feror, quid molior, in-

quit,

Dii precor, et pietas, &c.

She sees and knows her fault, and doth resist,

Against her filthy lust she doth contend,

And whether go I, what am I about?

And God forbid, yet doth it in the end.

Again,

—*Pervigil igne*

Carpitur indomito, furiosaque vota retrectat,

Et modo desperat, modo vult tentare, pudetque

Et cupit, et quid agat, non invenit, &c.

With raging lust she burns, and now recalls

Her vow, and then despairs, and when 'tis past,

Her former thoughts she'll prosecute in haste,

And what to do she knows not at the last.

She will and will not, abhors; and yet as *Me-*

dea did, doth it,

—*Trahit invitam nova vis, aliudq; cupido;*

Mens aliud suadet; video meliora, proboque,

Deteriora sequor.—

Reason

Reason pulls one way, burning lust another,
She sees and knows what's good, but she doth neither.

† Buchan-
nan;

† *O fraud, amorque, & mentis emotus furor,
Quò me abstulistis?*

The major part of Lovers are carried headlong like so many brute beasts, reason counsels one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust precipitates, counterpoiseth, weighs down on the other; though it be their utter undoing, perpetual infamy, loss, yet they will do it, and become at last *insensati* void of sense; degenerate into dogs, hogs, asses, brutes; as *Jupiter* into a Bull, *Apuleius* an Ass, *Lycaon* a Wolf, *Tereus* a Lap-wing, *Calisto* a Bear, *Elpenor* and *Grillus* into Swine by *Circe*. For what else may we think those ingenious Poets to have shadowed in their witty fictions and poems, but that a man once given over to his lust (as *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) is no better than a beast.

ⁿ Rex fueram, sic crista docet, sed sordida vita

Immundam è tanto culmine fecit avem.

I was a King, my Crown a witness is,

But by my filthiness am come to this.

Their blindness is all out as great, as manifest as their weakness and dotage, or rather an inseparable companion, an ordinary sign of it. Love is blind, as the saying is, *Cupid's* blind, and so are all his followers.

Quisquis amat ranam, ranam putat esse Dianam.

k An im-
mo, lest
woman
is like a
Bear.

l *Feram
induit
dum rolas
comedat,
idem ad
se redeat.
m Alcia-
tus de upa
pa Embl.
Animal
immundum
upupa ster-
cora amans;
ave hac
nihil fe-
dus, nihil
libidinofu-
us. Sabin
in Ovid.
Met.*
n Love is
like a false
glass,
which re-
presents
every
thing
fairer than
it is.

Every Lover admires his Mistress, though she be very deformed of her self, ill-favoured, wrinkled, pimpled, pale, red, yellow, tawny, tallow-faced, have a swollen Juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-ey'd, blear-ey'd, or with staring eyes, she looks like a squis'd cat, hold her head still awry, heavy, dull, hollow-eyed, black or yellow about the eyes, or squint-eyed, sparrow-mouthed, *Persian* hook-nosed, have a sharp Fox nose, a red nose, *China* flat, a great nose, *nare simo patuloque*, a nose like a promontory, gubber-rushed, rotten teeth, black, uneven, brown teeth, beetle-browed, a Witches beard, her breath stink all over the room, her nose drop winter and summer, with a *Bavarian* poke under her chin, a sharp chin, lare-eared, with a long cranes neck, which stands awry too, *pendulis mammis*, her dugs like two double jugs, or else no dugs, in that other extream, bloody-falnfingers, she have filthy long unpared nails, scabbed hands or wrists, a tawny skin, a rotten carcass, crooked back, she stoops, is lame, splea-footed, as slender in the middle, as a cow in the waste, gowty legs, her ankles hang over her shoos, her feet stink, she breed lice, a meer changeling, a very monster, an ause imperfect, her whole complexion favours, an harsh voice, incondite gesture, vile gate, a vast

virago, or an ugly tit, a slug, a fat fustilugs, a trusse, a long lean rawbone, a skeleton, a sneaker (*si qua latent meliora puta*) and to thy judgement looks like a mard in a lanthorn, whom thou couldst not fancy for a world, but hatest, loathest, and wouldst have spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, pievish, *Irus* daughter, *Thersites* sister, *Grobians* scholar, if he love her once, he admires her for all this, he takes no notice of any such errors, or imperfections of body or mind.

* *Ipsa hec*——

Delectant, veluti Balbinum Polypus Agna, he had rather have her than any woman in the world. If he were a King, she alone should be his Queen, his Empress. O that he had but the wealth and treasure of both the *Indies* to endow her with, a carrack of Diamonds, a chain of Pearl, a cascanet of Jewels (a pair of calf-skin gloves of four pence a pair were fitter) or some such toy, to send her for a token, she should have it with all his heart; he would spend myriads of crowns for her sake. *Venus* her self, *Panthea*, *Cleopatra*, *Tarquins Tanaquil*, *Herods Mariamne*, or *Mary of Burgundy* if she were alive, would not match her.

(† *Vincet vultus hac Tyndarios,
Qui moverunt horrida bella.*

Let *Paris* himself be Judge) renowned *Helena* comes short, that *Rodopheian Phyllis*, *Larissean Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*, &c. your counterfeit Ladies were never so fair as she is.

(† *Quicquid erit placidi, lepidi, grati, atq;* † *Læchenis faceti,*

Vivida cunctorum retines Pandora deorum,

What e're is pretty, pleasant, facete, well, What e're *Pandora* had, she doth excell.)

* *Dicebam Trivia formam nihil esse Diana.*

Diana was not to be compar'd to her, nor *Juno*, nor *Minerva*, nor any Goddesses. *Thetis* feet were as bright as silver, the ancles of *Hebe* clearer than Chrystal, the arms of *Aurora* as ruddy as the Rose, *Juno's* breasts as white as snow, *Minerva* wise, *Venus* fair; but what of this? dainty come thou to me. She is all in all,

——† *Celia ridens*

Est Venus incedens, Juno, Minerva loquens.

† Fairest of fair, that fairness doth excell.

Ephemerus in *Aristenetus*, so far admireth his Mistress good parts, that he makes proclamation of them, and challengeth all comers in her behalf. *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is. A good fellow in *Petronius* cries out, no tongue can tell his Ladies fine feature, or express it, *quicquid dixeris minus erit, &c.*

* *Hor. ser-
lib. 1.
sat. 4.*

* The
daughter
and heir
of *Carolus
Pugnax.*
† *Seneca in
Octavia.*

* *Mantuan.
Egl. 1.*

† *Angeria-
nus.*
† *Fayry
Queen.*

Cant. lib. 4.
* *Epist. 12.*

*Quis un-
quam for-
mas vidit*

*orientis,
quis occi-
dentis, ve-*

*niant undi-
que omnes,
& dicant*

*veraces, an-
tam insigni-
nem vide-*

*rint for-
mam.*

† *Nulla
vox for-
mam ejus*

*possit com-
prehendere.*

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* Calcag-
nini dial.
Galat.

No tongue can her perfections tell,
In whose each part, all tongues may dwell.
Most of your Lovers are of his humour and
opinion. She is *nulli secunda*, a rare crea-
ture, a *Phœnix*, the sole commandress of his
thoughts, Queen of his desires, his only de-
light: as * *Triton* now feelingly sings, that
Love-sick Sea-God.

*Candida Leucothoe placet, & placet atra
Melane,*

*Sed Galatea placet longè magis omnibus
una.*

Fair *Leucothoe*, black *Melane* please me
well;

But *Galatea* doth by odds the rest excell.

All the gracious Elogies, Metaphors, Hyper-
bolical comparifons of the best things in the
world, the most glorious names; whatsoever,
I say, is pleasant, amiable, sweet, grateful,
and delicious, are too little for her.

Phœbo pulchrior & sorore Phœbi.

His *Phœbe* is so fair, she is so bright,
She dims the Suns lustre, and the Moons
light.

Stars, Suns, Moons, Metals, sweet smelling
Flowers, Odours, Perfumes, Colours, Gold,
Silver, Ivory, Pearls, Pretious Stones, Snow,
painted Birds, Doves, Honey, Sugar, Spice,
o *Catullus*. cannot express her, o so soft, so tender, so ra-
diant, sweet, so fair is she.

— *Mollior cuniculi capillo, &c.*

p *Petronii*
catalect.

*Lydia bella, puella candida,
Que benè superas lac, & lilium,
Albamque simul rosam & rubicundam,
Et expositum ebur Iadicum.*

Fine *Lydia* my Mistris white and fair,
The Milk, the Lilly do not thee come
near;

The Rose so white, the Rose so red to
see,

And *Indian Ivory* comes short of thee:
Such a description our English *Homer* makes
of a fair Lady.

† *Chaucer*
in the
Knights
tale.

† That *Emilia* that was fairer to seen,
Then is Lilly upon the stalk green:
And fresher than May with flowers new,
For with the Rose colour strove her hew,
I not which was the fairer of the two.

q *Ov. Met.*
13.

In this very phrase a *Polyphemus* courts *Ga-
latea*.

*Candidior folio nivei Galatea ligustri,
Floridior prato, longâ procerior alno,
Splendidior vitro, tenero lascivior hado, &c.
Mollior & cygni plumis, & lacte coacto.*

Whiter *Galet* than the white withie-
wind,

Fresher than a field, higher than a tree,
Brighter than glass, more wanton than
a Kid,

Softer than Swans down, or ought that
may be.

So she admires him again, in that conceited
Dialogue of *Lucian*, which *John Secundus*, an
Elegant Dutch modern Poet hath translated
into Verse. When *Doris* and those other Sea
Nymphs upbraided her with her ugly mis-
shapen Lover *Polyphemus*; she replies,

they speak out of envy and madness.

*Et planè invidia huc mera vos stimulare vi-
detur,*

*Quod non vos itidem ut me Polyphemus
amet;*

Say what they could, he was a proper man.
And as *Holoissa* writ to her Sweet-heart *Pe-
ter Abelhardus*, *Si me Augustus orbis impera-
tor uxorem expeteret, malle tu esse mere-
trix quam orbis imperatrix*; she had rather
be his Vassal, his Quean, than the worlds Em-
press or Queen.

— *non si me Jupiter ipse forte velit,*—
she would not change her love for *Jupiter*
himself.

To thy thinking she is a most lothesome
creature; and as when a countrey fellow dis-
commended once that exquisite Picture of
Helena, made by *Xeuxis*, * for he saw no
such beauty in it; *Nicomachus* a love-sick
spectator replied, *Sume tibi meos oculos &
deam existimabis*, take mine eyes, and thou
wilt think she is a Goddess, dote on her
forthwith, count all her vices, vertues; her
imperfections, infirmities, absolute and per-
fect: If she be flat-nosed, she is lovely; if
hook-nosed, kingly; if dwarfish and little,
pretty; if tall, proper and man-like, our brave
Brittish *Bunduica*; if crooked, wise; if mon-
strous, comely; her defects are no defects at
all, she hath no deformities. *Immo nec ipsum
amica stercus foetet*, Though she be nasty, ful-
some, as *Sostratus's Bitch*, or *Parmeno's Sow*:
thou hadst as live have a snake in thy bosome,
a toad in thy dish, callest her witch, devil,
hag, with all the filthy names thou canst in-
vent; he admires her on the other side, she is
his Idol, Lady, Mistris, † *Venerilla*, Queen,
the quintessence of beauty, an Angel, a Star,
a Goddess.

* *Plutarch.*
sibi dixit
tam pul-
chram non
videri, &c.

† Thou art my *Vesta*, thou my Goddess art,
Thy hallowed Temple only is my heart.

The fragrancy of a thousand *Curtezans* is in
her face: † *Nec pulchra effigies hac Cypridis
aut Stratonices*, 'Tis not *Venus* picture that,
nor the Spanish *Infanta's*, as you suppose,
(good Sir) no Princess, or Kings daughter;
no, no, but his divine Mistris forsooth, his
dainty *Dulcinia*, his dear *Antiphila*, to whose
service he is wholly consecrate, whom he
alone adores.

r *Quanto*
quam Lu-
cifer, aurea
Phœbe, tan-
to virgini-
bis conspe-
ctior omni-
bis Herce.
Ovid.
† *M. D.*
Son. 30.

* *Cui comparatus indecens erit pavo,
Inamabilis sciurus, & frequens Phœnix.*
To whom conferr'd a Peacocks undecent,
A Squirrels harsh, a Phoenix too frequent.

* *Martial.*
lib. 5.
Epig. 38.

All the graces, veneries, elegancies, pleasures,
attend her. He prefers her before a Myriade of
Court Ladies.

† He that commends *Phillis* or *Neræa*,
Or *Amarillis*, or *Galatea*,
Tityrus or *Melibeia*, by your leave,

† *Aristo.*

Let him be mute, his Love the praises have.
Nay, before all the Gods and Goddesses them-
selves. So * *Quintus Catulus* admired his
squint-eyed friend *Roscus*.

* *Tully*
lib. 1.
de nat.
dior. pul-
chrior deo,
& tamen
erat oculis
perverissi-
mis.

*Pace mihi liceat (Cœlestes) dicere vestrâ,
Mortalis visus pulchrior esse Deo.*

By

By your leave gentle Gods, this I'll say true,
There's none of you that have so fair an hue.
All the bumbast Epithetes, pathetical adjuncts,
incomparably fair, curiously neat, divine, sweet,
dainty, delicious, &c. pretty diminutives, *cor-*
culum, suaviolum, &c. pleasant names may be
invented, bird, mouse, lamb, puss, pigeon, pigmy,
kid, honey, love, dove, chicken, &c. he puts on her.

† Marul-
lus ad Ne-
eram epig.
1. lib.
* Barthius.

† Ariosto,
lib. 29.
hist. 8.

† *Meum mel, mea suavitas, meum cor;*
Meum suaviolum, mei lepores.
my life, my light, my jewel, my glory,
* *Margareta speciosa, cujus respectu omnia*
mundi pretiosa sordent, my sweet Margaret,
my sole delight and darling. And as *† Rhodo-*
mant courted *Isabella*;
By all kind words, and gestures that he might,
He calls her his dear heart, his sole beloved,
His joyful comfort, and his sweet delight.
His Mistress, and his Goddess, and such names,
As loving Knights apply to lovely Dames.
Every cloth she wears, every fashion pleaseth
him above measure; her hand,

O quales digitos, quas habet illa manus!
pretty foot, pretty coronets, her sweet carri-
age, sweet voice, tone, O that pretty tone, her
divine and lovely looks, her every thing, love-
ly, sweet, amiable and pretty, pretty, pretty.
Her very name (let it be what it will) is a
most pretty pleasing name; I believe now there
is some secret power and vertue in names, eve-
ry action, sight, habit, gesture; he admires,
whether she play, sing, or dance, in what
tyres soever she goeth, how excellent it was,
how well it became her, never the like seen or
heard.

u Tibullus.

u Mille habet ornatus, mille decenter habet.
Let her wear what she will, do what she will,
say what she will,

† Marul-
lus lib. 2.

† *Quicquid enim dicit, seu facit, omne decet.*
He applauds and admires every thing she wears
faith or doth,

* Tibullus
l. 4. de
Sulpitia.

* *Illam quicquid agit, quoque vestigia vertit,*
Composuit furtim subsequiturque decor;
Seu solvit crines, fufis decet esse capillis,
Seu composit, comptis est reverenda comis.

What e're she doth, or whither e're she go,
A sweet and pleasing grace attends forsooth;
Or loose, or bind her hair, or comb it up,
She's to be honoured in what she doth.

a Aristae-
netus,
Epist. 1.

a Vestem induitur, formosa est; exiit, tota
forma est, let her be dressed or undressed, all is
one, she is excellent still, beautiful, fair, and
lovely to behold. Women do as much by men;
nay more, far fonder, weaker, and that by many
parafanges. Come to me my dear Lycias, (saith
Musarium in *b Aristanetus*) come quickly Sweet-
heart, all other men are Satyrs, meer Clowns,
Block-heads to thee, no body to thee: Thy looks,
words, gestures, actions, are incomparably be-
yond all others. Venus was never so much be-
sotted on her *Adonis*, *Phadra* so delighted in
Hippolytus, *Ariadne* in *Theseus*, *Thysbe* in her
Pyræmus, as she is enamoured on her *Mopsus*.

b Epist. 24.
veni cito
charissime
Lycia, cito
veni; pre-
te Satyri
omnes vi-
dentur non
homines,
nullo loco
solus es,
&c.

Be thou the Marygold, and I will be the Sun,
Be thou the Frier, and I will be the Nun.

I could repeat centuries of such. Now tell me
what greater dotage, or blindness can there be

than this in both sexes? and yet their slavery y Lib. 2.
is more eminent, a greater sign of their fol- de auli c,
ly than the rest. alterius

They are commonly slaves, captives, volun- affectui se
tary servants, *Amator amice mancipium*, as totum con-
Castilio terms him, his Mistress servant, her ponit, to as
drudge, prisoner, bond-man, what not? *He* placere stu-
composeth himself wholly to her affections, det, & ip-
to please her; and as *Æmilia* said, makes te pediss-
himself her lackey. All his cares, actions, quam fa-
all his thoughts, are subordinate to her will cit.
and commandment; her most devote, obse- Z Cyroped.
quious, affectionate servant and vassal. For l. 5. amor
love (as *† Cyrus* in *Xenophon* well observed) qui amant
is a meer tyranny, worse than any disease, optant eo
and they that are troubled with it, desire to liberari
be free and cannot, but are harder bound ac alio
than if they were in iron chains. What great- quovis
er captivity or slavery can there be (as *† Tully* mirbo, neq;
expostulates) than to be in love? Is he a liberari
free man over whom a woman domineers, to sunt, sed
whom she prescribes Laws, commands, for- validiori
bids what she will her self? That dares de- necessitate
ny nothing she demands; she asks, he gives; ligati sunt
she calls, he comes; she threatens, he fears; quam si in
Nequissimum hunc servum puto, I account cula conse-
this man a very drudge. And as he fol- Eri forent.
lows it, *d Is this no small servitude for an c In para-
enamorate to be every hour combing his head, doxis, An
stifning his beard, perfuming his hair, wash- ille mihi
ing his face with sweet waters, painting, curl- liber vide-
ing, and not to come abroad, but sprucely tur cui mu-
crowned, decked and apparelled? Yet these lier impe-
are but toys in respect to go to the Barber, rat? cui
Baths, Theatres, &c. he must attend upon her leges impo-
where ever she goes, run along the streets by nit, præ-
her doors and windows to see her, take all scribit, ju-
opportunities, sleeveless errands, disguise, bet, vetat
counterfeit shapes, and as many forms as *Jupiter* quod vide-
himself ever took; and come every day to her tur. Qui
house (as he will surely do if he be truly nihil impe-
enamoured) and offer her service, and fol- ranti ne-
low her up and down from room to room; gat, nihil
as *Lucretia's* suiters did, he cannot contain audet, &c.
himself but he will do it, he must and will be poscit?
where she is, sit next her, still talking with dandum;
her. *e If I did but let my glove fall by vocat? ve-
chance, (as the said Aretines Lucretia brags)* niendum;
I had one of my suiters, nay two or three minatur?
at once ready to stoop and take it up, and extimescen-
kiss it, and with a low congry deliver it unto dum.
me: If I would walk, another was ready to d illane
sustain me by the arm. A third to provide parva est
fruits, Pears, Plums, Cherries, or whatsoever servitus
I would eat or drink. All this and much more amatorum
he doth in her presence, and when he comes singulis
home, as *Troilus* on his *Crescid*, 'tis all his fere horis
meditation to recount with himself his actions, pectine ca-
words, gestures, what entertainment he had, pillum, ca-
how kindly she used him in such a place, how lamistroq;
she smiled, how she graced him, and that infi- barbarum
nitely pleased him; then he breaks out, O sweet componere,
Arensa, O my dearest *Antiphila*, O most faciem
divine looks, O lovely graces, and thereupon aquis redo-
instantly he makes an Epigram, or a Son- lentibus d.
net to five or seven tunes in her commendati- luere, &c.
on, or else he ruminates how she rejected his c Si quando
service, in pavimē-
tum incan-
tius quid
mihi exci-
disset, ele-
vare idem
quam prom-
ptissime, nec
nisi osculo
compacto
mihi cor-
medare, &c*

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service, denied him a kiss, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glass, Madrigals, Elegies, &c. these his cogitations till he see her again. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such pains for his Game, Fowler for his sport, or Souldier to sack a City, as he will for his Mistress favour.

Ipsa comes veniam, neque me salebrofa movebunt

Saxa, nec obliquo dente timendus aper.

As *Phædra* to *Hippolytus*. No danger shall affright; for if that be true the Poets feign, Love is the son of *Mars* and *Venus*; as he hath delights, pleasures, elegancies from his mother, so hath he hardness, valour and boldness from his father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamoured, he will go, run, ride many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, rain, tempests, till his teeth chatter in his head, those Northern winds and showers cannot cool or quench his flames of love. *Intempestâ nocte non deterretur*, he will, take my word, he will sustain hunger, thirst, *Penetrabit omnia, perrumpet omnia*, love will find out a way, through thick and thin he will to her; *Expeditissimi montes videntur amnes tranabiles*, he will swim through an Ocean, ride post over the *Alpes*, *Apennine*, or *Pirenean* hills,

† *Ignem marisque fluctus, atque turbines*

Venti paratus est transire, ———

though it rain daggers with their points downward, light or dark, all is one:

(*Roscida per tenebras Faunus ad antra venit*)

for her sweet sake he will undertake *Hercules* twelve labours, endure, hazard, &c. he feels it not. * What shall I say (saith *Hædus*) of their great dangers they undergo, single combats they undertake, how they will venture their lives, creep in at windows, gutters, climb over walls to come to their sweet-hearts, (anointing the doors and hinges with oyle, because they should not creak, tread soft, swim, wade, watch, &c.) and if they be surprized, leap out at windows, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes losing life it self, as *Calisto* did for his lovely *Melibæa*. Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, bruitish attempts, labours in this kind. *Hercules* served *Omphale*, put on an apron, took a distaff and spun; *Thraso* the souldier was so submissive to *Thais*, that he was resolved to do whatsoever she enjoyned. † *Ego me Thaidi dedam, & faciam quod jubet*, I am at her service. *Philostatus* in an Epistle to his Mistress, * I am ready to dye Sweet-heart if it be thy will; allay his thirst whom thy star hath scorched and undone, the fountains and rivers deny no

mandrink that comes; the fountain doth not say, Thou shalt not drink, nor the apple, Thou shalt not eat, nor the fair meadow, Walk not in me, but thou alone wilt not let me come near thee, or see thee, contemned and despised I dye for grief. *Poliennus* when his Mistress *Circe* did but frown upon him in *Petronius*, b Si occideret placet, drew his sword, and bade her b kill, stab, or whip him to death, he would strip himself naked, and not resist. Another will take a journey to *Japan*, *Longæ navigationis molestias non curans*; A third (if she say it) will not speak a word for a twelve-moneths space, her command shall be most inviolably kept: A fourth, will take *Hercules* club from him, and with that Centurion in the Spanish † *Calestina*, will kill ten men for his Mistress *Arenusa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap down men like flies, *Elige quo mortis genere illum occidi cupis?* * *Galeatus* of *Mantua* did a little more: for when he was almost mad for love of a fair Maid in the City, she to try him belike what he would do for her sake, bade him in jest leap into the River *Po* if he loved her; he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his Mistress by chance (thinking no harm I dare swear) bade him go hang, the next night at her doors hanged himself. * *Money* (saith *Xenophon*) is a very acceptable and welcome guest, yet I had rather give it my dear *Clinia*, than take it of others, I had rather serve him, than command others, I had rather be his drudge, than take my ease, undergo any danger for his sake, than live in security. For I had rather see *Clinia* than all the world besides, and had rather want the sight of all other things, than him alone; I am angry with the night and sleep that I may not see him, and thank the light and Sun because they shew me my *Clinia*, I will run into the fire for his sake, and if you did but see him, I know that you likewise would run with me. So d *Philostatus* to his Mistress, Command me what you will, I will do it; bid me go to Sea, I am gone in an instant, take so many stripes, I am ready, run through the fire, and lay down my life and soul at thy feet, 'tis done. So did *Æolus* to *Juno*.

—Tuus ô regina quod optas

Explorare labor, mihi jussa capefcere fas est.

O Queen it is thy pains to enjoyn me still, And I am bound to execute thy will.

And *Phædra* to *Hippolytus*,

Me vel sororem Hippolyte aut famulam voca, Famulamque potius, omne servitium feram.

O call me sister, call me servant, chuse, Or rather servant, I am thine to use.

d Impera quidvis; navigare jube, navem conscendo; plagas accipere, plector; animum profundere, in ignem currere, non recuso, ludens facio.

† *Plutarchus amat.*

dial.

* *Lib. I.*

de contem.

amor. quid

referam eo-

rum pericu-

la & clade-

des, qui in

amicarum

ædes per

fenestras

ingressi

stillicidi-

aq; egressi

indeque de-

turbati, sed

aut præci-

pites, mem-

bra fran-

gunt, colli-

dunt, aut

animam

amittunt.

† *Ter. Eu-*

nuch. Act.

5. Scen. 8.

a *Paratus*

sum ad

obvendum

mortem, si

tu jubeas;

hanc sitim

estuantis

sedâ, quam

trunc syclus

perdidit,

aque &

fontes non

negant,

&c.

It

*Non me per altas ire si jubeas nives,
Pigeat gelatis ingredi Pindi jugis,
Non si per ignes ire aut infesta agmina
Cuncter, paratus ensibus pectus dare,
Te tunc jubere, me decet jussa exequi.*
It shall not grieve me to the snowy hills,
Or frozen Pindus tops forthwith to clime,
Or run through fire, or through an Army,
Say but the word, for I am alwayes thine.

*Callicratides in Lucian breaks out into this
passionate speech, O God of heaven, grant me
this life for ever to sit over against my Mis-
stress, and to hear her sweet voice, to go in
and out with her, to have every other business
common with her; I would labour when she
labours, sail when she sailes; he that hates
her should hate me; and if a tyrant kill her,
he should kill me; if she should dye, I would
not live, and one grave should hold us both.*
† Finiet illa meos moriens morientis amores.
*Abrocomus in Aristanetus makes the like pe-
tition for his Delphia,*
—P Tecum vivere amem, tecum obeam lu-
bens.

’Tis the same strain which Theagines used to
his Clariclea, so that I may but enjoy thy love,
let me dye presently: Leander to his Hero,
when he besought the Sea waves to let him go
quietly to his Love, and kill him coming back.
q Parcite dum propero, mergite dum redeo.
’Tis the common humour of them all, to con-
temn death, to wish for death, to confront death
in this case, Quippe queis nec fera, nec ignis,
neque præcipitium, nec fretum, nec ensis, neque
laqueus gravia videntur; ’Tis their desire
(saith Tyrius) to dye.
Haud timet mortem, cupit ire in ipsos
—obvius enses.

Though a thousand dragons or devils kept the
gates, Cerberus himself, Scyron and Procrustes
lay in wait, and the way as dangerous, as inac-
cessible as hell, through fiery flames and over
burning coulters, he will adventure for all
this. And as † Peter Abelhardus lost his
testicles for his Helonissa, he will I say not
venture an incision, but life it self. For how
many gallants offered to lose their lives for a
nights lodging with Cleopatra in those dayes!
And in the hour and moment of death, ’tis their
sole comfort to remember their dear Mistres,
as * Zerbino slain in France, and Brandimart
in Barbary; as Arcite did his Emely.

— *when he felt death,
Dusked been his eyes, and faded is his breath.
But on his Lady yet casteth he his eye,
His last word was, mercy Emely,
His spirit chang’d, and out went there,
Whether I cannot tell, ne where.

† When captain Gobrius by an unlucky acci-
dent had received his deaths wound, *heu me
miserum exclamat*, miserable man that I am,
(instead of other devotions) he cries out, shall
I dye before I see Rodanthe my sweet-heart.
Sic amor mortem, (saith mine Authour) *aut
quicquid humanitus accidit, aspernatur*, so love

triumphs, contemns, insults over death it self.
Thirteen proper young men lost their lives
for that fair Hippodamias sake, the daughter
of Onomans King of Elis: when that hard
condition was proposed of death or victory,
they made no account of it, but courageously
for love died, till Pelops at last won her by a
sleight. † As many gallants desperately ad-
ventured their dearest blood for Atalanta the
daughter of Schenius, in hope of marriage, all
vanquished and overcome, till Hippomenes by
a few golden Apples happily obtained his suit.
Perseus of old, fought with a sea monster for
Andromeda’s sake; and our S. George freed
the Kings daughter of Sabea (the golden le-
gend is mine Authour) that was exposed to a
Dragon, by a terrible combat. Our Knights
errant, and the Sir Lancelots of these dayes, I
hope will adventure as much for Ladies fa-
vours, as the Squire of Dames, Knight of
the Sun, Sir Bevis of Southampton, or that re-
nowned Peer,
k Orlando, who long time had loved dear
Angelica the fair, and for her sake
About the world in Nations far and near,
Did high attempts perform and undertake;
he is a very dastard a Coward, a block and a
beast, that will not do as much, but they will
sure, they will; for it is an ordinary thing for
these enamoroto’s of our times to say and
do more, to stab their arms, carouse in blood,
† or as that Thessa-lian Thero, that bit off his
thumb, provocans rivalem ad hoc emulandum,
to make his corival do as much. ’Tis fre-
quent with them to challenge the field for their
Lady and Mistres sake, to run a tilt,
† That either bears (so furiously they meet)
The other down under the horses feet,
and then up and to it again,
And with their axes both so sorely pour,
That neither plate nor mail sustain’d the stour,
But riveld wreak like rotten wood asunder,
And fire did flash like lightning after thun-
der;
and in her quarrel, to fight so long † till their
head-piece, bucklers be all broken, and swords
hackt like so many saws, for they must not
see her abused in any sort, ’tis blasphemy to
speak against her, a dishonour without all
good respect to name her. ’Tis common
with these creatures, to drink † healths upon
their bare knees, though it were a mile to
the bottom (no matter of what mixture) off
it comes. If she bid them they will go bare-
foot to Jerusalem, to the great Chams Court,
† to the East Indies, to fetch her a bird to
wear in her hat: and with Drake and Can-
dish sail round about the world for her sweet
sake, *adversis ventis*, serve twice seven years
as Jacob did for Rachel; do as much as
† Gesmundathe daughter of Tancredus Prince
of Salerna, did for Guisardus her true love,
eat his heart when he died; or as Artemisia
drank her husbands bones beaten to powder,
and so bury him in her self, and endure more
torments than Theseus or Paris. Et his colli-
tur Venus magis quam thure, & victimis, with
such

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r Ovid. 10.
met. Higi-
nius c. 185.

k Ariost.
lib. 1. cant.
1. staff. 5.

† Plut. di-
al. amor.

† Fairy
Queen cant.
1. lib. 4.
& cant. 3.
lib. 4.

† Deum
cassid. per-
tusa, ensis
instar Ser-
re excisus
scutum,
&c. Bar-
thius Ce-
lestina.

† Lesbia
sex cyathis
septem fu-
stina biba-
tur.

† As Xan-
thus for
the love of
Eurippe,
Ommem Eu-
ropam per-
gravit.
Partheni-
us Erot.
cap. 8.
† Beroaldus
de Bocatio.

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t Epist. 17.
l. 2.

such sacrifice as these (as *Aristenatus* holds) *Venus* is well pleased. Generally they undertake any pain, any labour, any toyl, for their Mistress sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake; her dog, picture, and every thing she wears, they adore it as a Relique. If any man come from her they feast him; reward him, will not be out of his company, do him all offices, still remembering, still talking of her:

† *Lucretius*.

† *Nam si abest quod ames, praesto simulachra tamen sunt*

Illius, & nomen dulce obversatur ad aures.

The very Carrier that comes from him to her is a most welcom guest, and if he bring a Letter, she will read it twenty times over, and as *m Lucretia* did by *Euryalus*, kiss the Letter a thousand times together, and then read it: And *n Chelidonia* by *Philonius*, after many sweet kisses put the Letter in her bosom,

And kiss again, and often look thereon,

And stay the messenger that would be gone:

And ask many pretty questions, over and over again, as how he looked, what he did, and what he said? In a word,

o *Vult placere sese amica, vult mihi, vult pedisseque,*

Vult famulis, vult etiam ancillis, & catulo meo.

He strives to please his Mistress, and her maid,

Her Servants and her Dog, and's well apaid.

If he get any remnant of hers, a busk-point, a feather of her fan, a shoo-tye, a lace, a ring, a bracelet of hair,

p *Hor.*

p *Pignusque direptum lacertis;*

Aut digito male pertinaci,

he wears it for a favour on his arm, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two hours together, will not look off it; As *Laodamia* did by *Protesilaus*, when he went to war, *Sit at home with his picture before her*: a garter or a bracelet of hers is more pretious than any Saints Relique, he laies it up in his Casket, (O blessed Relique) and every day will kiss it: if in her presence, his eye is never off her, and drink he will where she drank, if it be possible, in that very place, &c. If absent, he will walk in the walk, sit under that tree where she did use to sit, in that bowyer, in that very seat,

— & *foribus miser oscula figit,*

many years after sometimes, though she be far distant and dwell many miles off, he loves yet to walk that way still, to have his chamber window look that way: To walk by that rivers side (which though far away) runs by the house where she dwells, he loves the wind blows to that coast.

r *Buchanan*.
Sylva.

r *O quoties dixi Zephyris properantibus illuc, Felices pulchram visuri Amaryllida venti.*

O happy western winds that blow that way,

For you shall see my loves fair face today, he will send a message to her by the wind,

† *Vos aura Alpina, placidis de montibus aura, Hac illi portate.*

he desires to confer with some of her acquaintance, for his heart is still with her, p to talk with her, admiring and commending her, lamenting, moaning, wishing himself any thing for her sake, to have opportunity to see her, O that he might but enjoy her presence! So did *Philostatus* to his Mistress, r O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenance would make the rivers stand, and when she comes abroad, birds will sing and come about her.

Ridebunt valles, ridebunt obvia Tempe,

In florem viridis protinus ibit humus.

The Fields will laugh, the pleasant Vallies burn,

And all the Grasse will into Flowers turn.

Omnis Ambrosiam spirabit aura.

* When she is in the Meadow, she is fairer than any flower, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden; but thy flower doth not fade, thy stream is greater than the Sea. If I look upon the Heaven, methinks I see the Sun fall down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, methinks I see two more glorious Stars, *Hesperus* and thy self. A little after he thus courts his Mistress, † If thou goest forth of the City, the protecting Gods that keep the Town, will run after to gaze upon thee: If thou sail upon the Seas, as so many small Boats, they will follow thee: what River would not run into the Sea. Another, he sighs and sobs, swears he hath *Cor scissum*, an heart bruised to powder, dissolved and melted within him, or quite gone from him, to his Mistress bosom belike, he is in an oven, a Salamander in the fire, so scorched with loves heat; He wisheth himself a saddle for her to sit on, a posie for her to smell to, and it would not grieve him to be hanged, if he might be strangled in her garters: he would willingly die to morrow, so that she might kill him with her own hands. † *Ovid* would be a Flea, a Gnat, a Ring; *Catullus* a Sparrow,

O si tecum ludere sicut ipsa possem,

Et tristes animi levare curas.

* *Anacreon*, a Glass, a Gown, a Chain, any thing,

Sed speculum ego ipse fiam,

Ut me tuum usque cernas,

Et vestis ipse fiam,

Ut me tuum usque gestes,

Mutari & opto in undam,

Lavem tuos ut artus,

Nardus puella fiam,

Ut ego te ipsum inungam,

Sim fascia in papillis,

Tuo & monile collo.

Fiamque calceus, me

Saltem ut pede usque calces.

But I a looking-glass would be,

Still to be lookt upon by thee,

Or I, my Love, would be thy Gown,

By thee to be worn up and down;

Or

Englified
by M. B.
Holliday
in his Tech-
nog. Art. 1.
scen. 7.

† *Frac aslo-
rius Nau-
gerio.*
p Happy
servants
that serve
her, happy
men that
are in her
company.
Non ipsos
solum sed
ipsorum me-
moriam
amant.
Lucian.
r Epist. O
ter felix so-
lum! be-
tus ego, si
me calcave-
ris; vultus
tuus amnes
sistere potest,
&c.

* *Idem*
epist. in
prato cum
sit flores su-
perat; illi
pulchri sed
unius tan-
tum diei;
fluvius gra-
tus sed eva-
nescit; at
tuus fluvius
mari major.
Si cœlum
aspicio, so-
lem existi-
mo cecidisse,
& inter-
ra ambula-
re, &c.
† *Si civi-
tate egre de-
ris, sequen-
tur te dii*
custodes,
spectaculo
commoti;
si naviges
sequentur;
quis fluvius
salum tuum
non riga-
ret?
t El. 15.2.

* *Carm. 30.*

Or a pure Well full to the brims,
That I might wash thy purer limbs:
Or I'd be pretious balm to noint,
With choicest care each choicest joint;
Or, if I might, I would be fain
About thy neck thy happy chain.
Or would it were my blessed hap
To be the Lawn o're thy fair pap:
Or would I were thy Shoo, to be
Daily trod upon by thee.

O thrice happy man that shall enjoy her: as
they that saw *Hero* in *Museus*, and *Salmacis*
to *Hermaphroditus*,

* *Ovid.*
Met. lib. 4.
† *Xenophon*
Cyrop. ed.
lib. 5.

—† *Felices mater, &c. felix nutrix.*—
Sed longè cunctis, longèque beator ille,
Quem fructu sponſi & ſocii dignabere lecti.

The ſame paſſion made her break out in the
Comœdy,

† *Plautus*
de milite.
† *Lucian.*

† *Næilla fortunata ſunt quæ cum illo cubant,*
happy are his hed-fellows; and as ſhe ſaid of
Cyrus, † *Beata quæ illi uxor futura eſſet*,
blessed is that woman that ſhall be his wife,
nay thrice happy ſhe that ſhall enjoy him but a
night,

† *E. Græco*
Ruf.
* *Petroni-*
us.

† *Una nox Jovis ſceptro æquiparanda,*
Such a nights lodging is worth *Jupiters* Scepter.

* *Qualis nox erit illa, dii, deæque,*
Quam mollis thorus?

O what a bliſſful night would it be, how ſoft,
how ſweet a bed? ſhe will adventure all her
eſtate for ſuch a night, for a *Nectarean*, a
baſſom kiſs alone.

Qui te videt beatus eſt,

Beatior qui te audiet,

Qui te potitur eſt Deus.

The *Sultan* of *Sana's* wife in *Arabia*, when
ſhe had ſeen *Vertomannus* that comely Travel-
ler, lamented to her ſelf in this manner, "O

* *Lod. Ver-*
tonianus

na. ig. l. 2.

c. 3. O Deus,

hunc crea-

ſti ſole can-

didiorum, &

diverſo me

& conjugem

meum &

natos meos

omnes ni-

gricantes.

utinam

hi, &c.

Ibit Gazel-

la, Tegeia,

Galzerana

& promiſſis

oneravit, &

donis, &c.

God, thou haſt made this man whiter than the
Sun, but me, mine husband, and all my chil-
dren black; I would to God he were my hus-
band, or that I had ſuch a ſon; ſhe fell a weep-
ing, and ſo impatient for love at laſt, that (as
Potiphars wife did by *Joſeph*) ſhe would have
had him gone in with her, ſhe ſent away *Gazel-*
la, *Tegeia*, *Galzerana* her waiting maids,
loaded him with fair promiſes and gifts, and
wooded him with all the *Rhetorick* ſhe could,

—*extremum hoc miſeræ damunus amanti.*

But when he gave not conſent, ſhe would have
gone with him, and left all, to be his Page,
his Servant, or his Lackey, *Certa ſequi cha-*
rum corpus ut umbra ſolet, ſo that ſhe might
enjoy him, threatening moreover, to kill her
ſelf, &c. Men will do as much and more for
women, ſpend goods; lands, lives, fortunes;
Kings will leave their Crowns, as King *John*
for *Matilda* the Nun at *Dunmow*.

* *M. D.*

* But Kings in this yet priviledg'd may be,
I'll be a Monk ſo I may live with thee.

The very Gods will endure any ſhame (atque
aliquis de diis non triſtibus inquit, &c.) be a
ſpectacle as *Mars* and *Venus* were to all the
reſt; ſo did *Lucians* *Mercury* wiſh, and per-
adventure ſo doſt thou. They will adventure
their lives with alacrity.

† *Hor.*

Ode 9. lib. 3.

—† *pro quâ non metuum mori*—

nay more, *pro quâ non metuum bis mori*, I will
dye twice, nay twenty times for her. If ſhe die,
there's no remedy; they muſt die with her,
they cannot help it. A Lover in *Calcagninus*,
wrote this on his darlings Tomb,

Quincia obiit, ſed non Quincia ſolâ obiit,

Quincia obiit, ſed cum Quincia & ipſe obiit;

Riſus obit, obit gratia, luſus obit,

Nec mea nunc anima in pectore, at in tri-
muſlo eſt.

Quincia my dear is dead, but not alone,

For I am dead, and with her I am gone:

Sweet ſmiles, mirth, graces, all with her do
reſt,

And my ſoul too, for 'tis not in my breaſt.

How many doting Lovers upon the like occa-
ſion might ſay the ſame? But theſe are toys
in reſpect, they will hazard their very ſouls
for their Miſtreſs ſake. *Atque aliquis inter ju-*
venes miratus eſt, & verbum dixit,

Non ego in cælo cuperem Deus eſſe,

Noſtram uxorem habens domi Hero.

One ſaid, To Heaven would I not

deſire at all to go,

If that at mine own houſe I had

ſuch a fine Wife as *Hero*.

Venus forſook Heaven for *Adonis* ſake —

† *cælo præfertur Adonis.* Old *Janivere* in

Chaucer thought when he had his fair *May*,

he ſhould never go to Heaven, he ſhould live

ſo merrily here on earth; had I ſuch a Miſtreſs,

he proteſts,

† *Cælum diis ego non ſuum inviderem,*

Sed fortem mihi dii meam inviderent.

† *Buchanan's*
Hendecaſyll.

I would not envy their proſperity,

The Gods ſhould envy my felicity.

Another as earneſtly deſires to behold his
ſweet-heart, he will adventure and leave all
this, and more than this to ſee her alone:

* *Omnia quæ patior mala ſi penſare velit fors,* * *Petrarch.*

Una aliqua nobis proſperitate, dii

Hoc precor, ut faciant, faciant me cernere

coram,

Cor mihi captivum quæ tenet hocce, deam.

If all my miſchiefs were recompenced,

And God would give me what I requeſted,

I would my miſtreſs preſence only ſeek,

Which doth mine heart in priſon captive

keep.

But who can reckon up the dotage, madneſs,
ſervitude and blindneſs, the fooliſh phantaſms
and vanities of Lovers, their torments, wiſhes,
idle attempts?

Yet for all this, amongſt ſo many irkſom,
abſurd, troubleſom ſymptomes, inconveni-
encies, phantaſtical fits and paſſions which are
uſually incident to ſuch perſons, there are ſome
good and graceful qualities in Lovers, which
this affection cauſeth. As it makes wiſe men
fools, ſo many times it makes fools become
wiſe; it makes baſe fellows become generoſs,
cowards couragious, as *Cardan* notes out of
Plutarch; covetous; liberal and magnificent;
clowns, civil; cruel, gentle; wicked pro-
phane perſons, to become religious; ſlovens,
neat; churls, merciful; and dumb dogs, elo-
quent; your lazie drones, quick and nimble;
Ccc

y *Cardan.*
lib. 2. de

ſap. ex vili-

bus genero-

ſos efficere

ſole, ex ti-

midis an-

daces, ex

avaris

ſplendidos;

ex agresti-

bus civiles;

ex crudeli-

bus manſue-

tos, ex im-

piis religi-

oſos, ex ſor-

didis niti-

dos atque

cultos, ex

duris miſe-

ricordes, ex

mutis elo-

quent ſi;

Feras

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2. Anima
hominis
amore cap-
tat tota re-
ferta fuffi-
bus & odo-
ribus :
Pænes re-
sonat, &c.
a Ovid.
b In convi-
vio, Amor
Veneris
Mitem de-
tinet, & for-
tem facit ;
adolescens
tem maxime
erubescere
cernimus
quam am-
trix eum
tæpe quid
committen-
tem offen-
dit.
* Plutarch.
Amator.
dial.
c Siquo pa-
cto fieri ci-
vitas aut
exercitus
posset par-
tim ex his
qui amant,
partim ex
his, &c.
† Angeria-
nus.

Feras mentes domat cupido, that fierce, cruel and rude Cyclops Polyphemus sighed, and shed many a salt tear for *Galatea's* sake. No passion causeth greater alterations, or more vehement of joy or discontent. *Plutarch. Sympos. lib. 5. quest. 1.* ² saith, that the soul of a man in love is full of perfumes and sweet odours, and all manner of pleasing tones and tunes, in-
somuch that it is hard to say (as he adds) whether love do mortal men more harm than good. It adds spirits, and makes them other-
wise soft and silly, generous and couragious, ^a *Audacem faciebat amor.* *Ariadne's* love made *Theseus* so adventurous, and *Medea's* beauty *Jason* so victorious; expectorator amor timorem, ^b *Plato* is of opinion that the love of *Venus* made *Mars* so valorous. A young man will be much abashed to commit any foul offence that shall come to the hearing or sight of his Mistress. As ^{*} he that desired of his enemy now dying, to lay him with his face upward, ne amasius videret eum à tergo vulneratum, lest his Sweet-heart should say he was a coward. And if it were ^c possible to have an Army consist of Lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government, modesty would detain them from doing amiss, emulation incite them to do that which is good and honest, and a few of them would overcome a great company of others. There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and an heroic spirit. As he said in like case, [†] *Tota ruat cœli moles, non terreor; &c.* Nothing can terrifie, nothing can dismay them. But as *Sir Blandimor* and *Paridel*, those two brave Fairy Knights, fought for the love of fair *Flo- rimel* in presence—

* Fairy Q.
lib. 4.
Cant. 2.

* And drawing both their swords with rage
anew,
Like two mad Mastives each other slew,
And shiel's did share, and males did rash, and
helms did hew :
So furiously each other did assail,
As if their souls at once they would have rent,
Out of their breasts, that streams of blood
did trail
Adown as if their springs of life were spent,
That all the ground with purple blood was
sprent,
And all their armour stain'd with bloody gore,
Yet scarcely once to breath would they relent.
So mortal was their malice and so sore,
That both resolv'd (than yield) to die be-
fore.

† reed.
proverb.
cont. 6.

Every base Swain in love will dare to do as much for his dear Mistress sake. He will fight and fetch [†] *Argivum Clypeum*, that famous buckler of *Argos*, to do her service, adventure at all, undertake any enterprise. And as *Serranus* the Spaniard then Governour of *Sluce*, made answer to *Marques Spinola*, if the enemy brought 50000 devils against him he would keep it. The nine Worthies, *Oli-*

ver and *Rowland*, and forty dozen of Peers are all in him, he is all mettle, armour of proof, more than a man, and in this case improved beyond himself. For as ^{*} *Agatho* contends, a true Lover is wise, just, temperate and valiant. ^d I doubt not therefore, but if a man had such an Army of Lovers (as *Castilio* suppo-
seth) he might soon conquer all the world, ex-
cept by chance he met with such another Army of *Inamorato's* to oppose it. ^e For so perhaps they might fight as that fatal Dog, and fatal Hare in the Heavens, course one another round, and never make an end. *Castilio* thinks *Fer- dinand* King of Spain would never have con-
quered *Granado*, had not Queen *Isabell* and her Ladies been present at the siege; ^f It can-
not be expressed what courage the Spanish Knights took, when the Ladies were present, a few Spaniards overcame a multitude of
Moors. They will undergo any danger what-
soever, as *Sir Walter Manny* in *Edward* the thirds time, stuck full of Ladies favours, fought like a Dragon. For *solī amantes* as [†] *Plato* holds, *pro amicis mori appetunt*, only Lovers will die for their friends, and in their Mistress quarrel. And for that cause he would have women follow the Camp, to be spectators and encouragers of noble actions: upon such an oc-
casion, the ^{*} *Squire of Dames* himself, *Sir Lancelot* or *Sir Tristram*, *Cæsar*, or *Alexander* shall not be more resolute or go beyond them.

Not courage only doth Love add, but as I said, subtilty, wit and many pretty devices,

* *Namque dolos inspirat amor, fraudeſque ministrat,*

* *Jupiter* in love with *Leda*, and not knowing how to compass his desire, turn'd himself into a Swan, and got *Venus* to pursue him in the likeness of an Eagle, which she doing, for shelter he fled to *Leda's* lap, & in ejus gremio se collocavit, *Leda* embraced him, and so fell fast asleep, sed dormientem *Jupiter* compressit, by which means *Jupiter* had his will. Infinite such tricks can Love devise, such fine feats in abundance, with wisdom and wariness,

———— * *Quis fallere possit amantem,*

All manner of civility, decency, complement and good behaviour, plus solis & leporis, polite graces, and merry conceits. *Bocace* hath a pleasant tale to this purpose, which he borrowed from the Greeks, and which *Beroaldus* hath turned into Latine. *Bebelius* in verse, of *Cymon* and *Iphigenia*. This *Cymon* was a fool, a proper man of person, and the Governour of *Cyprus* son, but a very Ass, insomuch that his Father being ashamed of him, sent him to a Farm-house he had in the Country to be brought up. Where by chance, as his man-
ner was, walking alone, he espied a gallant young Gentlewoman named *Iphigenia*, a Bur-
gomasters daughter of *Cyprus* with her maid, by a brook-side in a little thicket, fast asleep in her smock, where she had newly bathed her self: When *Cymon* saw her, he stood leaning on his staffe, gazing on her immoveable, and

* *Plat. Conviv. d Lib. 3. de Aulico: Non dubitō quin is quē talem exercitum haberet, totius orbis statim victor esset, nisi forte cum aliquo exercitu conflegendum esset in quo omnes amatores essent.*
e *Higinus de Cane & Lepore cœlesti, & Decimator. f Vix dici potest quantum inde audaciam assumerent Hispani, inde pauci infinitas Maurorum copias superarunt.*
† *Lib. 5. de legibus.*
* *Spencers Fairy Q. 3. book, cant. 8.*
* *Hyginus l. 2.*
* *Aratus in phenom.*

* *Virg.*

g *Hanc ubi conspicatus est Cymon, baculo innixus, immobilis stetit, & mirabundus, &c.*

in

in a maze: at last he fell so far in love with the glorious object, that he began to rouse himself up, to bethink what he was, would needs follow her to the City, and for her sake began to be civil, to learn to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of. In brief, he became from an Idiot and a clown, to be one of the most compleat Gentlemen in Cyprus, did many valorous exploits, and all for the love of Mistress Iphigenia. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, Grobians and sluts, if once they be in love, they will be most neat and spruce; for, † *Omnibus rebus, & nitidis nitoribus antevenit amor,* they will follow the fashion, begin to trick up, and to have a good opinion of themselves, *venustatum enim mater Venus;* a ship is not so long a rigging, as a young Gentlewoman a trimming up her self, against her sweet-heart comes. A Painters shop, a flowry meadow, no so gracious aspect in Natures store-house, as a young maid, *nubilis puella,* a Novitisa or Venetian Bride, that looks for an husband, or a young man that is her suitor; composed looks, composed gate, cloaths, gestures, actions, all composed; all the graces, elegancies in the world are in her face. Their best robes, ribbons, chains, Jewels, Lawns, Linnens, Laces, Spangles, must come on, ^h *Præter quam res patitur student elegantia,* they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their business, how to wear their cloaths neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweet-heart coming, but he smugs up himself, pulls up his Cloak now fallen about his shoulders, ties his garters, points, sets his band, cuffs, slicks his hair, twines his beard, &c. When Mercury was to come before his Mistress,

† *Plantus*
casina act.
2. sc. 4.

^h *Plantus.*

† *Ovid.*
Met. 2.

† *Ovid.*
Met. 4.

* *Virg. 1.*
Æn.

—† *Chlamydemque ut pendeat aptè
Collocat, ut limbus totumque appareat aurum.*
He puts his cloak in order, that the lace,
And hem, and gold-work all might have his
grace.

Salma is would not be seen of *Hermaphroditus*, till she had spruced up her self first.

† *Nec tamen ante adiit, etsi properabat adire,
Quam se composuit, quam circumspexit ami-*
ctus,

Et finxit vultum, & meruit formosa videri.
Nor did she come, although 'twas her desire,

Till she compos'd her self, and trim'd her
tire,

And set her looks to make him to admire.

Venus had so ordered the matter, that when
her son * *Æneas* was to appear before Queen
Dido, he was

Os humerosque deo similis (namque ipsa deco-
ram

*Cæsariem nato genetrix, lumenque juventa
Purpureum & letos oculis afflarat honores.)*

like a God, for she was the tire-woman her

self, to set him out with all natural and artificial impostures. As Mother *Mammea* did her son *Heliogabalus* new chosen Emperour, when he was to be seen of the people first. When the hirsute Cyclopal *Polyphemus* courted *Galatea*;

† *Jamque tibi forma, jamque est tibi cura placendi,* *i Ovid. Met. 13.*

*Jam rigidos pectus rastris Polypheme capillos,
Jam libet hirsutam tibi falce recidere barbā,
Et spectare feros in aqua & componere vul-*
tus,

And then he did begin to prank himself,
To pleat and comb his head, and beard to
shave,

And look his face i'th' water as a glass,
And to compose himself for to be brave.

He was upon a sudden now spruce and keen, as
a new ground hatchet. He now began to have
a good opinion of his own feature, and good
parts, now to be a Gallant.

*Jam Galatea veni, nec munera despice nostra;
Certè ego me novi, liquidaque in Imagine
vidi*

Nuper aque, placuitque mihi mea forma vi-
denti.

Come now my *Galatea*, scorn me not,
Nor my poor presents; for but yesterday
I saw my self i'th' water, and me thought
Full fair I was, then scorn me not I say.

† *Non sum adeò informis, nuper me in litore* † *Virg. Egl. 2.*
vidi,

Cum placidum ventis stare mare —

'Tis the common humour of all Suitors to trick
up themselves, to be prodigal in apparel, pure
lotus, neat, comb'd and curl'd, with powdred
hairs, *comptus & calamistratus*, with a long
love-lock, a flower in his ear, perfumed gloves,
rings, scarfs, feathers, points, &c. as if he
were a Prince *Ganymede*, with every day new
suits, as the fashion varies; going as if he trod
upon eggs, and as *Heinsius* writ to *Primierus*,

^k If once he be besotted on a wench, he must lye
awake a nights, renounce his book, sigh and
lament, now and then weep for his hard hap,
and mark above all things what Hats, Bands,
Doublets, Breeches, are in fashion, how to cut
his Beard, and wear his lock, to turn up his
Mushato's, and curle his head, prune his pick-

itivaunt, or if he wear it abroad, that the East
side be correspondent to the West: he may be
scoffed at otherwise, as *Julian* that Apostate
Emperour was for wearing a long hirsute goat-

ish beard, fit to make ropes with, as in his
Mysopogone, or that Apologetical oration he
made at *Antioch* to excuse himself, he doth
Ironically confess, it hindered his kissing, *nam*

*non licuit inde pura puris, eoque suavioribus
labra labris adjungere*, but he did not much
esteem it, as it seems by the sequel, *de acci-*
piendis dandisve osculis non labora, yet (to
follow mine Authour) it may much concern a
young lover, he must be more respectful in
this behalf, he must be in league with an ex-
cellent Taylor, Barber,

† *Tonsorem puerum sed arte talem,
Qualis nec Thalamis fuit Neronis;*

Ccc 2

have

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have neat shooe-ties, points, garters, speak in Print, walk in Print, eat and drink in Print, and that which is all in all, he must be mad in Print.

Amongst other good qualities an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other, as without all doubt he will, if he be truly touched with this Loadstone of Love. For as ¹ *Erasmus* hath it, *Musica docet amor & Poësin*, Love will make them Musicians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to several pretty tunes, to get all good qualities may be had. [†] *Jupiter* perceived *Mercury* to be in love with *Philologia*, because he learned languages, polite speech, (for *Suadela* her self was *Venus* daughter, as some write) Arts and Sciences, quod *virgini placeret*, all to ingratiate himself, and please his Mistress. 'Tis their chiefest study to sing, dance; and without question, so many Gentlemen and Gentlewomen would not be so well qualified in this kind, if love did not incite them. ^m *Who*, saith *Castilio*, would learn to play, or give his mind to Musick, learn to dance, or make so many rimes, Love-songs, as most do, but for womens sake, because they hope by that means to purchase their good wills, and win their favour? We see this daily verified in our young women and wives, they that being maids took so much pains to sing, play, and dance, with such cost and charge to their parents, to get those graceful qualities, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib. 11. cap. 18.* makes *Cupid* himself to be a great dancer, by the same token as he was capering amongst the Gods, ⁿ he flung down a bowl of *Nectar*, which distilling upon the white Rose, ever since made it red: and *Callistratus* by the help of *Dædalus*, about *Cupids Statue* ^o made a many of young wenches still a dancing, to signifie be-like that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyche*s wedding, the Gods being present to grace the feast, *Ganymede* fill'd *Nectar* in abundance (as [†] *Apuleius* describes it) *Vulcan* was the Cook, the *Hours* made all fine with Roses and flowers, *Apollo* plaid on the harp, the *Muses* sang to it, sed *suavi Musica superingressa Venus saltavit*, but his mother *Venus* danced to his and their sweet content. Witty [†] *Lucian* in that Pathetical Love passage, or pleasant description of *Jupiters* stealing of *Europa*, and swimming from *Phœnicia* to *Crete*, makes the Sea calm, the winds hush, *Neptune* and *Amphitrite* riding in their chariot, to break the waves before them, the *Tritons* dancing round about, with every one a Torch, the Sea-nymphs half naked, keeping time on Dolphins backs, and singing *Hymeneus*, *Cupid* nimbly tripping on the top of the waters, and *Venus* her self coming after in a shell, strawing Roses and flowers on their heads. *Praxitiles* in all his pictures of love, seigns *Cupid* ever smiling, and looking upon

dancers; and in Saint Marks Garden in Rome (whose work I know not) one of the most delicious pieces, is a many of [†] *Satyrs* dancing about a wench asleep. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased, than when as upon an Holiday after Even-song, they may meet their sweet-hearts, and dance about a May-pole, or in a Town-green under a shady Elm. Nothing so familiar in [†] *France*, as for Citizens wives and maids to dance a

round in the streets, and often too for want of better instruments, to make good Musick of their own voices, and dance after it. Yea many times this love will make old men and women that have more toes than teeth dance, ——— *John* come kiss me now, mask and mum; for *Comus* and *Hymen* love masks, and all such merriments above measure, will allow men to put on womens apparel in some cases, and promiscuously to dance, young and old, rich and poor, generous and base, of all sorts. *Paulus Jovius* taxeth *Augustine Niphus* the Philosopher, ^p For that being an old man, and a publick Professor, a father of many children, he was so mad for the love of a young maid (that which many of his friends were ashamed to see) an old gowty fellow, yet would dance after *Fidlers*. Many laughed him to scorn for it, but this omnipotent love would have it so.

[†] *Hyacinthino bacillo*

Properans amor, me adegit

Violentèr ad sequendum.

Love hasty with his purple staff did make

Me follow, and the dance to undertake.

And 'tis no news this, no *indecorum*; for why? a good reason may be given of it. *Cupid* and *Death* met both in an Inn, and being merrily disposed, they did exchange some arrows from either quiver; ever since young men dye, and oftentimes old men dote.

——— [†] *Sic moritur Juvenis, sic moribundus amat.*

And who can then withstand it? If once we be in love, young or old, though our teeth shake in our heads, like virginal Jacks, or stand parallel asunder like the arches of a bridge, there is no remedy, we must dance Trenchmore for a need, over tables, chairs, and stools, &c. And princum prancum is a fine dance. *Plutarch*, *Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth us more-over in what sense, *Musica docet amor*, licet prius fuerit rudis, how love makes them that had no skill before, learn to sing and dance; he concludes, 'tis only that power and prerogative love hath over us. ^q Love (as he holds) will make a silent man speak, a modest man most officious; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churl, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be extreated. Nay 'twill make him prodigal in the other extream, and give an [†] hundred festerces for a nights lodging, as they did of old to *Lais* of *Corinth*, or ducenta drachmarum millia pro unicâ nocte, as *Mundus* to *Pau-*

[†] *Kornman. de cur.*

mort. part.

5. cap. 28.

Sat. puellæ

dormienti

insultanti-

um, &c.

[†] *View of*

Fr.

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rum millia pro unicâ nocte, as *Mundus* to *Pau-*

lina,

¹ *Chil. 4. cent. 5. pro. 16.*

[†] *Martianus Capella lib. 1. de nupt. philol.*

Jam illum

sentio a-

more tene-

ri, ejusque

studio plu-

res habere

comparatas

in famuli-

tio disci-

plin. as, &c.

^m *Lib. 3.*

de aulico.

Quis Cho-

reis insu-

daret, nisi

fœminarum

causa?

quis musicæ

tantam na-

varet ope-

ram nisi

quod illius

dulcedine

permulcere

speret?

quis tot

carmina

componeret,

nisi ut inde

affectus

suos in mu-

lieres ex-

plicaret?

n Craterem

nectaris

evertit

saltans

apud Deos,

qui in ter-

ram ca-

dens, rosam

prius al-

bam rubore

insecit.

^o *Puellas*

choreantes

circa juve-

nilem Cu-

pidinis sta-

tuam fecit.

Philos. lib. 3.

de statu.

Exerciti-

um amori

aptissimum.

[†] *Lib. 6.*

Met.

lina, spend all his fortunes (as too many do in like case) to obtain his suit. For which cause many compare Love to wine, which makes men jovial and merry, frolick and sad, whine, sing, dance, and what not.

But above all the other Symptomes of Lovers, this is not lightly to be over-passed, that likely of what condition soever, if once they be in love, they turn to their abilitie, Rhimers, Ballad-makers, and Poets. For as *Plutarch* saith, *They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as we do statues with gold, that they may be remembred and admired of all.* Ancient men will dote in this kind sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far inable them, though they be sixty years of age above the girdle, to be scarce thirty beneath. *Jovianus Pontanus* makes an old fool rhyme, and turn Poet after to please his Mistress,

*Ne ringas Mariana, meos ne dispice canos,
De sene nam Juvenem Dia referre potes, &c.*

Sweet *Marian* do not mine age disdain,

For thou canst make an old man young again.

They will be still singing amorous songs and ditties (if young especially) and cannot abstain though it be when they go to, or should be at Church. We have a pretty story to this purpose in *Westmonasteriensis*, an old writer of ours (if you will believe it) *An. Dom. 1012.* at *Colewiz* in *Saxony*, on Christmas Eve a company of young men and maids, whilst the Priest was at Mass in the Church, were singing catches and love-songs in the Church-yard, he sent to them to make less noise, but they sung on still; and if you will, you shall have the very song it self.

*Equitabat homo per sylvam frondosam,
Ducebatque secum Meswinden formosam,*

Quid stamus, cur non imus?

A fellow rid by the green wood side,

And fair *Meswinde* was his bride,

Why stand we so, and do not go?

This they sung, he chafed, till at length impatient as he was, he prayed to *S. Magnus*, patron of the Church, they might all three sing and dance till that time twelve month, and so * they did, without meat and drink, wearisomness or giving over, till at years end they ceased singing, and were absolved by *Herebertus* Archbishop of *Colen*. They will in all places be doing thus, young folks especially, reading love stories, talking of this or that young man, such a fair maid, singing, telling or hearing lascivious tales, scurrile tunes, such objects are their sole delight, their continual meditation, and as *Gustavinius* adds, *Com. in 4. Sect. 27. Prob. Arist. ob seminis abundantiam crebra cogitationes, veneris frequens recordatio & pruriens voluptas, &c.* an earnest longing comes hence, *pruriens corpus, pruriens anima*, amorous conceits, tickling thoughts, sweet and pleasant hopes; hence it is, they can think, discourse willingly, or

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speak almost of no other subject. 'Tis their only desire, if it may be done by art, to see their husbands picture in a glass, they'll give any thing to know when they shall be married, how many husbands they shall have, by *Cromnyamantia*, a kind of Divination with † onions laid on the Altar on Christmas Eve, or by fasting on *S. Annes* Eve or night, to know who shall be their first husband, or by *Amphitomantia*, by beans in a Cake, &c. to burn the same. This love is the cause of all good conceits, † neatness, exornations, plays, elegancies, delights, pleasant expressions, sweet motions, and gestures, joys, comforts, exultancies, and all the sweetness of our life, † *qualis jam vita foret, aut quid jucundi sine aurea Venere?* † *Emoriar cum ista non amplius mihi cura fuerit*, let me live no longer than I may love, saith a mad merry fellow in *Mimnermus*. This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavory proceedings, * *Absit amor, surgunt tenebrae, torpedo, veternum, pestis, &c.* All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Love-stories, Plays, Comœdies, Atrelans, Jigs, Fescenines, Elegies, Odes, &c. proceed hence. † *Danaus* the son of *Belus*, at his daughters wedding at *Argos*, instituted the first plays (some say) that ever were heard of. Symbols, Emblems, Impreses, devises, if we shall believe *Jovius*, *Contiles*, *Paradine*, *Camillus de Camillis*, may be ascribed to it. Most of our arts and sciences, painting amongst the rest, was first invented, saith * *Patritius, ex amoris beneficio*, for loves sake. For when the daughter of * *Deburiades* the *Sycionian*, was to take leave of her sweet-heart now going to wars, ut. *desiderio ejus minus tabesceret*, to comfort her self in his absence, she took his picture with cole upon a wall, as the candle gave the shadow; which her father admiring perfected afterwards, and it was the first picture by report that ever was made. And long after, ° *Sycion* for painting, carving, statuary, musick, and Philosophy was preferred before all the Cities in *Greece*. *Apollo* was the first inventor of Physick, Divination, Oracles; *Minerva* found out weaving, *Vulcan* curious iron-work, *Mercury* letters, but who prompted all this into their heads? Love, *Nunquam talia invenissent, nisi talia adamassent*, they loved such things, or some party, for whose sake they were undertaken at first. 'Tis true, *Vulcan* made a most admirable Bruch or neck-lace, which long after *Axion* and *Temenus*, *Phlegius* sons, for the singular worth of it, consecrated to *Apollo* at *Delphos*; but *Pharyllus* the Tyrant stole it away, and presented it to *Aristons* wife, on whom he miserably doted (*Parthenius* tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent Ouche? to give *Hermione* *Cadmus* wife, whom he dearly loved. All our Tilts and Turnaments, Orders of the Garter, Golden Fleece, &c.

Nobilitas

† Ipsi enim volunt suarum amastiarum pulchritudinis pracones ac testes esse, eas laudibus, & cantilenis & versibus exornare, ut auro statuas, ut memorentur, & ab omnibus admirentur.

† Tom. 2. Ant. Dialogo.

† Flores hist. fol. 298.

* Per totum annum cantarunt, pluvia super illos non cecidit; non frigus, non calor, nec sitis, nec lassitudo illos affecit, &c.

† His eorum nomina inscribuntur de quibus querunt.

† Huic munditias, ornatum, leporem, delicias, ludos, elegantiam, omnem denique vitam suavitatem debemus.

† Hyginus cap. 272.

† E Græco: Angeria nus.

† Lib. 4. tit. 11. de prim. instit.

* Plin. lib. 35. cap. 12. Gerbelius l. 6. de script. Græc.

† u Francus l. 3. de Symbolis qui primus symbolum excogitavit voluit nimirum hac ratione implicatum animalium evolvere, eumque vel domine vel aliis intuitibus ostendere.

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Nobilitas sub amore jacet—

owe their beginnings to love, and many of our histories. By this means, saith *Jovius*, they would express their loving minds to their Mistresses, and to the beholders. 'Tis the sole subject almost of Poetry, all our invention tends to it, all our songs, whatever those old *Anacreons*: (And therefore *Hesiod* makes the *Muses* and *Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander*, and the rest of the Poets were Loves Priests,) all our Greek and Latine Epigrammatists, Love writers, *Anthony Diogenes* the most antient, whose Epitome we find in *Photius Bibliotheca*, *Longus Sophista*, *Enstathius*, *Achilles Tatius*, *Aristænetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus*, *Prodromus*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Ariostoës*, *Boyards*, Authors of *Arcadia*, *Urania*, *Fairy Queen*, &c. *Marullus*, *Leotichius*, *Angerianus*, *Siroza*, *Secundus*, *Capellanus*, &c. with the rest of those facete modern Poets, have written in this kind, are but as so many Symptoms of Love. Their whole books are a Synopsis or breviary of Love, the portuous of Love, Legends of Lovers lives and deaths, and of their memorable adventures. Nay more, quod leguntur, quod laudantur amori debent, as *Nevisanus* the Lawyer holds, there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himself; had he not taken a quill from *Cupids* wings, he could never have written so amorously as he did.

x Lib. 4.
num. 102.
sive nup-
tialis. poe-
tae non in-
veniant
fabulas,
aut versus
laudatos
faciant,
nisi qui ab
amore
suerint ex-
citati.
y Mutia.
1 p. 73.
lib. 9.

*Cynthia te vatem fecit lascive Properti,
Ingenium Galli pulchra Lychoris habet.
Fama est arguti Nemesis formosa Tibulli,
Lesbia distavit docte Catulle tibi.*

*Non me Pelignus, nec spernet Mantua vatem,
Si qua Corinna mihi, si quis Alexis erit.
Wanton Propertius, and witty Gallus,
Subtile Tibullus, and learned Catullus,
It was Cynthia, Lesbia, Lychoris,
That made you Poets all; and if Alexis,
Or Corinna chance my Paramour to be,
Virgil and Ovid shall not despise me.*

* Virg.
Eglog. 4.

** Non me carminibus vincet nec Thraceus
Orpheus,
Nec Linus.*

Petrarch *Laura* made him so famous, *Astrophels Stella*, and *Jovianus Pontanus* Mistress was the cause of his *Roses*, *Violets*, *Lillies*, *Nequitie*, *blanditie*, *joci*, *decor*, *Nardus*, *Ver*, *Corolla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Unguentum*, *Costum*, *Lachryma*, *Myrrha*, *Musa*, &c. and the rest of his Poems; why are *Italians* at this day generally so good Poets and Painters? because every man of any fashion amongst them hath his Mistress. The very rusticks and hog-rubbers, *Menalcas* and *Corydon*, qui fœtent de stercore equino, those fulsome knaves, if once they taste of this Love liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy Masques, Tilts, Turnaments, &c. they have their Wakes, Whitson-ales, Shepherds feasts, meetings on Holy dayes,

Countrey Dances, Roundelayes, writing their names on † trees, true lovers knots, pretty gifts.

*With tokens, hearts divided, and half rings,
Shepherds in their Loves are as coy as Kings.*

† Teneris
arboribus
amicarum
nomina in-
scribentes
ut simul
crescant.
Hed.

Choosing Lords, Ladies, Kings, Queens, and Valentines, &c. they go by couples, *Corydons Phillis*, *Nysa* and *Mopsus*, With dainty *Doufibel* and *Sir Tophus*.

Instead of Odes, Epigrams, and Elegies, &c. they have their Ballads, Countrey tunes, *O the Broom*, the bonny bonny *Broom*, Ditties and Songs, *Bess a Bell* she doth excel, — they must write likewise and indite all in rhyme.

*Thou Honey-suckle of the Hathorne hedge,
Vouchsafe in Cupids cup my heart to pledge;
My hearts dear blood, sweet Cis is thy Carouse,
Worth all the Ale in Gammer Gubbins house.*

*I say no more, affairs call me away,
My Fathers horse for provender doth stay. S.R. 1600:
Be thou the Lady Cressetlight to me,
Sir Trolly Lolly will I prove to thee.*

*Written in haste, farewell my Cowslip sweet,
Pray let's on Sunday at the Ale-house meet.*

Your most grim Stoicks, and severe Philosophers will melt away with this passion, and if

Athenaus bely them not, *Aristippus*, *Apollidorus*, *Antiphanes*, &c. have made Love Songs and Commentaries of their Mistresses praises.

y Lib. 13.
cap. Dip-
nosophist.
a See Pu-
tean. ep. 33.
de sua
Margareta
Beroaldus,
&c.

^a Orators write Epistles, Princes give Titles, Honours, what not? ^b *Xerxes* gave to *Themistocles Lampfacus* to find him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian Kings* allotted whole Cities to like use, *hac civitas mulieri redimiculum prebeat, hac in collum; hac in crines*, one whole City served to dress her hair, another her neck, a third her hood. *Assuerus* would have ^c given *Esther* half his Empire, and ^d *Herod* bid *Herodias* ask what she would, she should have it. *Caligula* gave an hundred thousand sesterces to his Curtizan at first word to buy her pins, and yet when he was solicited by the Senate, to bestow something to repair the decayed walls of Rome for the Common-wealths good, he would give but six thousand sesterces at most. ^e *Dionysius* that *Sicilian Tyrant* rejected all his Privy Councillors, and was so besotted on *Mirrha* his Favorite and Mistress, that he would bestow no Office, or in the most weightiest business of the Kingdom do ought without her especial advice, prefer, depose, send, entertain no man, though worthy and well deserving, but by her consent; and he again whom she commended, howsoever unfit, unworthy, was as highly approved. Kings and Emperours instead of Poems, build Cities; *Adrian* built *Antinoa* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summs to set out his *Hephæstion* to all eternity. ^e *Socrates*

b Hen.
Steph. apol.
pro Herod.
† Tully
orat. 5.
Ver.
c Esth. 5.
d Matth. 1.
47.

* Gravissimis regni negotiis nihil sine amassæ suæ consensu fecit, omnesque actiones suas scortillo communicavit, &c. Nich. Bellus discurs. 25. de amat.

e Amoris famulus omnem scientiam discit, amandi tamen se scientissimum doctorem agnoscit.

crates

crates professeth himself loves servant, ignorant in all Arts, and Sciences, a Doctor alone in love matters, & *quum alienarum rerum omnium scientiam difficeretur*, saith † *Maximus Tyrius* his sectator, *hujus negotii professor*, &c. and this he spake openly, at home and abroad, at publick feasts, in the Academy, in *Pyrao*, *Lyceo*, *sub Platano*, &c. the very bloodhound of beauty, as he is stiled by others: But I conclude there is no end of Loves Symptoms, 'tis a bottomless pit. Love is subject to no dimensions; not to be surveyed by any art or engine: and besides I am of ^z *Hædus* mind, no man can discourse of love matters, or judge of them aright, that hath not made tryal in his own person, or as *Aeneas Sylvius* † adds, hath not a little doted, been mad or love-sick himself. I confesse I am but a novice, a Contemplator only,

Nescio quid sit amor nec amo —

I have a tincture; for why should I lye, dissemble or excuse it, yet *homo sum*, &c. not altogether inexpert in this subject, *non sum preceptor amandi*, and what I say, is meerly reading; *ex aliorum forsan ineptiis*, by mine own observation, and others relation:

MEMB. 5.

SUBSECT. 1.

Prognosticks of Love-Melancholy.

What Fires, Torments, Cares, Jealousies, Suspicions, Fears, Grievs, Anxieties, accompany such as are in love, I have sufficiently said: the next question is, what will be the event of such miseries, what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicabilis herbis*, it accompanies them to the ^a last,

Idem amor exitio est pecori pecorisque magistro,

and is so continue, that by no perswasion almost it may be relieved. ^b *Bid me not love!* said *Eurialus*, bid the Mountains come down into the Plains, bid the Rivers run back to their fountains; I can as soon leave to love, as the Sun leave his course;

† *Et prius aquoribus pisces, & montibus umbra,*

Et volucres deerunt sylvis, & murmura ventis,

Quam mihi discedent formosæ Amaryllidis ignes.

First Seas shall want their Fish; the mountains shade,

Woods singing Birds, the winds murmur shall fade,

Than my fair *Amaryllis* love allay'd.

Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, lame run, counsel can do no good, a sick man cannot relish: No Physick can ease me.

Non profunt domino que profunt omnibus artes.

As *Apollo* confessed, and *Jupiter* himself could not be cured.

^c *Omnes humanos curat medicina dolores, Solus amor morbi non habet artificem.*

Physick can soon cure every disease,

^d Excepting love, that can it not appease.

But whether Love may be cured or no, and by what means, shall be explained in his place; in the mean time, if it take his course, and be not otherwise eased or amended, it breaks

out into outrageous often and prodigious events. *Amor & Liber violenti dii sunt*, as

^e *Tatius* observes, & *consueque animum incendunt, ut pudoris oblivisci cogant*, Love and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make us forget all honesty, shame and common civility. For such men ordinarily as are thoroughly possessed with this humour, become *insensati & insani*, for it is † *amor insanus*, as the Poet calls it, beside themselves, and as I have proved, no better than beasts, irrational, stupid, head-strong, void of fear of God or men, they frequently forswear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate Towns, Cities, Countreys, to satisfy their lust.

^f *A Devil 'tis*, and mischief such doth work,

As never yet did Pagan, Jew, or Turk;

The wars of *Troy* may be a sufficient witness; and as *Appian* lib. 5. hist. saith of *Anthony* and *Cleopatra*, & *Their Love* brought themselves, and all *Aegypt* into extream and miserable calamities, the end of her is as bitter as wormwood, and as sharp as a two-edged sword. *Prov. 5. 4, 5. Her feet go down to death, her steps lead on to Hell. She is more bitter than death (Eccles. 7. 28.) and the sinner shall be taken by her.*

^h *Qui in amore precipitavit; pejus perit, quam qui saxo salit.* ⁱ He that runs headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love. For hence, saith ^k *Platina*, comes Repentance, Dotage, they lose themselves, their wits, and make shipwrack of their fortunes altogether: Madness, to make away themselves and others; violent death. *Prognosticatio est talis*, saith *Gordonius*, ^l *si non succurratur iis, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either run mad, or dye. For if this passion continue, saith ^m *Ælian* *Montaltus*, it makes the blood hot, thick and black; and if the inflammation get into the brain, with continual meditation and waking, it so dryes it up, that madness follows, or else they make away themselves,

† *O Coridon, Coridon, que te dementia cepit?*

Now as *Arnoldus* adds, it will speedily work these effects, if it be not presently helped; ⁿ *They will pine away, run mad, and dye upon a sudden; Facile incidunt in maniam*, saith

latus insaniam parat, vigilia & crebro desiderio exsiccans. † *Virg. Egl. 2. n Insani fiunt aut sibi ipsis desperantes mortem afferunt. I anguentes cito mortem aut maniam patiuntur.*

^c Propert. lib. 2. Eleg. 1.

^d Est orcus illa vis, est immediabilis, est rabies insana.

^e Lib. 2.

† *Virg. Egl. 3.*

^f R. T.

^g *Qui quidem amor atrosque & totam Aegyptum extremis calamitatibus involvit.*

^h *Plautus. i ut corpus pondere, sic animus amore precipitatur. Aust. l. 2. de civ. dei, c. 28.*

^k *Dial. hinc oritur penitentia, despectio, ratio, & non vident ingenium se cum re simul amississe.*

^l *Idem S. vanarola, & plures alii, &c. Rabidam facturus Orexin. Juven. m Cap. de Heroico Amore.*

Hec passio durans sanguinem torridum & atrabilem redit; hic vero ad cerebrum delatus insaniam parat, vigilia & crebro desiderio exsiccans. † *Virg. Egl. 2. n Insani fiunt aut sibi ipsis desperantes mortem afferunt. I anguentes cito mortem aut maniam patiuntur.*

Valefcus,

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† Calcag-
ninus.

Valefcus quickly mad, nisi succurratur, if good
order be not taken,

† Eben triste jugum quisquis amoris habet,
Is prius ac norit se periisse perit.

Oh heavy yoke of love, which who so
bears,

Is quite undone, and that at unawares.

So she confessed of her self in the Poet.

p Lucian
Imag. So
for Lucians
Mistis all
that saw
her, and
could not
enjoy her,
ran mad,
or hanged
themselves.

—P Insaniam priusquam quis sentiat,

Vix pili intervallo à furore absum.

I shall be mad before it be perceived.

An hair breadth off scarce am I now di-
stracted.

As mad as Orlando for his Angelica, or Her-
cules for his Hylas,

At ille rucbat quò pedes ducebant, furi-
bundus,

Nam illi savus Deus intus jecur laniabat,

He went he car'd not whither, mad he was,

The cruel God so tortur'd him, alas.

At the sight of Hero I cannot tell how many
ran mad,

q Musæus.

q Alius vulnus celans insanit pulchritudine
puella.

And whilst he doth conceal his grief,

Madness comes on him like a thief.

Go to Bedlam for examples. It is so well
known in every Village, how many have either
dyed for love, or voluntarily made away them-
selves, that I need not much labour to prove
it; Nec modus aut requies nisi mors reperitur
amoris: Death is the common Catastrophe to
such persons.

f Ovid.
met. 10.
Aeneas
Silvius.
Ad ejus
decessum
nunquam
visti Lucre-
tia ridere,
nullis fice-
tis, iocis,
nullo gau-
dio potuit
ad letiti-
am renova-
ri, max in
egritudi-
nem inci-
dit, & sic
brevis con-
tabuit.

† Mori mihi contingat, non enim alia

Liberatio ab arumnis fuerit ullo pacto istis.

Would I were dead, for nought God knows,
But death can rid me of these woes.

As soon as Eurialus departed from Senes, Lu-
cretia his Paramour never looked up, no jests
could exhilarate her sad mind, no joyes com-
fort her wounded and distressed soul, but a
little after she fell sick and dyed. But this is
a gentle end, a natural death, such persons
commonly make away themselves.

† Anacreon.
† Pausani-
as Achai-
cis l. 7.
† Megaren-
sis amore
fligans
Lucian.
Tom. 4.
† Ovid.
3. met.

—proprioque in sanguine latus,
Indignantem animam vacuas effudit in
auras;

so did Dido;

Sed moriamur ait, sic sic juvat ire per um-
bras;

Piramus and Thysbe, Medea, † Corefus and
Callyrboe, * Theagines the Philosopher and ma-
ny Myriades besides, and so will ever do,

—† & mihi fortis

Est manus, est & amor, dabit hic in vulnera
vires,

Who ever heard a story of more woe,

Than that of Juliet and her Romeo?

t Furibun-
dus putavit
se videre
Imaginem
puellæ, &
coram lo-
qui blan-
diens illi,
&c.
u Juven.
Hic u.

Read Parthenium in Eroticis, and Plutarchs
amatorias narrationes or loves stories, all
tending almost to this purpose. Valleriola
lib. 2. observ. 7. hath a lamentable narration
of a Merchant his patient, † that raving through
impatience of love, had he not been watched,
would every while have offered violence to
himself. Amatus Lusitanus cent. 3. car. 56.
hath such another story, and Felix Plater.

med. observ. lib. 1. a third of a young * Gen-
tleman that studied Physick, and for the love
of a Doctors daughter, having no hope to
compass his desire, poisoned himself, y An. 1615.
A Barber in Francfort, because his Wench was
betrothed to another, cut his own throat.
z At Neoburge the same year a young man,
because he could not get her Parents consent,
killed his sweet-heart, and afterward himself,
desiring this of the Magistrate, as he gave up
the Ghost, that they might be buried in one
grave,

Quodque rogis superest unâ requiescat in
urnâ,

which † Gismunda besought of Tancredus her
father, that she might be in like sort buried
with Guiscardus her lover, that so their bo-
dies might lye together in the grave, as their
souls wander about * Campos lugentes in the
Elysian fields,

—quos durus amor crudeli tabe peredit,
in a myrtle grove

—& myrtea circum

Sylva tegit: curæ non ipsâ in morte relin-
quunt.

You have not yet heard the worst, they do not
offer violence to themselves only in this rage of
lust but unto others, their nearest and dearest
friends. † Cataline killed his only son, misit-
que ad orci pallida, lethi obnubila, obsita re-
nebris loca, for the love of Aurelia Orestil-
la, quæd ejus nuptias vivo filio recusaret.
* Laodice the sister of Mithridates, poisoned
her husband, to give content to a base fellow
whom she loved. † Alexander to please
Thais a Concubine of his, set Persepolis on
fire. a Nereus wife, a widow and Lady of
Athens, for the love of a Venetian Gentle-
man, be rayed the City; and he for her sake,
murdered his wife, the daughter of a Noble
man in Venice. b Constantine Despota, made
away Catharine his wife, turned his son Mi-
chael and his other children out of doors, for
the love of a base Scriveners daughter in The-
salonica, with whose beauty he was enamour-
ed. c Leucophria betrayed the City where she
dwelt, for her sweet-hearts sake, that was in
the enemies Camp. d Pithidice the Gover-
nours daughter of Methinia for the love of
Achilles, betrayed the whole Island to him, her
fathers enemy. e Diognetus did as much in
the City where he dwelt, for the love of Poli-
crita, Medea for the love of Jason, she taught
him how to tame the fire-breathing, brass-
feetèd Bulls, and kill the mighty Dragon that
kept the golden fleece, and tore her little bro-
ther Absyrtus in pieces, that her father Ætho-
might have something to detain him, while
she ran away with her beloved Jason, &c. d Idem
Such Acts and Scenes hath this Tragedy
of love.

amore capta civitatem prodidit. e Idem. cap. 9.

MEMB.

MEMB. 6.

SUBJECT. 1.

Cure of Love-Melancholy, by Labour, Diet,
Physick, Fasting, &c.

Although it be controverted by some, whether Love-Melancholy may be cured, because it is so irresistible and violent a passion; for as you know,

* Virg.
Æn. 6.

—* *Facilis descensus Averni;
Sed revocare gradum, superasque evadere ad
auros,*

Hic labor, hoc opus est. —

It is an easie passage down to Hell,

But to come back, once there, you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. cap. 23. & 24.* sets down seven compendious waies how this malady may be eased, altered and expelled. *Savonarola* 9. principal observations, *Jason Pratensis* prescribes eight rules besides Physick, how this passion may be tamed, *Laurentius* 2. main precepts, *Arnoldus, Valleriola, Montaltus, Hildesheim, Langius,* and others inform us otherwaies, and yet all tending to the same purpose. Thy summ of which I will briefly Epitomize, (for I light my Candle from their Torches,) and enlarge again upon occasion, as shall seem best to me, and that after mine own method. The first rule to be observed in this stubborn and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus*; As an idle sedentary life, liberal feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual business, are the best and most ordinary means to prevent it.

Otia si tollas, periëre Cupidinis artes,

Contemptæque jacent, & sine luce faces.

Take idleness away, and put to flight

Are Cupids Arts, his Torches give no light.

Minerva, Diana, Vesta, and the nine *Muses* were not enamoured at all, because they never were idle.

* Buchanan.
Hendecasyll.

* *Frustra blanditiæ appulisti ad has,
Frustra nequitia venistis ad has,
Frustra delitiæ obsidebitis has,
Frustra has illecebræ, & procacitates,
Et suspiria, & oscula, & susurri,
Et quisquis male sana corda amantum
Blandis ebria fascinat venenis.*

In vain are all your flatteries,

In vain are all your knaveries,

Delights, deceits, procacities,

Sighs, kisses, and conspiracies,

And what e're is done by Art,

To bewitch a Lovers heart.

'Tis in vain to set upon those that are busie. 'Tis *Savonarola's* third rule, *Occupari in multis & magnis negotiis,* and *Avicenna's* precept, cap. 24.

g Cedit amor rebus, res, age tutus eris.
To be busie still, and as *h Guianerius* enjoyns, about matters of great moment, if it may be.
i Magninus adds, *Never to be idle, but at the hours of sleep.*

k & ni

*Poscas ante diem librum cum lumine, si non
Intendas animum studiis, & rebus honestis,
Invidia vel amore miser torquebere.* —

For if thou dost not ply thy book,

By candle-light to study bent,

Imploy'd about some honest thing,

Envy or Love shall thee torment.

No better Physick than to be alwaies occupied, seriously intent,

i Cur in penates rariis tennes subit,

Hæc delicatas eligens pestis domus,

Mediumque sanos vulgus affectus tenet? &c.

Why dost thou ask, poor folks are often free,

And dainty places still molested be?

Because poor people fare courly, work hard, go wollward and bare.

Non habet unde suum paupertas pascat amorem, *m Guianerius* therefore prescribes his patient to go with hair-cloth next his skin, to go bare-footed, and bare-legged in cold weather, to whip himself now and then, as Monks do, but above all, to fast. Not with sweet Wine, Mutton and Pottage, as many of those Tenterbellies do, howsoever they put on Lenten faces, and whatsoever they pretend; but from all manner of meat. Fasting is an all-sufficient remedy of it self; for as *Jason Pratensis* holds, the bodies of such persons that feed liberally, and live at ease, *n* are full of bad spirits and Devils, devilish thoughts; no better Physick for such parties, than to fast. *Hildesheim* spicel. 2. to this of hunger, adds *o* often baths, much exercise and sweat, but hunger and fasting he prescribes before the rest. And 'tis indeed our Saviours Oracle, *This kind of Devil is not cast out but by fasting and prayer,* which makes the Fathers so immoderate in commendation of fasting. As *Hunger*, saith *p Ambrose*, is a friend to Virginity, so is it an enemy to lasciviousness, but fulness overthrowes chastity, and fostereth all manner of provocations. If thine Horse be too lusty, *Hierome* adviseth thee to take away some of his provender; by this means those *Pauls, Hilaries, Antonies,* and famous Anchorites subdued the lusts of the flesh; by this means *Hilarion* made his Ass, as he called his own body, leave kicking, (so *q Hierome* relates of him in his life) when the Devil tempted him to any such foul offence. By this means those *r Indian Brachmanni* kept themselves continent, they lay upon the ground covered with skins, as the *Redshanks* do on Hadder, and dieted themselves sparingly on one dish, which *Guianerius* would have all young men put in practice; and if that will not serve, *i Gordonius* would

p Ser. de gula; fames amica virginitati est, inimica lascivie: saturitas vero castitatem perdit, & nutrit illecebras. q Vita Hilarionis lib. 3. epist. cum tentasset eum demon titillatione inter cetera, Ego inquit, aselle, ad corpus suum, faciam, &c. r Strabo l. 15. Geog. sub pelibus cubant, &c. i Cap. 2. part. 2. Si sit juvenis, & non vult obedire, flagelletur frequenter & sortiter, dum incipiat satiare.

Ddd

have

333

g Ovid.

l. 1. remed.

h Cap. 16.

circares ar-

duas exer-

ceri.

i Part. 2.

c. 23. rega

San. His,

præter ho-

ram somni,

nulla per

otium tran-

seat.

k Hor. l. 1.

epist. 2.

l Seneca.

m Tract. 16.

cap. 18.

sepe nuda

carne cili-

cium por-

tent tempore

frigido sine

caligis, &

nudis pedi-

bis ince-

dant, in pa-

ne & aqua

ieiunent. se-

pius se ver-

beribus ce-

dant, &c.

n Dæmoni-

bus referta

sunt corpora

nostra, illo-

rum præci-

pue qui de-

licatis ve-

scuntur edu-

lis, advo-

litant, &

corporibus

inherent;

hanc ob rem

ieiunium

impendio

probatur ad

pudicitiam.

o *Victus* sit

attenuatus;

balnei fre-

quens usus

& sudatio-

nes, cold

baths, not

hot, saith

Magninus

par. 3.

cap. 23. to

dive over

head and

ears in a

cold Ri-

ver, &c.

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t Laertius,
lib. 6. cap. 5.
amori me-
detur fames;
sin aliter,
tempus; sin
non hoc, la-
queus.
u Vina pa-
rant animos
Veneris, &c.
* 3 de Le-
gibus.

† Non mi-
nus si vinum
bibissent ac
si adulteri-
um admiffi-
sent, Gelli-
us, lib. 10.
c. 23.

x Rev. Sam.
part. 3.
cap. 23. Mi-
rabilem
vim habet.

have them soundly whipped, or to cool their con-
rage, kept in prison, and there fed with bread
and water, till they acknowledge their error,
and become of another mind. If imprison-
ment and hunger will not take them down, ac-
cording to the direction of that ^t Theban
Crates, time must wear it out; if time will
not, the last refuge is an halter. But this you
will say, is comically spoken. Howsoever
Fasting by all means must be still used; and as
they must refrain from such meats formerly
mentioned, which cause venery, or provoke
lust, so they must use an opposite diet. ⁿ Wine
must be altogether avoided of the younger sort.
So ^{*} Plato prescribes, and would have the Ma-
gistrates themselves abstain from it, for exam-
ples sake, highly commending the Carthagini-
ans for their temperance in this kind. And
'twas a good edict, a commendable thing, so
that it were not done for some sinister respect,
as those old Egyptians abstained from Wine,
because some fabulous Poets had given out,
Wine sprang first from the Gyants, or out of
superstition as our modern Turks, but for tem-
perance, it being *anima virus* & *vitiorum*
fomes, a plague it self if immoderately taken.
Women of old for that cause, [†] in hot Coun-
tries were forbid the use of it; as severely
punished for drinking of Wine, as for Adul-
tery; and young folks, as Leonicus hath Re-
corded, *Var. hist. l. 3. cap. 87, 88.* out of
Athenus and others; and is still practised in
Italy and some other Countries of Europe, and
Asia, as *Claudius Minoes* hath well illustrated
in his Comment on the 23. Emblem of *Alciat*.
So choice is to be made of other diet.

*Nec minus erucas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.*

Eringo's are not good for to be taken,

And all lascivious meats must be forsaken.

Those opposite meats which ought to be used,
are, Cowcumbers, Melons, Purselan, water
Lillies, Rue, Woodbine, Ammi, Lettice, which
Lemnius so much commends, *lib. 2. cap. 42.*
and *Mizaldus hort. med.* to this purpose;
Vitex, or *Agnus castus* before the rest, which
saith ^{*} *Magninus*, hath a wonderful vertue in
it. Those *Athenian* women, in their solemn
feasts called *Theismopheries*, were to abstain
nine daies from the company of men, during
which time, saith *Ælian*, they laid a certain
herb named *Hanea*, in their beds, which as-
swaged those ardent flames of love, and freed
them from the torments of that violent passion.
See more in *Porta*, *Matthiolus*, *Crescentius*,
lib. 5. &c. and what every Herbalist almost
and Physitian hath written, *cap. de Satyriasi*
& *Priapismo*; *Rhasis* amongst the rest. In
some cases ag in, if they be much dejected and
brought low in body, and now ready to despair
through anguish, grief, and too sensible a
feeling of their misery, a cup of Wine and full
diet is not amiss, and as *Valescus* adviseth, *cum*
aliâ honesti venerem sapè exercendo, which
Langius Epist. med. lib. 1. Epist. 24. ap-
proves out of *Rhasis* (*ad assiduationem coi-
tus invitat*) and *Guianerius* seconds it, *cap.*

16. tract. 16. as a very profitable remedy,

— ^{*} *Tument tibi quum inguina, cum si
Ancilla, aut verna præsto est, tentigine rumpi
Malis? non ego namque, &c.* —

[†] *Jason Pratensis* subscribes to this counsel
of the Poet, *Excretio enim aut tollit prorsus
aut lenit agritudinem.* As it did the raging
lust of *Assuerus*, ^{*} *qui ad impatientiam amo-
ris leniendam, per singulas fere noctes novas
puellas devirginavit.* And to be drunk too by
fits; but this is mad Physick, if it be at all to
be permitted. If not, yet some pleasure is to
be allowed, as that which *Vives* speaks of, *lib.*
3. de anima. ² *A Lover that hath as it were
lost himself through impotency, impatience,
must be called home as a Traveller by musick,
feasting, good Wine, if need be, to drunken-
ness it self, which many so much commend for
the easing of the mind, all kind of sports and
merriments, to see fair pictures, hangings,
buildings, pleasant fields, Orchards, Gardens,
Groves, Ponds, Pools, Rivers, Fishing,
Fowling, Hawking, Hunting, to hear merry
tales, and pleasant discourse, reading, to use
exercise till he sweat, that new spirits may
succeed, or by some vehement affection or contra-
ry passion, to be diverted till he be fully weaned
from anger, suspicion, cares, fears, &c. and
habituated into another course. Semper tecum
sit, (as [†] *Sempronius* adviseth *Calisto* his love-
sick Master) *qui sermones jocularis moveat,
conciones ridiculas, ditteria salsa, suaves
historias, fabulas venustas recenseat, coram lu-
dat, &c.* still have a pleasant companion to
sing and tell merry tales, songs and facete
histories, sweet discourse, &c. And as the
Melody of Musick, Merriment, Singing,
Dancing, doth augment the passion of some
Lovers, ^a as *Avicenna* notes, so it expelleth it
in others, and doth very much good. These
things must be warily applied, as the parties
Symptomes vary, and as they shall stand vari-
ously affected.*

If there be any need of Physick, that the
humours be altered, or any new matter aggre-
gated, they must be cured as melancholy men.
Carolus à Lorme amongst other questions, dis-
cussed for his degree at *Montpelier* in France,
hath this, *An amantes & amentes iisdem re-
mediis curentur?* Whether Lovers and mad
men be cured by the same remedies? he
affirms it; for love extended is meer madness.
Such Physick then as is prescribed, is either in-
ward or outward, as hath been formerly han-
dled in the precedent Partition in the cure of
Melancholy. Consult with *Valleriola obser-
vat. lib. 2. observ. 7. Lod. Mercatus lib. 2. curat. 56.
cap. 4. de mulier. affect.* *Daniel Sennertus*
lib. 1. part. 2. cap. 10. ^{*} *Jacobus Ferrandus*
the Frenchman in his Tract *de amore Erotique*,
Forestus lib. 10. observ. 29. & 30. *Jason*
Pratensis and others for peculiar receipts.

^b *Amatus Lusitanus* cured a young Jew that
was almost mad for love, with the firrup of
Hellebor, and such other evacuations and
purges, which are usually prescribed to black
choler: ^c *Avicenna* confirms as much if need

y Cum mu-
liere aliqua
gratiosa se-
pe coire erit
utilissi-
mum. Idem

Laurentiu,
cap. 11.

* Hor.

† Cap. 29.

de morb.

cereb.

* Beroaldus

orat. de

ampre.

z Amatori,

cujus est pro

impotentia

meus amo-

ta, opus est

ut paulatim

animus ve-

lut à pere-

grinatione

domum re-

voetur per

musicam,

convivia,

&c.

Per aucupi-

um, fabu-

las, & festi-

vas narra-

tiones, labo-

rem usque

ad sudo-

rem, &c.

† Caestine

Att. 2. Bar-

thio inter-

pret.

a Cap. de

Ilis. Mul-

tos hoc affe-

ctus sanat

cantilena,

letitia, mu-

sica; &

quidam sunt

quos hæc

angent.

* This Au-

thor came

to my

hands since

the third

Edition of

this Book.

b Cent. 3.

Syrupo Hel-

leborato &

aliis que

ad atram

bilem perti-

nent.

c Purgetur

se ejus dispo-

sitio venerit

ad adust.

humoris, &

phlebotomi-

zetur.

re-

d Amanti-
um morbus
ut prurit
soluitur, ve-
ne sectione
& cucurbi-
tulis.

e cura à
Venæ secti-
one per au-
res, unde
semper ste-
riles.

require, and ^d blood-letting above the rest, which makes *amantes ne sint amentes*, Lovers to come to themselves, and keep in their right minds. 'Tis the same which *Schola Salernitana*, *Jason Pratensis*, *Hildesheim*, &c. prescribe blood-letting to be used as a principal remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by ^e letting themselves blood under the ears, and to make both men and women barren, as *Sabellicus* in his *Aeneades* relates of them. Which *Sal-muth. Tit. 10. de Herol. comment. in Pancirol. de nov. report. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates* and *Benzo* say still is in use amongst the *Indians*, a reason of which *Langius* gives *lib. 1. Epist. 10.*

Huc faciunt medicamenta Venerem sopientia, ut *Camphora* pudendis alligata, & in brachâ gestata (*quidam ait*) membrum flaccidum reddit. Laboravit hoc morbo virgo nobilis, cui inter cetera præscripsit *Medicus*, ut laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso; ad exsiccandum vero sperma iussit eam quam parcissime cibari, & manducare frequenter coriandrum præparatum, & semen lactuca & acetosa, & sic eam à morbo liberavit. Porro impediunt & remittunt coitum folia falicis trita & epota, & si frequentius usurpentur ipsa in totum auferunt. Idem præstat *Topatius* annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosata exhibitum Veneris tedium inducere scribit *Alexander Benedictus*: lac butyri comestum & semen Canabis, & *Camphora* exhibitum idem præstant. *Verbena* herba gestata libidinem extinguit, pulvisque ranæ decollatæ & exsiccatæ. Ad exstinguendum coitum, ungantur membra genitalia, & renes & pecten aqua in qua opium Thebaicum sit dissolutum; libidini maxime contraria *Camphora* est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit; idem efficit sinapium ebibitum. *Da verbenam in potu & non erigetur virga sex diebus; utere menthâ siccâ cum aceto, genitalia illinita succo Hyoscyami aut cicute, coitus appetitum sedant, &c. R. seminis lactuc. portulac. coriandri an. 3 j. mentha sicca 3 lb. sacchari albiss. 3 iv. pulveriscentur omnia subtiliter, & post ea simul misce aqua Neunpharis, f. confec. solida in morsulis. Ex his sumat mane unum quum surgat. Innumera fere his similia petas ab *Hildeshemo* loco prædicto, *Mizaldo*, *Porta*, cæterisque.*

SUBSECT. 2.

Withstand the beginnings, avoid occasions, change his place: fair and foul means, contrary passions, with witty inventions: to bring in another, and discommend the former.

Other good rules and precepts are enjoined by our Physicians, which if not alone, yet certainly conjoined may do much; The first of which is *obstare principiis*, to withstand the beginning, ^g *Quisquis in primo obstitit, Populitque amorem tutus ac victor fuit,*

g Seneca.

he that will but resist at first, may easily be a conqueror at the last. *Baltazar Castilio l. 4.* ³³⁵ *urgeth this prescript above the rest, † When he † cum in shall chance (saith he) to light upon a Woman mulierem that hath good behaviour joyned with her excel- inciderit, lent person, and shall perceive his eyes with a quæ cum kind of greediness to pull unto them this Image forma mo- of beauty, and carry it to the heart: shall ob- rum suavi- serve himself to be somewhat incensed with tatem con- this influence, which moveth within: when he habet, & shall discern those subtle spirits sparkling in jam oculos her eyes, to administer more fuel to the fire, formæ ad se he must wisely withstand the beginnings, rowze imaginem up reason stupified almost, fortifie his heart by cum avi- all means, and shut up all those passages, by ditate qua which it may have entrance. 'Tis a precept cum eadem, which all concur upon, &c.*

^h *Opprime dum nova sunt subiti mala semina morbi,* ^{h Ovid. de rem. lib. 1.}

Dum licet, in primo limine siste pedem.

Thy quick disease whilst it is fresh to day,

By all means crush, thy feet at first step stay.

Which cannot speedier be done, than if he confess his grief and passion to some judicious friend ⁱ (*qui tacitus ardet magis uritur*, the more he conceals, the greater is his pain) that ^{i Aeneas Silvius} by his good advice may happily ease him on a sudden; and withal to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all means; for who can stand by a fire and not burn?

^{*} *Suffilite obsecro & mittite istanc foras,* ^{* Plautus}

Quæ misero mihi amanti ebibit sanguinem. ^{gurgus}

'Tis good therefore to keep quite out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*; *Chrysost.* so much inculcates in *ser. in contubern.* *Cyprian*, and many other Fathers of the Church, *Siracides* in his ninth Chapter, *Jason Pratensis*, *Savanarola*, *Arnoldus*, *Valleriola*, &c. and every Physitian that treats of this subject. Not only to avoid as ^k *Gregory Tholosanus* exhorts, kissing, ^{k Tom. 2. l. 4. c. 103} dalliance, all speeches, tokens, love letters and ^{Syntag.} the like, or as *Castilio lib. 4.* to converse with ^{med. arc.} them, hear them speak, or sing, (*tolerabilius Mira. vi-* est audire basiliscum sibilantem, thou hadst bet- tentur oscu- ter hear, saith ^{*} *Cyprian*, a Serpent hiss) ^{la, tactus,} ^{sermo, &} those amiable smiles, admirable graces, and ^{scripta im-} sweet gestures, which their presence affords. ^{pudica, li-}

[†] *Neu capita liment solitis morsunculis,* ^{* Lib. de}

Et his papillarum oppressiunculis ^{singul. cler.}

Abstineant: ——— ^{1 Tam ad-}

But all talk, name, mention, or cogitation of ^{mirabilem} them, and of any other women, persons, cir- ^{splendorem} cumstance, amorous book or tale that may ^{declinet,} administer any occasion of remembrance. ^{gratiam.} ^{scintillas,} ^{amabiles} ^{risus, gestus} ^{suavissi-} ^{mos, &c.} ^{† Lipsius} ^{hort. leg.} ^{lib. 3. an-} ^{tiq. lec.} ^{† Lib. 3. de} ^{vit. cæli-} ^{tus compar.} ^{cap. 6.} ^{* Lacteti-} ^{us.} ^{† Prosper} ^{adviseth young men not to read the} ^{Canticles}, and some parts of *Genesis* at other times; but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come near, or look upon them.

^{*} *Et fugitare decet simulachra & pabula amoris,* ^{† Lib. 3. de}

Abstineret sibi atque aliud convertere mentem. ^{tus compar.}

Gaze not on a maid saith *Syracides*, turn away ^{cap. 6.} ^{* Lacteti-} ^{us.} ^{† Prosper} ^{adviseth young men not to read the} ^{Canticles}, and some parts of *Genesis* at other times; but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come near, or look upon them.

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* lib. 3.
Eleg. 10.
† Job. 31.
Pepigi sordidus cum oculis meis ne cogitarem de virgine.
m Dial. 3.
de contemptu mundi;
nihil facilius recrudescit quam amor; ut pompa visa renovat ambitionem, auri species avaritiam, spectata corporis forma incendit luxuriam.
* Seneca cont. lib. 2.
cont. 9.
n Ovid.

o Met. 7.
ut solet à ventis alimenta resumere, quæque parva subducta latuit scintilla favilla cre-scere & in veteres agitata resurgere flammæ.
p Eustathii l. 3. aspectus amorem incendit, ut marcescentem in palea ignem ventus; ardebam interea majore concepto incendio.
q Heliodorus l. 4. inflammamentem novus aspectus, perinde ac ignis materiam admotus, Chariclia, &c.
† Epist. 15. l. 2.
* Epist. 4. lib. 2.

averte oculos, saith David, or if thou dost see them, as Ficinus adviseth, let not thine eye be intentus ad libidinem, do not intend her more than the rest: for as * Propertius holds, *Ipse alimenta sibi maxima præbet amor*, love as a snow-ball enlargeth it self by sight: but as Hierom to Nepotian, *aut equaliter ama, aut equaliter ignora*, either see all alike, or let all alone; make a league with thine eyes, as † Job did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, ^m or waxeth sore again, as Petrarch holds, *than love doth by sight*. As Pomp renews ambition; the sight of gold, covetousness; a beauteous object sets on fire this burning lust.

Et multum saliens incitat unda sitim.

The sight of drink makes one dry, and the sight of meat increaseth appetite. 'Tis dangerous therefore to see. A * young Gentleman in merriment would needs put on his Mistris clothes, and walk abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially if he have been formerly enamoured, the sight of his Mistris strikes him into a new fit, and makes him rave many dayes after.

*—ⁿ Infirmis causa pusilla nocet,
Ut penè extinctum cinerem si sulphure tangas,*

Vivet, & ex minimo maximus ignis erit:

Sic nisi vitabis quicquid renovabit amorem,

Flamma recrudescet, quæ modo nulla fuit.

A sickly man a little thing offends,

As brimstone doth a fire decayed renew,

And make it burn afresh, doth loves dead flames,

If that the former object it review.

Or as the Poet compares it to embers in ashes, which the wind blows, ^o *ut solet à ventis, &c.* a scald head (as the saying is) is soon broken, dry wood quickly kindles, and when they have been formerly wounded with sight, how can they by seeing but be inflamed? Ismenias acknowledgeth as much of himself, when he had been long absent, and almost forgotten his Mistris, ^p *at the first sight of her, as straw in a fire I burned afresh, and more than ever I did before.* ^q Chariclia was as much moved at the sight of her dear Theagines, after he had been a great stranger. † Mertila in Aristenatus swore she would never love Pamphilus again, and did moderate her passion, so long as he was absent; but the next time he came in presence, she could not contain, *effuse amplexa attrectari se sinuit*, &c. she broke her vow, and did profusely embrace him. Hermotinus a young man (in the said * Author) is all out as unstaide, he had forgot his Mistris quite, and by his friends was well weaned from her love; but seeing her by chance, *agnovit veteris vestigia flammæ*,

he raved amain, *Illa tamen emergens veluti lucida stella cœpit elucere*, &c. she did appear as a blazing star, or an Angel to his sight. And it is the common passion of all lovers to be overcome in this sort. For that cause belike Alexander discerning this inconvenience and danger that comes by seeing, ^r *when he heard Darius wife so much commended for her beauty*, would scarce admit her to come in his sight, foreknowing belike that of Plutarch, *formosam videre periculosissimum*, how full of danger it is to see a proper woman; and though he was intemperate in other things, yet in this *superbè se gessit*, he carryed himself bravely. And so when as Araspus in Xenophon, had so much magnified that divine face of Panthea to Cyrus, ^s *by how much she was fairer than ordinary*, by so much he was the more unwilling to see her. Scipio a young man of 23 years of age, and the most beautifull of the Romans, equal in person to that Grecian Charinus, or Homers Nireus, at the Siege of a city in Spain, when as a noble and a most fair young Gentlewoman was brought unto him, ^t *and he had heard she was betrothed to a Lord*, rewarded her, and sent her back to her sweetheart. S. Austin, as † Gregory reports of him, *ne cum sorore quidem suâ putavit habitandum*, would not live in the house with his own sister. Xenocrates lay with Lais of Corinth all night, and would not touch her. So-crates, though all the city of Athens supposed him to dote upon fair Alcibiades, yet when he had an opportunity † *solus cum solo*, to lye in the chamber with, and was wooed by him besides, as the said Alcibiades publicly † confessed, *formam sprevit & superbè contempsit*, he scornfully rejected him. Petrarch that had so magnified his Laura in several Poems, when by the Popes means she was offered unto him, would not accept of her. ^u *It is a good happiness to be free from this passion of Love, and great discretion it argues in such a man that can so contain himself; but when thou expertest art once in love, to moderate thy self* (as he saith) *is a singular point of wisdom.*

* *Nam vitare plagas in amoris ne jaci-*

amur

Non ita difficile est, quàm captum retibus ipsis

Exire, & validos Veneris perrumpere nodos.

To avoid such nets is no such mastery, But ta'ne to escape is all the victory.

But for as much as few men are free, so discreet lovers, or that can contain themselves, and moderate their passions, to curb their senses, as not to see them, not to look lasciviously, not to confer with them, such is the fury of this head-strong passion of raging lust, and their weakness, *ferox ille ardor à natura insitus*, † as he terms it, such a furious desire nature hath inscribed, such unspeakable delight,

Sic Diva Veneris furor

Insanis adeò mentibus incubat,

which neither reason, counsel, poverty, pain, misery,

† Curtius lib. 3. cum uxorem Darii laudatam audisset, tantum cupiditati suæ frenum iniecit, ut illam vix vellet intueri.
† Cyropædia. cum Pantheæ formam evexisset Araspus, tanto magis inquit Cyrus, abstinere oportet, quanto pulchrior est.
† Livius, cum eam regulo cui-dam de-sponsatam audivisset, muneribus cumulatam remisit.
† Ep. 39. lib. 7.
† Et ea loqui posset quæ soli amatores loqui solent.
† Platonis Convivio.
† Heliodorus lib. 4.
esse amoris beatitudo est; at quum captus sis, ad moderati-onem revocare animum prudentia singularis.
* Lucretius l. 4.
† Hedus lib. 1. de amor. contem.

misery, drudgery, *partus dolor*, &c. can deter them from ; we must use some speedy means to correct and prevent that, and all other inconveniencies, which come by conference and the like. The best, readiest, surest way, and which all approve, is *Loci mutatio*, to send them several wayes, that they may neither hear of, see, nor have opportunity to send to one another again, or live together *soli cum sola* as so many Gilbertines. *Elongatio à patriâ*, 'tis *Savonarola's* fourth rule, and *Gordonius* precept, *distrabatur ad longinquas regiones*, send him to travel. 'Tis that which most run upon, as so many hounds with full cry, Poets, Divines, Philosophers, Physicians, all, *mutet patriam*, *Valesius* : * as a sick man he must be cured with change of Air, *Tully 4. Tuscul.* The best remedy is to get thee gone, *Jason Pratenfis*: change air and soil, *Laurentius*.

* *Loci mutatione tanquam non convalescens curandus est.*
cap. II.

Fuge littus amatum.

Virg. Utile finitimis abstinuisse locis.

* *Ovid. I procul, & longas carpere perge vias.*

— *sed fuge, tutus eris.*

Travelling is an Antidote of Love,

† *Magnum iter ad doctas proficisci cogor Athenas,*

Ut me longa gravi solvat amore via.

For this purpose saith † *Propertius*, my parents sent me to *Athens*; time and absence wear away pain and grief, as fire goes out for want of fuel.

† *Quantum oculis, animo tam procul ibit amor.*

But so as they tarry out long enough: a whole year † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*: some will hardly be weaned under. All this † *Heinsius* merrily inculcates in an Epistle to his friend *Primierius*: First fast, then tarry, thirdly change thy place, fourthly think of an halter. If change of place, continuance of time, absence, will not wear it out with those precedent remedies, it will hardly be removed: but these commonly are of force. *Felix Plater observ. lib. 1.* had a Baker to his patient, almost mad for the love of his maid, and desperate; by removing her from him, he was in a short space cured. *Isæus* a Philosopher of *Assyria*, was a most dissolute liver in his youth, *palam lasciviens*, in love with all he met; but after he betook himself by his friends advice to his study, and left womens company, he was so changed, that he cared no more for playes, nor feasts, nor masks, nor songs, nor verses, fine cloaths, nor no such love toys: he became a new man upon a sudden, *tanquam si priores oculos amisisset*, (saith mine * Author) as if he had lost his former eyes. *Peter Godefridus* in the last chapter of his third book, hath a story out of *S. Ambrose*, of a young man that meeting his old love after long absence, on whom he had extreemly doted, would scarce take notice of her; she wondred at it, that he should so lightly esteem her, called him again, *lenibat dictis animum*,

* *Philostatus de vitis Sophistarum.*

and told him who she was, *Ego sum inquit: At ego non sum ego*; But he replied, he was not the same man: *præripuit sese tandem*, as *Dido* fled from * *Aneas*, not vouchsafing her * *Virg. 6.* any farther parly, loathing his folly, and *An.* ashamed of that which formerly he had done.

† *Non sum stultus ut ante jam Neera*, O *Neera*, put your tricks, and practise hereafter upon some body else, you shall befool me no longer. *Petrarch* hath such another tale of a young Gallant, that loved a Wench with one eye, and for that cause by his Parents was sent to travel into far Countreys, after some years he returned, and meeting the maid for whose sake he was sent abroad, asked her how and by what chance she lost her eye? no said she; I have lost none, but you have found yours: Signifying thereby that all Lovers were blind, as *Fabius* saith, *Amantes de formâ judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confess, after they return unto themselves, by some discontinuance or better advice, wonder at their own folly, madness, stupidity, blindness, be much abashed, and laugh at Love, and call't an idle thing, condemn themselves that ever they should be so besotted or misled; and be heartily glad they have so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, fair and foul means, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection, by some greater sorrow, to drive out the less, saith *Gordonius*, as that his house is on fire, his best friends dead, his money stoln. That he is made some great Governour, or hath some honour, office, some inheritance is befalln him, He shall be a Knight, a Baron: or by some false accusation, as they do to such as have the hiccough, to make them forget it. *S. Hierom lib. 2. epist. 16.* to *Rusticus* the Monk, hath an instance of a young man of Greece, that lived in a Monastery in Egypt, that by no labour, no continence, no perswasion could be diverted, but at last by this trick he was delivered. The Abbot sets one of his Covent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiff. The young man wept, and when all were against him, the Abbot cunningly took his part, lest he should be overcome with immoderate grief: but what need many words? By this invention he was cured, and alienated from his pristine love-thoughts: — Injuries, slanders, contempts, disgraces,

— *spretæque injuria formæ*, are very forcible means to withdraw mens affections, *contumeliâ affecti amatores amare desinunt*, as * *Lucian* saith, Lovers reviled or neglected, contemned or misused, turn love to hate; e *redeam?*

† *Brachnan.*

b *Annuscientur valde tristitia, ut major tristitia possit minorem obfuscare.*

c *Aut quod sit factus senescallus, aut habeat honorem.*

d *Adolescens Grecus erat in Egypti cœnobio, qui nulla operis magnitudine, nulla perswasione flammam poterat sedare: monasterii pater hac arte servavit.*

e *Imperat cuidam sociis, & c.*

f *Flēbat ille, omnes adversabantur; solus pater callidè opponere, ne abundantia tristitiæ absorberetur: quid multa? hoc invento curatus est, & à cogitationibus pristinis avocatus.*

g *Tom. 4.*

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f Ter.

^fredeam? Non si me obsecrēt, I'll never love thee more. Egone illam, quæ illum, quæ me, quæ non? So Zephyrus hated Hyacinthus because he scorned him, and preferred his cor-rival Apollo (*Palephatus fab. Nar.*) he will not come again though he be invited. Tell him but how he was scoffed at behind his back, ('tis the counsel of *Avicenna*) that his Love is false, and entertains another, rejects him, cares not for him, or that she is a fool, a nasty quean, a slut, a fixen, a scold, a devil, or which *Italians* commonly do, that he or she hath some loathsome filthy disease, gout, stone, strangu-ry, falling-sickness, and they are hereditary, not to be avoided, he is subject to a Consump-tion, hath the Pox, that he hath three or four incurable tetter, issues: that she is bald, her breath stinks, she is mad by inheritance, and so are all the kindred, an hair-brain, with ma-nny other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-thrift, a gamester, a fool, a gull, a beggar, a whoremaster, far in debt, and not able to maintain her, a common drun-kard, his mother was a witch, his father hang'd, that he hath a wolf in his bosom, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his wa-ter, that he cries out or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lie with him, his house is haunted with spirits, with such fear-ful and tragical things, able to avert and terri-fie any man or woman living. *Gordonius* cap. 20. part. 2. hunc in modum consulit; Pa-teretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subius gremium pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrementa enormes, cum fœtore an-helitus, & alie enormitates, quibus vetula sunt edocta: si nolit his persuaderi, subito ex-trahat & pannum menstruaem, coram facie portando, exclamando, talis est amica tua; & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem fere *Avicenna* cap. 24. de cura Elishi, Lib. 3. Fen. 1. Tract. 4. Narrent res immundas vetule, ex quibus abo-mina-ionem incurrat, & res ^hsordidas, & hoc assidue. Idem *Arculanus* cap. 16. in 9. *Rhasis*, &c.

g Hypatia
Alexandri-
na quendam
se adaman-
tem prola-
tis mulie-
ribus pan-
nis, & in
eum conse-
ctis ab amo-
ris infania
liberavit.
Suidas &
Eunapius.
h Savana-
rola reg. 5.

† Virg.

Egl. 2.

i Distribu-

tio amoris

fiat in plu-

res, ad plu-

res amicas

animum ap-

plicet.

† *Invenies alium si te hic fastidit Alexis*, by this means, which *Jason Pratensis* wisheth, to turn the stream of affection another way, *Successore novo traditur omnis amor*; or as *Valesius* adviseth, by ⁱ subdividing to diminish it, as a great River cut into many channels, runs low at last.

^k *Hortor & ut pariter binas habeatis amicas*, k *Ovid.* &c.

If you suspect to be taken, be sure, saith the Poet, to have two Mistresses at once, or go from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next room there be a better, which will refresh him as much; there is as much difference of *hec* as *hic ignis*; or bring him to some public shews, plaies, meetings, where he may see variety, and he shall likely loath his first choice: carry him but to the next Town, yea peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cresseida* forsook *Troilus* by con-versing with *Diomede*, he will dislike his for-mer Mistress, and leave her quite behind him, as † *Theseus* left *Ariadne* fast asleep in the † *Higinus* Island of *Dia*, to seek her fortune, that was *fab. 43.* er't his loving Mistress. * *Nunc primum Do-rida vetus amator contempsit*, as he said, *Doris* is but a doudy to this. As he that looks himself in a glass forgets his Physiognomy forthwith, this flattering glass of love will be diminished by remove; after a little absence it will be re-mitted, the next fair object will likely alter it. A young man in ^a *Lucian* was pitifully in love, a *Lib. de* he came to the Theatre by chance, and by see-salt. ing other fair objects there, *mentis sanitatem* recepit, was fully recovered, ^b and went mer-^b *E theatro* rily home, as if he had taken a dram of obli-^{egressus hi-} *laris, ac si* vion. ^c A Mouse (saith an Apologer) was ^{pharmacum} brought up in a Chest, there fed with frag-^{oblivionis} ments of bread and cheese, thought there could ^{bibisset.} be no better meat, till coming forth at last, ^c *Mus in* and feeding liberally of other variety of vi-^{cista natus} ands, loathed his former life: moralize this fable by thy self. *Plato* in his seventh book *De Legibus*, hath a pretty fiction of a City under ground, ^d to which by little holes, some ^d *In quem* small store of light came; the inhabitants ^{specu} thought there could not be a better place, and ^{subterraneo} at their first coming abroad they might not en-^{modicum} dure the light, *agerrime solem intueri*; but ^{lucis illa-} after they were accustomed a little to it, ^{bitur.} ^e they ^e *Deplora-* deplored their fellows misery that lived under ^{bant eorum} ground. A silly Lover is in like state, none so ^{miseriam} fair as his Mistress at first, he cares for none ^{qui subter-} but her; yet after a while when he hath com-^{raneis illis} pared her with others, he abhors her name, ^{locis vitam} sight and memory. 'Tis generally true; for ^{degunt.} as he observes, ¹ *Priorem flammam novus ignis* ¹ *Tatius* extrudit; & ea multorum natura, ut presen-^{lib. 6.} tes maxime ament, One fire drives out ano-ther; and such is womens weakness, that they love commonly him that is present. And so do many men (as he confessed) he loved *Amye*, till he saw *Floriat*, and when he saw *Cynthia*, forgot them both: but fair *Phillis* was incom-parably beyond them all, *Chloris* surpassed her, and yet when he espied *Amarillis*, she was his sole Mistress; O divine *Amarillis*: quæ *improcera*, cu-^{pressi ad instar, quàm elegans, quàm decens!} &c. how lovely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subject of his thoughts. In conclusion, her he loves best he saw last.

† *Triton*

† *Ariste-
tus epist. 4.*
* *Calcagnin.
Dia. Galat.*
*Mox aliam
pretulit,
aliam pre-
laturus quā
primū occa-
sio arripserit.*
mEpist. l. 2.
*16. Philoso-
phi seculi
eterē amo-
rem novo,
quasi clavū
clavo repel-
lere, quod &
Assuero Re-
gi septem
Principes
Persarum se-
cere, ut Va-
le Regine
desiderium
amore com-
pensarent.*
*n Ovid.
o Lugubri
teste indu-
tus, consolā-
tiones non
admisit, do-
nec Cæsar ex
ducali san-
guine, for-
mosā virgi-
nem matri-
monio con-
iunxit.*
*Aeneas Syl-
vius hist. de
Eurialo &
Lucretia.*

† *Triton the Sea-God first loved Leucothoe, till he came in presence of Milene, she was the commandress of his heart, till he saw Galatea; but (as * she complains) he loved another estoons, another and another. 'Tis a thing which by Hieroms report, hath been usually practised. m Heathen Philosophers drive out one love with another, as they do a peg, or pin with a pin. Which those seven Persian Princes did to Assuero, that they might requite the desire of Queen Vashti with the love of others. Pausanias in Eliacis, saith, that therefore one Cupid was painted to contend with another, and to take the Garland from him, because one love drives out another.*

n *Alterius vires subtrahit alter amor.*

and Tully 3. nat. deor. disputing with C. Cotta, makes mention of three several Cupids, all differing in office. Felix Plater in the first book of his observations, boasts how he cured a Widower in Basil, a Patient of his, by this stratagem alone, that doted upon a poor servant his maid, when friends, children, no perswasion could serve to alienate his mind: they motioned him to another honest mans daughter in the Town, whom he loved, and lived with, long after, abhorring the very name and sight of the first. After the death of Lucretia, ° Eurialus would admit of no comfort, till the Emperour Sigismond married him to a noble Lady of his Court, and so in short space he was freed.

SUBJECT. 3.

By counsel and perswasion, foulness of the fact, mens, womens faults, miseries of marriage, events of lust, &c.

AS there be divers causes of this burning lust, or heroical Love; so there be many good remedies to ease and help; amongst which, good counsel and perswasion, which I should have handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blind head-strong passion, counsel can do no good.

p Tir. p *Quæ enim res in se neque consilium neque modum*

Habet, ullo eam consilio regere non potes.

Which thing hath neither judgement, or an end,

How should advice or counsel it amend?

† Virg. Egl. 2. † *Quis enim modus adsit amori?*

But without question, good counsel and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person, a man of authority whom the parties do respect; stand in awe of, or from a judicious friend, of it self alone, it is able to divert and suffice. Gordonius the Physitian attributes so much to it, that he would have it by all means used in the first place. *Amoveatur ab illa, consilio viri quem timet, ostendendo pericula seculi, iudicium inferni, gaudia*

Paradisi. He would have some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allayed; for it is as intempestive at first, to give counsel, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, potions, Homer's Nepenthes, or Helena's Boul, &c. *Non cessabit pectus tundere,* she will lament and howl for a season: let passion have his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the pains of hell, joyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit method, a very good means: for what † Seneca said of vice, I say † *Lib. de of love, Sine magistro discitur, vix sine ma- beat. vit. gistro deseritur,* 'tis learned of it self, but cap. 14. * *Longo us discimus, therefore to have some such overseer, to ex- longa de- postulate and shew them such absurdities, in- suetudine conveniences, imperfections, discontents, as dediscen- usually follow; which their blindness, fury, d. m. est. P. madness, cannot apply unto themselves, or (rare). will not apprehend through weakness: and 5. 8. good for them to disclose themselves, to give ear to friendly admonitions. Tell me sweet-heart, (saith Tryphena to a love-sick Charmides in † Lucian) what it is that troubles thee; † Tom. 4. dial. meret. peradventure I can ease thy mind, and fur- Fortasse etiam ipsa ther thee in thy suit; and so without question ad ambrem she might, and so maist thou, if the Patient be istum non- capable of good counsel, and will hear at least nihil con- what may be said. tulere.*

If he loves at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of Solomons Prov. Ecclus. 26. Ambros. lib. 1. cap. 4. in his book of Abel and Cain, Philo Judeus de mercede mer. Platinas dial. in Amores, Espenceus and those three books of Pet. Hædus de contem. amoribus, Aeneas Sylvius tart Epistle, which he wrote to his friend Nicholas of Warthurge, which he calls *medelam illiciti amoris*, &c.

† For what's an Whore, as he saith, but a poler r *Quid of youth, * ruine of men, a destruction, a de- enim meret- vourer of patrimonies, a downfall of honour, trix nisi ju- fodder for the devil, the gate of death, and sup- ventus ex- plement of hell? a Talis amor est laqueus animæ, virorū rapi- pilatrix, &c. a bitter honey, sweet poyson, delicate de- na seu mors; struction, a voluntary mischief, commixtum patrimonii; cœnum, sterquilinum. And as b Pet. Arc- d. voratrix, bonoris per- tines Lucretia, a notable quean, confesseth; nicies, pa- Gluttony, anger, envy, pride, sacrilege, theft, bulum dia- slaughter, were all born that day that a bolis, janua- Whore began her profession: for as she follows mor is, in- it, her pride is greater than a rich churls, she feni supple- is more envious than the pox, as malicious as mentum? * Sangui- melancholy, as covetous as hell. If from the nem homi- num scribent, a Contem- beginning of the world any were mala, peior, platione*

Idiotæ c. 34. discrimen vite, mors blanda, mel felleum, dulce venenum, pernicies delicata, malum spontaneum, &c. b Pornolida sc dial. Ital. gula, ira, invidia, superbia, sacrilegia, latrocinia, cedes, eo die nata sunt, quo primum meretrix professionem fecit. Superbia major quam opu- lenti rustici, invidia quam luis veneræ, inimicitia nocentior melanco- lia, avaritia in immensi profunda.

pestima,

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c Qualis
extra sum
vides, qua-
lis intra
novit Deus.

peſſima, bad in the ſuperlative degree, 'tis a whore; how many have I undone, cauſed to be wounded, ſlain! O Antonia thou ſeeſt what I am without, but within God knows, a puddle of iniquity, a ſink of ſin, a pocky quean. Let him now that ſo dotes, meditate on this; let him ſee the event and ſucceſs of others, Sampſon, Hercules, Holofernes, &c. thoſe infinite miſchiefs attend it: If ſhe be another mans wife he loves, 'tis abominable in the ſight of God and men: adultery is expreſſly forbidden in Gods commandment, a mortal ſin, able to endanger his ſoul; if he be ſuch a one that fears God, or have any Religion, he will eſchew it, and abhor the loathſomneſs of his own fact. If he love an honeſt maid, 'tis to abuſe, or marry her: if to abuſe, 'tis fornication, a foul fact, (though ſome make light of it) and almoſt equal to adultery it ſelf. If to marry, let him ſeriously conſider what he takes in hand, look before he leap, as the Proverb is, or ſettle his affections, and examine firſt the party and condition of his eſtate and hers, whether it be a fit match, for fortunes, years, parentage, and ſuch other circumſtances, *an ſit ſua Veneris*. Whether it be likely to proceed: if not, let him wiſely ſtave himſelf off at the firſt, curb in his inordinate paſſion, and moderate his deſire, by thinking of ſome other ſubject, divert his cogitations. Or if it be not for his good, as *Aeneas* forewarned by *Mercury* in a dream, left *Dido's* love, and in all haſte got him to Sea,

† Virg.

† *Mneſtea, Sergeſtumque vocat fortemque Clounthem,*

Clasſem aptent taciti jubet ———

and although ſhe did oppoſe with vows, tears, prayers, and imprecation,

—nullis ille movetur

Fletibus, aut illas voces tractabilis audit;

Let thy *Mercury*-reaſon rule thee againſt all allurements, ſeeming delights, pleaſing inward or outward provocations. Thou maiſt do this if thou wilt, *pater non deperit filiam, nec frater ſororem*, a father dotes not on his own daughter, a brother on a ſiſter; and why? becauſe it is unnatural, unlawful, unfit. If he be ſickly, ſoft, deformed, let him think of his deformities, vices, infirmities: if in debt, let him ruminat how to pay his debts: if he be in any danger, let him ſeek to avoid it: if he have any law-ſuit, or other buſineſs, he may do well to let his love matters alone and follow it, labour in his vocation, what ever it is. But if he cannot ſo eaſe himſelf, yet let him wiſely premeditate of both their eſtates; if they be unequal in years, ſhe young and he old, what an unfit match muſt it needs be, an uneven yoke, how abſurd and undecent a thing is it! as *Ly-*

[Tom. 2. in cinus in *Lucian* told *Timolaus*, for an old bald crook-nosed knave, to marry a young wench; how odious a thing it is to ſee an old Leacher! What ſhould a bald fellow do with a comb, a dumb doter with a pipe, a blind man with a looking-glaſs, and thou with ſuch a wife? How abſurd is it for a young man to marry an old wife for a piece of good. But put caſe ſhe

be equal in years, birth, fortunes, and other qualities correſpondent, he doth deſire to be coupled in marriage, which is an honourable eſtate, but for what reſpects? Her beauty be- like, and comelineſs of perſon, that is commonly the main object, ſhe is a moſt abſolute form in his eye at leaſt, *Cui formam Paphia, & Charites tribuere decorem*; but do other men affirm as much? Or is it an error in his judgement?

† *Fallunt nos oculi vagique ſenſus,*

Oppreſſa ratione mentiuntur,

† Petronius.

our eyes and other ſenſes will commonly deceive us; It may be, to thee thy ſelf upon a more ſerious examination, or after a little abſence, ſhe is not ſo fair as ſhe ſeems. *Quedam videntur & non ſunt*; Compare her to another ſtanding by, 'tis a touchſtone to try, conſer hand to hand, body to body, face to face, eye to eye, noſe to noſe, neck to neck, &c. examine every part by it ſelf, then all together, in all poſtures, ſeveral ſites, and tell me how thou likeſt her. It may be not ſhe, that is ſo fair, but her coats, or put another in her cloaths, and ſhe will ſeem all out as fair; as the *Poet* then preſcribes, ſeparate her from her cloaths, ſuppoſe thou ſaw her in a baſe beggars weed, or elſe dreſſed in ſome old hire ſute attires attire out of faſhion, foul linnen, courſe raiment, beſmeared with ſoot, colly, perfumed with *Opopanax*, *Sagapenum*, *Aſſa foetida*, or ſome ſuch filthy gums, dirty, about ſome undecent action or other; or in ſuch a caſe as *Brassivola* the Phyſitian found *Malataſta* his patient, after a potion of *Hellebor*, which he had preſcribed: *Manibus in terram depositis, & ano verſus cœlum elevato* (ac ſi videretur *Socraticus ille Ariſtophanes*, qui *Geometricas figuras interram ſcribens, tubera colligere videbatur*) *atram bilem in album parietem injiciebat, adeoque totam cameram, & ſe deturpabat, &c.* all to berayed, or worſe; if thou ſaweſt her (I ſay) wouldſt thou affect her as thou doſt? Suppoſe thou beheldeſt her in a froſty morning, in cold weather, in ſome paſſion or perturbation of mind, weeping, chafing, &c. rival'd and ill favoured to behold. She many times that in a compoſed look ſeems ſo amiable and delicious, *tam ſcitulâ formâ*, if ſhe do but laugh or ſmile, makes an ugly ſparrow-mouthed face, and ſhews a pair of uneven, loathſom, rotten, foul teeth; ſhe hath a black ſkin, gouty legs, a deformed crooked carkas under a fine coat. It may be for all her coſtly tires ſhe is bald, and though ſhe ſeem ſo fair by dark, by candle-light, or afar off at ſuch a diſtance, as *Callicratides* obſerved in *Lucian*, If thou ſhouldeſt ſee her near, or in a morning, ſhe would appear more ugly than a beaſt; * ſi clauſtro diligenter conſideres, quid per os & nares & ceteros corporis meatus egreditur, vilis ſterquilinum nunquam vidisti. Follow my counſel, ſee her undreſt, ſee her, if it be poſſible, out of her attires, *furtivis nudatam coloribus*, it may be ſhe is like *Æſops* Jay, or *Plinies* *Cantharides*, ſhe will be loathſom, ridiculous, thou wilt not endure her ſight: or ſuppoſe thou ſaw'ſt dy.

her

† In Catar-
ticis lib. 2.

u Si ferueat
deformis,
ecce formo-
ſa eſt; ſi
frigeat for-
moſa, jam ſis
informis.

Th. Morus
Epigram.

x Amorum
dial. Tom. 4.

ſi quis ad
auroram
contempletur
multas
mulieres à
nocte lecto
ſurgentes,
turpiores
putabit eſſe
beſtis.

* Hugo de
ſi clauſtro
Anime,
lib. 1. c. 1.

* Hiſt. nat.
II. cap. 35.

A fly that
hath gol-
den wings
but a poi-
ſoned bo-
dy.

her sick, pale, in a consumption, on her death-bed, skin and bones, or now dead, *Cujus erat gratissimus amplexus*, as Bernard saith, *erit horribilis aspectus*;

Non redolet, sed olet, quæ redolere solet.

As a posie, she smells sweet, is most fresh and fair one day, but dried up, withered, and stinks another. Beautiful *Nireus*, by that *Homer* so much admired, once dead, is more deformed than *Thersites*, and *Solomon* deceased as ugly as *Marcolphus*: thy lovely Mistress, that was erst

† Buchanan. † *Charis charior ocellis*,
Hendecasyll. dearer to thee than thine eyes, once sick or departed, is

Vili vilior aestimata cæno,
worse than any dirt or dunghil. Her embraces were not so acceptable, as now her looks be terrible: thou hadst better behold a *Gorgons* head, than *Helena's* carcass.

Some are of opinion, that to see a woman naked is able of it self to alter his affection; and it is worthy of consideration, saith y *Montaigne* the Frenchman in his *Essaies*, that the skilfullest masters of amorous dalliance, appoint for a remedy of venerous passions, a full survey of the body; which the Poet insinuates,

z Ovid. 2. rem. *Ille quod obscenas in aperto corpore partes*

Viderat, in cursu qui fuit, hæsit amor.

The love stood still, that ran in full career,

When once it saw those parts should not appear.

It is reported of *Seleucus* King of *Syria*, that seeing his Wife *Stratonices* bald pate, as she was undressing her by chance, he could never affect her after. *Remundus Lullius* the Physician, spying an ulcer or canker in his Mistress' breast, whom he so dearly loved, from that day following abhor'd the looks of her. *Philip* the French King, as *Neubrigensis*, lib. 4. cap. 24. relates it, married the King of *Den-*

a Post unam noctem incertum unde offensam cepit, propter fetentem ejus spiritum alii dicunt, vel latentem fæditatem repudiavit, rem faciens plane illicitam, & regis personæ multum indecoram. † Hall and Graffon be-like. * *Juvenal.* marks daughter, and after he had used her as a Wife one night, because her breath stunk, they say, or for some other secret fault, sent her back again to her Father. *Peter Mathæus* in the life of *Lewis* the eleventh, finds fault with our English † *Chronicles*, for writing how *Margaret* the King of *Scots* daughter and Wife to *Lewis* the 11. French King, was ob graveolentiam oris rejected by her husband. Many such matches are made for by-respects, or some seemly comeliness, which after honey-moon's past, turn to bitterness: for burning lust is but a flash, a Gun-powder passion; and hatred oft follows in the highest degree; dislike and contempt.

— * *Cum se cutis arida laxat,*

Fiunt obscuri dentes—

when they wax old, and ill-favoured, they may commonly no longer abide them.

— *Jam gravis es nobis,*

be gone, they grow stale, fulsom, loathsom, odious, thou art a beastly filthy quean,

— † *Faciem Phæbe cacantis habes,*

† Mart.

thou art *Saturni* podex, withered and dry, in-
spida & vetula,

— * *Te quis rugæ turpant, & capitis nives,*

(I say) be gone, * *porta patent, proficiscere.*

Yea but you will infer, your Mistress is compleat, of a most absolute form in all mens opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comeliness and pleasant grace, unimitable, *meræ delitiæ*, *merilepores*, she is *Myrothecium Veneris*, *Gratiarum paxis*, a meer magazine of natural perfections, she hath all the *Veneres*, and *Graces*,

— *Mille faces & mille figuras,*
in each part absolute and compleat,

† *Lata genas, læta os roseum, vaga lumina læta:*

to be admired for her person, a most incomparable, unmatched piece, *aurea proles*, ad *simulachrum alicujus numinis composita*, a *Phoenix*, *vernantis ætate Venerilla*, a Nymph, a Fairy, † like *Venus* her self when she was a maid, *nulli secunda*, a meer quintessence, *flores spirans & amaracum*, *fœmina prodigium*: Put case she be, how long will she continue?

* *Florem decoris singuli carpunt dies:*

Every day detracts from her person, and this beauty is *bonum fragile*, a meer flash, a *Venice-glass*, quickly broken,

a *Anceps forma bonum mortalibus,*

— *Exigui donum breve temporis,*
it will not last. As that fair flower b *Adonis*, which we call an *Anemomy*, flourisheth but one month, this gracious all commanding beauty fades in an instant. It is a jewel soon lost; the painters *Goddesses*, *falsa veritas*, a meer picture. *Favour is deceitful, and beauty is vanity*, Prov. 31. 30.

† *Vitrea gemmula, fluxaque bullula, candida forma est,*

Nix, Rosa, ros, fumus, ventus & aura, nihil.

A brittle gem, bubble, is beauty pale,

A Rose, dew, snow, smoak, wind, air, nought at all.

If she be fair, as the saying is, she is commonly a fool: if proud, scornful, *sequiturque superbia formam*, or dishonest, *rara est concordia formæ atque pudicitia*, can she be fair and honest too? a *Aristo* the Son of *Agasicles* married a *Spartan* lass, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, and beastly creature in the world. So that I would wish thee to respect, with b *Seneca*, not her person but qualities. Will you say that's a good blade which hath a gilded scabbard, imbroidered with gold and jewels? No, but that which hath a good edge and point, well tempered mettle, able to resist. This beauty is of the body alone, and what is that, but as *Gregory Nazianzen* telleth us, a mock of time and sickness? or as *Boethius*, e as mutable as a flower, and 'tis not nature so makes us, but most part the infirmity of the beholder. For ask another, he sees no such

E e e

matter:

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† Epist. II.
Quem ego
depero fu-
venis mihi
pulcherri-
mus vide-
tur; sed
forsan amo-
re percit a de
amore non
recte judi-
co.

† Luc. Bru-
gensis.

† Idem.

d Bebelius
adagiis
Ger.

† Petron.
Cat.

matter: *Dic mihi per gratias qualis tibi vi-*
detur, I pray thee tell me how thou likest my
sweet-heart, as she asked her sister in *Ariste-*
natus, † whom I so much admire, me thinks
he is the sweetest gentleman, the properest man
that ever I saw: but I am in love, I confess,
(nec pudet fateri) and cannot therefore well
judge. But be she fair indeed, golden-haired,
as *Anacreon* his *Bathillus*, (to examine parti-
culars) she have

† *Flammeolos oculos, collaque lacteola,*
a pure sanguine complexion, little mouth, co-
ral lips, white teeth, soft and plump neck, bo-
dy, hands, feet, all fair and lovely to behold,
composed of all graces, elegancies, an abso-
lute piece,

† *Lumina sint Melite Junonia, dextra Mi-*
nervæ,

† *Mamillæ Veneris, sura maris domine, &c.*
Let her head be from *Prage*, paps out of *Au-*
stria, belly from *France*, back from *Brabant*,
hands out of *England*, feet from *Rhine*, but-
tocks from *Switzerland*, let her have the *Spa-*
nish gate, the *Venetian* tyre, *Italian* comple-
ment and endowments;

† *Candida sydæris ardescant lumina flam-*
mis,

Sudent colla rosas, & cedat crinibus aurum,
Mellea purpuream depromant ora ruborem;
Fulgeat, ac Venerem cœlesti corpore vincat,
Forma dearum omnis, &c.

Let her be such a one throughout, as *Lucian* de-
ciphers in his *Images*, as *Euphanor* of old
painted *Venus*, *Aristanetus* describes *Lais*,
another *Helena*, *Chariclia*, *Leucippe*, *Lucre-*
tia, *Pandora*; let her have a box of beauty to
repair her self still, such a one as *Venus* gave
Phaon, when he carried her over the *Ford*;
let her use all helps art and nature can yield;
be like her, and her, and whom thou wilt,
or all these in one; A little sickness, a Fea-
vor, small pox, wound, scarr, loss of an eye,
or limb, a violent passion, a distemperature of
heat or cold, marris all in an instant, disfigures
all; child-bearing, old age, that tyrant time
will turn *Venus* to *Erynnis*; raging time,
care, rivels her upon a sudden; after she hath
been married a small while, and the black ox
hath trodden on her toe, she will be so much
altered, and wax out of favour, thou wilt not
know her. One grows too fat, another too
lean, &c. modest *Matilda*, pretty pleasing
Peg, sweet singing *Susan*, mincing merry *Moll*,
dainty dancing *Doll*, neat *Nancy*, jolly *Jone*,
nimble *Nell*, kissing *Kate*, bouncing *Bess* with
black eyes, fair *Phillis* with fine white hands,
fiddling *Franck*, tall *Tib*, slender *Sib*, &c.
will quickly lose their grace, grow fulsome,
stale, sad, heavy, dull, sour, and all at last out of
fashion. *Ubi jam vultus argutia, suavis sua-*
viatio, blandus risus, &c. Those fair spark-
ling eyes will look dull, her soft coral lips will
be pale, dry, cold, rough, and blew, her skin
rugged, that soft and tender *superficies* will
be hard and harsh, her whole complexion
change in a moment, and as * *Matilda* writ
to King *John*.

* M. Drai-
son.

I am not now as when thou saw'st me last,
That favour soon is vanished and past;
That Rosie blush lapt in a Lilly vale,
Now is with morpheu overgrown and pale.
'Tis so in the rest, their beauty fades as a tree
in winter, which *Deianira* hath elegantly ex-
pressed in the Poet,

† *Deforme solis aspicias truncis nemus?*
Sic nostra longum forma percurrens iter,
Deperdit aliquid semper, & fulget minus,
Malisque minus est quicquid in nobis fuit,
Olim petitum cecidit, & partu labat,
Materque multum rapuit ex illâ mihi,
Ætas citato senior eripuit gradu.

c Senec.
a St. 2. Herc.
Getens.

And as a tree that in the green wood grows,
With fruit and leaves, and in the Summer
blows,

In winter like a stock deformed shows:
Our beauty takes his race and journey goes,
And doth decrease, and lose, and come to
nought,

Admir'd of old, to this by child-birth
brought;

And mother hath bereft me of my grace,
And crooked old age coming on apace.

To conclude with *Chrysostome*, † When thou
seest a fair and beautiful person, a brave *Bo-*
naroba, à bella *Donna*, quæ salivam moveat,
lepidad puellam & quam tu facile ames, a
comely woman, having bright eyes, a merry
countenance, a shining lustre in her look, a
pleasant grace, wringing thy soul, and in-
creasing thy concupiscence; bethink with thy
self that it is but earth thou lovest, a meer ex-
crement, which so vexeth thee, which thou so
admirest, and thy raging soul will be at rest.
Take her skin from her face, and thou shalt see
all loathsomeness under it, that beauty is a su-
perficial skin and bones, nerves, sinews: sup-
pose her sick, now rive'd, hoary-headed, hol-
low cheeked, old; within she is full of filthy
flegm, stinking, putrid, excremental stuff:
snot and snevil in her nostrils, spittle in her
mouth, water in her eyes, what filth in her
brains, &c. Or take her at best, and look
narrowly upon her in the light, stand nearer
her, nearer yet, thou shalt perceive almost as
much, and love less, as † *Cardan* well writes,
minus amant qui acutè vident, though *Scali-*
ger deride him for it: If he see her near, or
look exactly at such a posture, whosoever he
is, according to the true rules of symmetry
and proportion, those I mean of *Albertus*
Durer, *Lomatius* and *Tasnier*, examine him
of her. If he be elegans formarum spectator,
he shall find many faults in Physiognomy, and
ill colour; if form, one side of the face likely
bigger than the other, or crooked nose, bad
eyes, prominent veines, concavities about the
eyes, wrinkles, pimples, red streaks, frechons,
hairs, warts, neves, inequalities, roughness,
scabredity, paleness, yellowness, and as many
colours as are in a Turkicocks neck, many in-
decorums in their other parts; est quod deside-
res, est quod amputes, one leires, another
frowns, a third gapes, squints, &c. And 'tis
true that he saith, † *Diligenter consideranti*
13.

rare

raro facies absoluta & quæ vitio caret, seldom shall you find an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts, of body and mind; she is fair indeed, but foolish; pretty, comely and decent, of a majestic presence, but peradventure imperious, dishonest, *acerba, iniqua*, self-will'd: she is rich, but deformed; hath a sweet face, but bad carriage, no bringing up, a rude and wanton flurt; a neat body she hath, but it is a nasty quean otherwise, a very slut, of a bad kind. As flowers in a garden have colour some, but no smell, others have a fragrant smell, but are unseemly to the eye; one is unsavory to the taste as rue, as bitter as wormwood, and yet a most medicinal cordial flower, most acceptable to the stomach; so are men and women; one is well qualified, but of ill proportion, poor and base: a good eye she hath, but a bad hand and foot, *foeda pedes & foeda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and mind, I advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold, sick, fullen, dressed, undressed, in all attires, sites, gestures, passions, eat her meals, &c. and in some of these you will surely dislike. Yea not her only let him observe, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or mind be in them at such an age, they will likely be subject to, be molested in like manner, they will *patrizare* or *matrizare*. And withall let him take notice of her companions, in *convictu*, (as *Quiverra* prescribes) & *quibuscum conversetur*, whom she converseth with.

Noscitur ex Comite, qui non cognoscitur ex se. According to *Thucydides*, she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if she be a noted reveller, a gadder, a singer, a pranker or dancer, then take heed of her. For what saith *Theo ritus*?

At vos festiva ne ne saltate puella,

En malus hircus adest in vos saltare paratus,

Young men will do it when they come to it,

Fawnes and Satyres will certainly play wrecks, when they come in such wanton *Baccho's Ele-nora's* presence. Now when they shall perceive any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminat on that, and as * *Hædus* adviseth out of *Ovid*, *earum mendas notent*, note their faults, vices, errors, and think of their imperfections; 'tis the next way to divert and mitigate Loves furious head-strong passions; as a Peacocks feet, and filthy comb, they say, make him forget his fine feathers, and pride of his tail; she is lovely, fair, well-favoured, well qualified, courteous and kind, *But if she be not so to me, what care I how kind she be*. I say with † *Philostratus*, *formosa aliis, mihi superba*, she is a tyrant to me, and so let her go. Besides these outward næves or open faults, errors, there be many inward infirmities, secret, some private,

(which I will omit) and some more common to the sex, fullen fits, evil qualities, filthy diseases, in this case fit to be considered; *Consideratio foeditatis mulierum, menstruæ impri-mis, quam immundæ sunt, quam Savanarola proponit regula septima penitus observandam; & Platina dial. amoris fusè perstringit. Lodovicus Bonacius mulieb. lib. 2. cap. 2. Pet. Hædus, Albertus, & infiniti ferè medici.*

* A Lover in *Calcagninus Apologies*, wished with all his heart he were his Mistress Ring, to hear, embrace, see, and do I know not what: O thou fool, quoth the Ring, if thou wer'st in my room, thou should'st hear, observe, and see *pudenda & pœnitenda*, that which would make thee loath and hate her, yea peradventure all women for her sake.

I will say nothing of the vices of their minds, their pride, envy, inconstancy, weakness, malice, self-will, lightness, insatiable lust, jealousy; *Ecclus 5. 14. No malice to a woman, no bitterness like to hers, Eccles. 7. 21.* and as the same Authour urgeth *Prov. 31. 10. Who shall find a vertuous woman? He makes a question of it. Neque jus neque bonum, neque æquum sciunt, melius, pejus, profit, obfit, nihil vident, nisi quod libido suggerit. They know neither good nor bad, be it better or worse (as the Comical Poet hath it) beneficial or hurtful, they will do what they list.*

* *Insidia humani generis, querimonia vitæ,*

Exuvie noctis, durissima cura diei,

Pœna virum, nex & juvenum, &c.

And to that purpose were they first made, as *Jupiter* insinuates in the * Poet;

*The fire that bold Prometheus stole from me,
With plagues call'd women shall revenged be,
On whose alluring and enticing face,
Poor mortals doting shall their death embrace.*

In fine, as *Diogenes* concludes in *Nevisanus*, *Nulla est fœmina quæ non habeat Quid*: they have all their faults.

* Every each of them hath some vice,
If one be full of villany,
Another hath a liquorish eye.
If one be full of wantonness,
Another is a Chiderels.

* Chaucer
in Roman
of the
Rose.

When *Leander* was drowned, the inhabitants of *Sestos* consecrated *Heros* Lantern to *Anteros*, *Anteroti sacrum*, † and he that had good success in his love, should light the candle; but never any man was found to light it; which I can refer to nought, but the inconstancy and lightness of women.

† For in a thousand, good there is not one;
All be so proud, unthankful and unkind,
With flinty hearts, careless of others moan,
In their own lusts carried most headlong blind,

But more herein to speak I am forbidden,
Sometime for speaking truth one may be chidden.

I am not willing, you see, to prosecute the cause against them, and therefore take heed

Eec 2

you

* Lib. de
contem.
amoribus.
earum men-
das vol-
vant ani-
mo, sepe
ante oculos
constitu-
ant, sepe
damnent.

† In deli-
tiis.

† Qui se
facilem in
amore pro-
barit, hanc
succendito.
At qui suc-
cendat, ad
hunc diem
reperitur
nemo. Cal-
cagninus.
Aristo.

344

† Hor.

† Christoph.
Fonseca.† Encom.
Demosthen.m Febris
hectica
utitur, &
non nisi
morte avel-
lenda.* Synesius,
libros ego
liberos
genui.
Ipsi an-
tiq. Lect.
lib.o Plautus
Afr. act. 1.

you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to do, rather than displease them, I will voluntarily take the oath which *Mercurius Britanicus* took, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Aratine*, and such women-haters bear the blame, if ought be said amiss; I have not writ a tenth of that which might be urged out of them and others; † *non possunt invectivæ omnes, & satyræ in fœminas scriptæ, uno volumine comprehendere*. And that which I have said (to speak truth) no more concerns them than men, though women be more frequently named in this Tract; (to Apologize once for all) I am neither partial against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be understood of the other. My words are like *Passus* picture in † *Lucian*, of whom, when a good fellow had bespoke an horse to be painted with his heels upward, tumbling on his back, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his mind; but *Passus* instantly turned the Picture upside down, shewed him the horse at that side which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read *him* for *her*, and 'tis all one in effect.

But to my purpose: If women in general be so bad (and men worse than they) what a hazzard is it to marry? where shall a man find a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is undoing (some say) marrying marring, wooing woing: *m a wife is a fever hectick*, as *Scaliger* calls her, and not to be cured but by death, as out of *Menander*, *Athenæus* adds,

*In pelagus te jacis negotiorum, ———
Non Libyæ, non Ægeum, ubi ex triginta
non pereunt*

Tria navigia: ducens uxorem servatur prorsus nemo:

Thou wadest into a sea it self of woes;
In *Libyck* and *Ægean* each man knows
Of thirty not three ships are cast away,
But on this rock not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learn of them that have experience, for I have none;

* *παῖδας ἐγὼ λόγους ἐγερνοειμένους, libri mentis liberi*. For my part I'll dissemble with him,

Este procul nympha, fallax genius este puella,

Vita jugata meo non facit ingenio: Me juvat, &c.

many married men exclaim at the miseries of it, and rail at wives down-right; I never tried, but as I hear some of them say,

o *Mare haud mare, vos mare acerrimum*,
An Irish Sea is not so turbulent and raging as a litigious wife.

* *Scylla & Charybdis Sicula contorquens* * *Senec. in Herc.*

freta,

Minus est timenda, nulla non melior fera est.

Scylla and Charybis are less dangerous,

There is no beast that is so noxious.

Which made the Devil belike, as most interpreters hold, when he had taken away *Job's* goods, *corporis & fortune bona*, health, children, friends, to persecute him the more, leave his wicked wife, as *Pineda* proves out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, &c. *ut novum calamitatis inde genus viro existeret*, to vex and grieve him worse *quam totus infernus*, than all the fiends in hell, as knowing the conditions of a bad woman. *Jupiter non tribuit homini pestilentius malum*, saith *Simonides*: better dwell with a Dragon or a Lion, than keep house with a wicked wife, *Ecclus 25. 18. better dwell in a wilderness*, *Prov. 21. 19. no wickedness like to her*, *Ecclus 25. 22. She makes a sorry heart, an heavy countenance, a wounded mind, weak hands, and feeble knees, vers. 25. A woman and death are two the bitterest things in the world: uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te. Ter. And. 1. 5.* And yet for all this we Batchelours desire to be married, with that *Vestal* virgin, we long for it,

† *Felices nuptæ! moriar, nisi nubere dulce est.* † *Seneca.*

'Tis the sweetest thing in the world, I would I had a wife, saith he,

For fain would I leave a single life,

If I could get me a good wife.

hai-ho for an husband cries she, a bad husband, nay the worst that ever was is better than none: O blisful marriage, O most welcome marriage, and happy are they that are so coupled: we do earnestly seek it, and are never well till we have effected it. But with what fate? like those birds in the † *Embleme*, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for fullness, and would not eat. So we commend marriage,

— donec miselli liberi

Aspicimus dominam; sed postquam heu janua clausa est,

Fel intus est quod mel fuit:

So long as we are wooers, may kiss and koll at our pleasure, nothing is so sweet, we are in heaven as we think: but when we are once tied, and have lost our liberty, marriage is an hell, give me my yellow hose again: a mouse in a trap lives as merrily: we are in purgatory some of us, if not in hell it self. *Dulce bellum inexpertis*, as the proverb is, 'tis fine talking of war, and marriage sweet in contemplation, till it be tried: and then as wars are most dangerous, irksome, every minute at deaths door, so is, &c. When those wild Irish Peers, saith o *Stanishurst*, were feasted by King Henry the second (at what time he kept his Christmas at *Dublin*) and had tasted of his Prince-like cheer, generous wines, dainty fare, had

o *De rebus Hibernicis*,
l. 3.

p Gemmea
pocula, ar-
gentea va-
sa, celata
candela-
bra, aurea,
&c. Con-
chileata
aulea, buc-
cinarum
clangorem,
tibiarum
cantum, &
symphonie
suavita-
tem, maje-
statemque
principis
coronati
cum vidis-
sent sella
deaurata,
&c.

had seen his P massie plate of silver, gold, in-
amel'd, beset with jewels, golden candle-sticks,
goodly rich hangings, brave furniture, heard
his trumpets sound, Fifes, Drums, and his ex-
quisite musick in all kinds: when they had
observed his majestical presence as he sat in
purple robes, crowned with his Scepter, &c.
in his royal seat, the poor men were so amazed,
inamoured, and taken with the object, that
they were *pertasi domestici & pristini tyrotar-
chi*, as weary and ashamed of their own for-
didity and manner of life. They would all be
English forthwith; who but *English*! but
when they had now submitted themselves, and
lost their former liberty, they began to rebel
some of them, others repent of what they had
done, when it was too late. 'Tis so with us
Batchelors, when we see and behold those
sweet faces, those gaudy shews that women
make, observe their pleasant gestures and
graces, give eare to their Siren tunes, see
them dance, &c. we think their conditions
are as fine as their faces, we are taken with
dumb signs, in *amplexum ruimus*, we rave,
we burn, and would fain be married. But
when we feel the miseries, cares, woes, that
accompany it, we make our moan many of
us, cry out at length and cannot be released.
If this be true now, as some out of experi-
ence will inform us, farewell wiving for my
part, and as the Comical Poet merrily
saith,

*Perdatur ille pessime qui feminam
Duxit secundus, nam nihil primo imprecor!
Ignarus ut puto mali primus fui.*

† Foul fall him that brought the second
match to pass,

The first I wish no harm, poor man alas,
He knew not what he did, nor what it was.

What shall I say to him that marries again and
again,

* *Stulta maritali qui porrigit ora capistro,
I pity him not, for the first time he must do
as he may, bear it out sometimes by the head
and shoulders, and let his next neighbour
ride, or else run away, or as that *Syracusan*
in a tempest, when all ponderous things
were to be exonerated out of the ship, *quia
maximum pondus erat*, fling his wife into the
Sea. But this I confess is Comically spoken,
and so I pray you take it. In sober sadness,
marriage is a bondage, a thralldom, a yoke,
an hinderance to all good enterprises, (*he
hath married a wife and cannot come*) a stop
to all preferments, a rock on which many
are saved, many impinge and are cast away:
not that the thing is evil in it self or trouble-
some, but full of all contentment and happi-
ness, one of the three things which please God,
* *when a man and his wife agree together,*
an honourable and happy estate, who knows
it not? If they be sober, wise, honest, as the
Poet inferrs,*

† *Si commodos nanciscantur amores;
Nullum iis abest voluptatis genus.
If fitly matcht be man and wife,
No pleasure's wanting to their life.*

But to undiscreef sensual persons, that as bruits
are wholly led by sense, it is a feral plague,
many times an hell it self, and can give little
or no content, being that they are often so
irregular and prodigious in their lusts, so di-
verse in their affections. *Uxor nomen digni-
tatis, non voluptatis*, as he said, a wife is a
name of honour, not of pleasure: she is fit
to bear the office, govern a family, to bring up
children, sit at boards end and carve, as some
carnal men think and say; they had rather
go to the stews, or have now and then a snatch
as they can come by it, borrow of their neigh-
bours, than have wives of their own; except
they may, as some Princes and great men do,
keep as many Curtisans as they will themselves,
fly out *impune*,

† *Permolere uxores alienas.*

that polygamy of *Turks*, *Lex Julia*, which *Cæ-
sar* once enforced in *Rome* (though *Levinus
Torrentius*, and others suspect it) *uti uxores
quot & quas vellent liceret*, that every great
man might marry, and keep as many wives as
he would, or *Irish* divorcement were in use:
but as it is, 'tis hard and gives not that satis-
faction to these carnal men, beastly men as
too many are: † What still the same? to be tied
to one, be she never so fair, never so vertu-
ous, is a thing they may not endure, to love
one long. Say thy pleasure, and counterfeit
as thou wilt, as *Parmeno* told *Thais*, *Neque
tu uno eris contenta*, one man will never please
thee; nor one woman many men: But as
† *Pan* replied to his father *Mercury*, when he
asked whether he was married, *Nequaquam
pater, amator enim sum, &c.* No father, no,
I am a lover still, and cannot be contented with
one woman. *Pythias*, *Eccho*, *Menades*, and I
know not how many besides were his Mi-
stresses, he might not abide marriage. *Varic-
tas delectat*, 'tis loathsome and tedious, what
one still? which the *Satyrists* said of *Iberina*, is
verified in most,

† *Unus Iberina vir sufficit? ocyus illud*

Extorquebis ut hac oculo contenta sit uno,

'Tis not one man will serve her by her will,

As soon she'll have one eye as one man still:

As capable of any impression as *materia pri-
ma* it self, that still desires new forms, like
the sea their affections ebb and flow. Hus-
band is a cloak for some to hide their vil-
lany; once married she may fly out at her
pleasure, the name of Husband is a sanctuary
to make all good. *Eò ventum* (saith *Seneca*)
*ut nulla virum habeat, nisi ut irritet
adulterum*. They are right and streight, as
true *Trojans* as mine hostess daughter, that
Spanish wench in *Ariosto*, as good wives as
Messalina. Many men are as constant in
their choice, and as good husbands as *Nero*
himself, they must have their pleasure of all
they see, and are in a word far more fickle
than any woman.

For either they be fill of jealousy,
Or masterful, or loven novelty, &c.

Good

p Eubulus
in Crisil.
Athenens
dipnoso-
phist. l. 13.
c. 3.
† Transla-
ted by my
brother
Ralph Bur-
ton.
* Juvenal.
r Hec in
speciem di-
cta cave ut
credas.
† Batche-
lors al-
ways are
the bra-
vest men.
Bacon.
seek eter-
nity in
memory,
not in po-
sterity,
like Epa-
minondas,
that in-
stead of
children,
left two
great vi-
stories be-
hind him,
which he
called his
two
daughters.
* Ecclesi
28. 1.
† Euripi-
des Andro-
mach.

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† Alius
Turus im-
perator.
Spav. vit.
ejus.
† Hor.
† Quod li-
cet ingra-
tum est.
† For bet-
ter for
worse, for
richer for
poorer, in
sickness
and in
health,
&c. 'tis
durus sermo
to a sensu-
al man.
† Ter. act. 1.
Sc. 2. En-
nuch.
q Lucian.
Tom. 4.
neque enim
una aliqua
rem habere
contentus
forem.
† Juvenal.

Lib. 28.

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Good men have often ill wives, as bad as *Xantippe* was to *Socrates*, *Elenora* to *St. Lues*, *Isabella* to our *Edward* the second: and good wives are as often matched to ill husbands, as *Mariamne* to *Herod*, *Serena* to *Dioclesian*, *Theodora* to *Theophilus*, and *Thyra* to *Gurmund*. But I will say nothing of dissolute and bad husbands, of Batchelours and their vices; their good qualities are a fitter subject for a just volume, too well known already in every Village, Town and City, they need no blazon; and lest I should marr any matches, or dishearten loving maids, for this present I will let them pass.

Being that men and women are so irreligious, depraved by nature, so wandering in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*, as the Reed and Fern in the Emblem, averse and opposite in nature: 'tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks are drawn commonly for one prize, out of a multitude you shall hardly choose a good one: a small ease hence then, little comfort,

Nec integrum unquam transiges letus diem.

If he or she be such a one,

Thou hadst much better be alone.

If she be barren, she is not——&c. If she have * children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee,

—*fecunda domum tibi prole gravabit,*

thou wilt not be able to bring them up, y and what greater misery can there be, than to beget children, to whom thou canst leave no other inheritance but hunger and thirst? *cum famas dominatur, strident voces rogantium panem, penetrantes patris cor:* what so grievous as to turn them up to the wide world, to shift for themselves? No plague like to want: and when thou hast good means, and art very careful of their education, they will not be ruled.

Think but of that old proverb, *ἡρώων τέκνα πικράτα*, *Heroum filii noxia*, great mens sons seldom do well; *O utinam aut cælebs mansissem, aut prole carerem!* * *Augustus* exclaims in *Suetonius*. *Jacob* had his *Reuben*, *Simeon* and *Levi*: *David* an *Amnon*, an *Absolon*, *Adonijah*; wise mens sons are commonly fools, insomuch that *Spartian* concludes, *Neminem prope magnorum virorum optimum & utilem reliquisse filium*; y They had been much better to have been childless. 'Tis too common in the middle sort; Thy son's a drunkard, a gamester, a spendthrift, thy daughter a fool, a whore, thy servants lazy drones and thieves, thy neighbours devils, they will make thee weary of thy life. ² *If thy wife be froward, when she may not have her will, thou hadst better be buried alive; she will be so impatient, raving still, and roaring like Juno in the Tragedy, there's nothing but tempests, all is in an uproar.* If she be soft and foolish, thou werst

better have a block, she will shame thee and reveal thy secrets: if wise and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere periculosissimum*, saith *Nevisanus*, she will be too insolent and pievish,

b Malo Venusnam quam te Cornelia mater. ^b *Juvenal.*

Take heed; if she be a slut, thou wilt loath her; if proud, she'll beggar thee, * *she'll spend thy patrimony in bables*, all *Arabia* will not serve to perfume her hair, saith *Lucian*: if fair and wanton, she'll make thee a *Cornuto*; if deformed, she will paint. † *If her face be filthy by nature, she will mend it by art, alienis & adscititiis imposturis, which who can endure?* If she do not paint she will look so filthy, thou canst not love her, and that peradventure will make thee dishonest. *Cromerus lib. 12. hist.* relates of *Casimirus*, ^c that he was unchaste, because his wife *Aleida* the daughter of *Henry Lantgrave* of *Hessia*, was so deformed. If she be poor, she brings beggary with her (saith *Nevisanus*) misery and discontent. If you marry a maid, it is uncertain how she proves,

Hæc forsân veniet non satis apta tibi:

If young, she is likely wanton and untaught; if lusty, too lascivious; and if she be not satisfied, you know where and when, *nil nisi jurgia*, all is in an uproar, and there is little quietness to be had: if an old maid, 'tis an hazard she dyes in childbed: if a rich ^d widow, *induces te in laqueum*, thou dost halter thy self, she will make all away before-hand, to her other children, &c.

—† *dominam quis possit ferre tonantem?* she will hit thee still in the teeth with her first husband: if a young widow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowry, or be nobly allyed, thy wives friends will eat thee out of house and home, *dives ruinam ædibus inducit*, she will be so proud, so high-minded, so imperious. For,

—*nihil est magis intolerabile dite,* there's nothing so intolerable, thou shalt be as the Tassel of a Goss-hawk, ^e *she will ride upon thee, domineer as she list*, wear the breeches in her Oligarchical Government, and beggar thee besides. *Uxores divites servitutem exigunt*, (as *Seneca* hits them, *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium perdidit*. They will have sovereignty, *pro conjuge dominam arcessis*, they will have attendance, they will do what they list. ^f In taking a dowry thou losest thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

Hæ sunt atque alia multa in magnis dotibus
Incommoditates, sumptusque intolerabiles, &c.

with many such inconveniencies: say the best, she is a commanding servant; thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy self as thou art, 'tis good to match, much better to be free.

—† *pro-*

r *Camerar.*
82. cent. 3.
f *Simoni-*
des.
x *Children*
make mis-
fortunes
more bit-
ter. *Bacon.*
y *Heinsius*
Epist. Pri-
miero. Nihil
miserius
quam pro-
creare libe-
ros ad
quos nihil
ex heredi-
tate tua
pervenire
videas
præter fa-
mem &
sitim.
† *Chrys.*
Fonseca.
x *Liberi*
sibi carci-
nomata.
y *Melius*
fuert eos
sine liberis
discessisse.
z *Lemnius*
cap. 6. l. 1.
Si morosa,
si non in
omnibus
obsequariis,
omnia im-
pacata in
ædibus,
omnia sur-
sum misceri
videas,
multa tem-
pestates,
&c.
Lib. 2. nu-
mer. 101.
fil. nup.

^b *Juvenal.*
^{*} *Tom. 4.*
Amores
onem ma-
riti opu-
lentiam
profundet,
totam Ara-
biam. ca-
pillis redo-
lens.
† *Idem. &*
quis sanæ
mentis su-
stinere que-
at, &c.
^c *Subegit*
ancillas
quod uxor
ejus deform-
ior esset.

^d *Sil. nup.*
l. 2. num.
25. Dives
inducit
tempesta-
tem, pauper
curam:
Ducens vi-
duam se
inducit in
laqueum.
† *Sic*
quisque di-
cit, alteram
ducit ta-
men.

^e *Si dotata*
erit, impe-
riosa, con-
tinuoque
viro ine-
quitare
conabitur.
Petrarch.
^f *If a wo-*
man nou-
rish her
husband,
she is an-
gry and
impudent,
and full of
reproach.
Ecclus 25.

^{24.}
Scilicet
uxori nu-
bere nolo
me.

† Plantus
mil. glor.
act. 3. sc. 1.
* Stobæus
ser. 66.
Alex. ab
Alexand.
lib. 4. c. 8.

—† *procreare liberos lepidissimum,*
Hereditario vero liberum esse, id multo est lepidius.
* *an illud young? then match not yet; if*
old, match not at all.

Vis juvenis nubere? nondum venit tempus.
Ingravescente atate jam tempus praterit.

And therefore with that Philosopher, still
make answer to thy friends that importune thee
to marry, *adhuc intempestivum*, 'tis yet unseal-
able, and ever will be.

Consider withal how free, how happy, how
secure, how heavenly, in respect, a single
man is, † as he said in the Comedy, *Et isti*
quod fortunatum esse autumant, uxorem nun-
quam habui, and that which all my neigh-
bours admire and applaud me for, account so
great an happiness, I never had a wife; confi-
der how contentedly, quietly, neatly, plenti-
fully, sweetly and how merrily he lives!
he hath no man to care for, but himself, none
to please, no charge, none to controll him,
is tyed to no residence, no cure to serve,
may go and come, when, whither, live
where he will, his own master, and do what
he list himself. Consider the excellency of

* Nuptie
replent ter-
ram, vir-
ginitas
Paradisum.
Hier.
h Daphne
in laurum
semper vi-
rentem, im-
mortalem
docet glo-
riam para-
tam virgi-
nibus pud-
icitiam ser-
vantibus.
† Catul.
Car. nupti-
ali.
i Diet. sa-
lut. c. 22.
pulcherr-
imum fertum
infiniti pre-
cii, gemma
& pictura
speciosa.

Virgins, * *Virgo cælum meruit*, marriage re-
plenisheth the earth, but virginity Paradise;
Elias, Eliseus, John Baptist were Bachelors:
Virginity is a precious Jewel, a fair Garland,
a never fading flower; ^h for why was *Daphne*
turned to a green Bay-tree, but to shew that
virginity is immortal?

† *Ut flos in septis secretus nascitur*
hortis,

Ignotus pecori, nullo contusus aratro,
Quam mulcent aura, firmat Sol, educat im-
ber, &c.

Sic virgo dum intacta manet, dum chara
suis; sed

Cum Castum amisit, &c.

Virginity is a fine picture, as ⁱ *Bonaventure*
calls it, a blessed thing in it self, and, if you will
believe a Papist, meritorious. And although
there be some inconveniencies, irksomness, so-
litariness, &c. incident to such persons, want
of those comforts, *quæ agro assideat & curet*
agrotum, fomentum paret, roget medicum, &c.
embracing, dalliance, kissing, colling, &c. those
furious motives and wanton pleasures a new
married wife most part enjoys; yet they
are but toys in respect, easily to be endured,
if conferred to those frequent incumbrances
of marriage; Solitariness may be otherwise
avoided with mirth, musick, good compa-
ny, business, employment; in a word, * *Gau-*
debit minus, & minus dolebit; for their
good nights, he shall have good dayes. And
methinks some time or other amongst so
many rich Bachelors, a benefactor should
be found to build a monastical Colledge for
old, decayed, deformed, or discontented
maids to live together in, that have lost their
first loves, or otherwise miscarried, or else
are willing howsoever to lead a single life,
The rest I say are toys in respect, and
sufficiently recompenced by those innume-
rable contents and incomparable privi-

ledges of Virginity. Think of these things,
confer both lives, and consider last of all
these commodious prerogatives a Bachelor hath
how well he is esteemed, how heartily wel-
come to all his friends, *quam mentitis obse-*
quiis, as *Tertullian* observes, with what coun-
terfeit courtesies they will adore him, follow
him, present him with gifts, *hamatis donis*:
it cannot be believed, (saith ^o *Anmianus*) ^o *Lib. 24.*
with what nimble service he shall be worship-
ped, how loved and respected: If he want ^{qua obse-}
children (and have means) he shall be often ^{quorum}
invited, attended on by Princes, and have ad- ^{diversitate}
vocates to plead his cause for nothing, as *P Plu-*
tarch adds. Wilt thou then be revered, ^{colantur}
and had in estimation? ^{homines}
^{fine liberis.}
^{P Nunc}
^{alii ad}
^{cœnam in-}
^{vitant,}
^{princeps}
^{huic jamu-}
^{latur, ora-}
^{tores gratis}
^{patrocinan-}
^{tur. lib. de}
^{amore Pro-}
^{lis.}
† *Anna. 11.*

—† *dominus tamen & domini rex*

Si tu vis fieri, nullus tibi parvulus aula

Luserit Aeneas, nec filia dulcior illa.

Jucundum & charum sterilis facit uxor
amicum.

Live a single man, marry not, and thou shalt
soon perceive how those *Hereditæ* (for
so they were called of old) will seek after
thee, bribe and flatter thee for thy favour;
to be thine heir or executor: *Aruntius* and
Aterius, those famous parasites in this kind,
as *Tacitus* and ^q *Seneca* have recorded, shall
not go beyond them. *Periplectomines* that
good personate old man, *delicium senis*, well
understood this in *Plantus*; for when *Pleu-*
sides exhorted him to marry that he might
have children of his own, he readily replied
in this sort,

Quando habeo multos cognatos, quid opus
mihi sit liberis?

Nunc bene vivo & fortunatè, atque animo
ut lubet.

Mea bona mea morte cognatis dicam inter-
partiant.

Illi apud me edunt, me curant; visunt quid
agam, ecquid velim,

Qui mihi mittunt munera, ad prandium, ad
cœnam vocant,

Whilst I have kin, what need I brats to
have?

Now I live well, and as I will, most brave:
And when I dye, my goods I'll give away,
To them that do invite me every day,
That visit me, and send me pretty toys;
And strive who shall do me most courtesies.

This respect thou shalt have in like manner,
living, as he did, a single man. But if thou mar-
ry once, † *cogitato in omni vita te servum fore*, † *E Græcè*
bethink thy self what a slavery it is, what an
heavy burthen thou shalt undertake, how hard
a task thou art tyed to, (for as *Hierom* hath it,
qui uxorem habet, debitor est, & uxoris ser-
vus alligatus,) and how continue, what
squalor attends it, what irksomeness, what
charges; for Wife and Children are a
perpetual bill of charges; besides a My-
riade of cares, miseries, and troubles; for
as that Comical *Plantus* merrily and truly
said, He that wants trouble, must get to be
master of a ship, or marry a wife; and as
another seconds him, wife and children have
undone

q 60. de
benefic. 33.

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undone me; so many, and such infinite incumbrances accompany this kind of life. Furthermore, *uxor intumuit*, &c. or as he said in the Comedy,

† Ter. Adelph.

† *Duxi uxorem, quam ibi miseriam vidi, natifilii, alia cura.*

† *Itineraria in psalmos instructio ad lectorem.*

* Brufon. l. 7. 22. cap. Si uxor deesset, nihil mihi ad summam felicitatem defuisset.

All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy moan with † *Bartholomæus Scheræus*, that famous Poet Laureat, and Professor of Hebrew in *Wittenberge*: I had finished this work long since, but that *inter alia dura & tristia que misero mihi pene tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back, *Cusuvia ob Xantippismum*, a Shrew to my wife, tormented my mind above measure, and beyond the rest. So shalt thou be compelled to complain, and to cry out at last, with * *Phoroneus* the Lawyer, *How happy had I been, if I had wanted a wife!* If this which I have said will not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. nat. mir.* *Espensæus de continentia, lib. 6. cap. 8.* *Kornman. de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arniseus in polit. cap. 3.* and him that is *instar omnium*; *Nevissanus* the Lawyer, *Sylva nuptial.* almost in every page.

SUBSECT. 4.

Philters, Magical, and Poetical cures.

k *Extinguitur virilitas ex incantamentorum maleficiis; neq; enim fabula est, nonnulli reperti sunt, qui ex veneficiis amore privati sunt, ut ex multis historiis patet.*

WHERE perswasions and other remedies will not take place, many fly to unlawful means, Philters, Amulets, Magick, Spells, Ligatures, Characters, Charms, which as a wound with the spear of *Achilles*, if so made and caused, must so be cured. If forced by Spells and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations. *Fernelius Path. l. 6. cap. 13.* k *Skenkius lib. 4. observ. Med.* hath some examples of such as have been so magically caused, and magically cured, and by witch-craft: so saith *Baptista Codronchus, lib. 3. cap. 9. de mor. ven.* *Malleus malef. cap. 6.* 'Tis not permitted to be done, I confess: yet often attempted: see more in *Wierus lib. 3. cap. 18. de præstig. de remediis per Philtra.* *Delrio Tom. 2. lib. 2. quest. 3. sect. 3. disquisit. magic.* *Cardan lib. 16. cap. 90.* reckons up many magnetical medicines, as to piss through a ring, &c. *Mizaldus cent. 3. 30.* *Baptista Porta, Jason Pratensis, Lobelius pag. 87. Matthiolus, &c.* prescribe many absurd remedies. *Radix mandragoræ ebibitæ, Annuli ex ungulis Asini, Stercus amata sub cervical positum, illâ nesciente, &c. quum odorem fœditatis sentit, amor solvitur.* *Notæ ovum abstemios facit comestum, ex consilio Iarthæ indorum gymnosophista apud Philostratum lib. 3. Sanguis amasie ebibitus omnem amoris sensum tollit: Faustina Marci Aurelii uxorem, gladiatoris amore captam, ita penitus consilio Chaldæorum liberatam, refert Julius Capi-*

tolinus. Some of our Astrologers will effect as much by Characteristical Images, *ex Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantastical Writers have many fabulous remedies for such as are love-sick, as that of *Protesilaus* tomb in *Philostatus*, in his dialogue betwixt *Phanix* and *Vinitor*: *Vinitor* upon occasion discoursing of the rare vertues of that shrine, telleth him that *Protesilaus* Altar and Tomb cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes: and amongst the rest, such as are love-sick, shall there be helped. But the most famous is m *Leucata Petra*, that renowned Rock in Greece, of which *Strabo* writes, *Geog. lib. 10.* not far from *St. Maures*, saith *Sands lib. 1.* From which rock if any Lover flung himself down headlong, he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for love,

† *Cum vesana suas torreret flamma medullas,* came to the Temple of *Apollo* to know what she should do to be eased of her pain: *Apollo* sent her to *Leucata Petra*, where she precipitated her self, and was forthwith freed, and when she would needs know of him a reason of it, he told her again, that he had often observed n *Jupiter* when he was enamoured on *Juno*, thither go to ease and wash himself, and after him divers others. *Cephalus* for the love of *Protela*, *Degonetus* daughter, leapt down here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

† *Cupidinis astro percita è summo præcepit ruit,* hoping thus to ease her self, and be freed of her love pangs.

o *Hic se Deucalion Pyrrha successus amore Merfit, & illaso corpore pressit aquas.*

Nec mora, fugit amor, &c.

Hither *Deucalion* came, when *Pyrrha's* love Tormented him, and leapt down to the sea, And had no harm at all, but by and by His love was gone and chased quite away.

This medicine *Jos. Scaliger* speaks of, *Ausoniarum lectionum lib. 18.* *Salmutz in Pancirol. de 7. mundi mirac.* and other Writers. *Pliny* reports, that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any lover taste, his passion is mitigated: And *Anthony Verdurius Imag. deorum, de Cupid.* saith, that amongst the Antients there was p *Amor Lethes*, he took burning torches, and extinguished them in the river; his statue was to be seen in the Temple of *Venus Elusina*, of which *Ovid* makes mention, and saith, that all lovers of old went thither on pilgrimage, that would be rid of their love pangs. *Pausanias* in † *Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ, to Venus* in the Vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which your widows that would have second husbands, made their supplications to the Goddess; all manner of suits concerning Lovers were commenced, and their grievances helped. The same Author in *Achaicis*, tells as much of the river † *Senelus* in

Greece;

l *Curat omnes morbos, Phthises, hydropes & oculorum morbos, & febre quartana laborantes, & amore captos, miris artibus eos demulcet.* m The moral is, vehement Fear expels Love. † *Catullus. n Quum Junonem deperiret Jupiter impotenter, ibi solitus lavare, &c.* † *Menander. o Ovid. ep. 21. p Apud antiquos amor Lethes olim fuit, is ardentes facies in profluentem inclinabat; hujus statua Veneris Elusinae templo visebatur, quo amantes confluebant, qui amicæ memoriæ deponere volebant.* † *Lib. 10. Vota ei nuncupant amatores, multis de causis, sed imprimis vidue mulieris, ut sibi alteras à dea nuptias exposcant.* † *Rodiginus, ant. lect. lib. 16. cap. 25. calls it Selenus. Omni amore liberat.*

Greece; if any Lover washed himself in it, by a secret vertue of that water, (by reason of the extreme coldness belike) he was healed of Loves torments,

† Seneca.

† *Amoris vulnus idem qui sanat facit.*

which if it be so, that water as he holds, is *omni auro pretiosior*, better than any gold. Where none of all these remedies will take place, I know no other, but that all Lovers must make an head, and rebell, as they did in *Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their desires.

q Cupido
crucifixus:
Lepidum
poema.

SUBSECT. 5.

The last and best cure of Love-Melancholy, is, to let them have their desire.

THE last refuge and surest remedy, to be put in practice in the utmost place, when no other means will take effect, is, to let them go together, and enjoy one another; *potissima cura est ut heros amasiâ suâ potiatur*, saith *Guianerius*, cap. 15. tract. 15. *Æsculapius* himself to this malady, cannot invent a better remedy, *quàm ut amanti cedat amatum*, † (*Jason Pratensis*) than that a Lover have his desire.

Et pariter torulo bini jungantur in uno,

Et pulchro detur Æneæ Lavinia conjux.

And let them both be joyned in a bed,

And let *Æneas* fair *Lavinia* wed.

† *Tis the special cure, to let them bleed in vena Hymenæa*, for love is a pleurisie, and if it be possible, so let it be,

— *Optataque gaudia carpant.*

† *Arculanus* holds it the speediest and the best cure, 'tis *Savanarolas* last precept, a principal infallible remedy, the last, sole, and safest refuge.

† *Julia sola potes nostras extinguere flammæ, Non nive, non glacie, sed potes igne pari.*

Julian alone can quench my desire,

With neither ice nor snow, but with like fire,

When you have all done, saith † *Avicenna*,

there is no speedier or safer course, than to

joyn the parties together according to their de-

sires and wishes, the custom and form of law;

and so we have seen him quickly restored to his

former health, that was languished away to

skin and bones; after his desire was satisfied,

his discontent ceased, and we thought it strange;

our opinion is therefore that in such cases Na-

ture is to be obeyed. *Areteus* an old Author,

lib. 3. cap. 3. hath an instance of a young man,

when no other means could prevail, was so

speedily relieved. What remains then but to

joyn them in marriage?

† *Tunc & Basia morsuunculasque**Surreptim dare, mutuos fovere**Amplexus licet, & licet jocari.*

they may then kiss and coll, lye and look ba-

bies in one another eyes, as their Syres before

them did, they may then satiate themselves

with loves pleasures, which they have so long

wished and expected;

*Atque uno simul in toro quiescant,**Conjuncto simul ore suavientur,**Et somnos agitent quiete in una.*

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and several impediments. Sometimes both parties themselves are not agreed: Parents, Tutors, Masters, Guardians, will not give consent; Laws, Customs, Statutes hinder: poverty, superstition, fear and suspicion: many men dote on one woman, *semel & simul*: she dotes as much on him, or them, and in modesty must not, cannot wooe, as unwilling to confesse, as willing to love: she dare not make it known, shew her affection, or speak her mind. And *hard is the choice* (as it is in *Euphues*) when one is compelled either by silence to die with grief, or by speaking, to live with shame. In this case almost was the fair Lady *Elizabeth Edward* the fourth his daughter, when she was enamoured on *Henry* the seventh, that noble young Prince, and new saluted King, when she brake forth into that passionate speech, † *O that I were worthy of that comely Prince!* † *but my father being dead, I want friends to motion such a matter! What shall I say? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulness forbids. What if some of the Lords? audacity wants. O that I might but confer with him, perhaps in discourse I might let slip such a word that might discover mine intention! How many modest Maids may this concern, I am a poor servant, what shall I do? I am a fatherless child, and want means, I am blith and buxome, young and lusty, but I have never a suitor, Expectant stolidi ut ego illos rogatum veniam*, as † she said, a company of silly fellows, look belike that I should wooe them and speak first: fain they would and cannot wooe,

— † *Que primum exordia sumam?*

being meerly passive they may not make fute, with many such lets and inconveniences, which I know not; what shall we do in such a case? sing *Fortune my Foe?*—

Some are so curious in this behalf, as those old Romans, our modern *Venetian*, *Dutch*, and *French*, that if two parties dearly love, the one noble, the other ignoble, they may not by their Laws match, though equal otherwise in years, fortunes, education, and all good affection. In *Germany* except they can prove their gentility by three descents, they scorn to match with them. A noble man must marry a noble woman: a Baron, a Barons daughter; a Knight, a Knights; a Gentleman, a Gentlemans: as slaters sort their slates, do they degrees and families. If she be never so rich, fair, well-qualified otherwise, they will make him forsake her. The *Spaniards* abhor all widows; the *Turks* repute them old women, if past five and twenty. But these are too severe Laws, and strict Customs, *dandum aliquid amori*, we are all the sons of *Adam*, 'tis opposite to Nature, it ought not to be so. Again he loves her most impotently, she loves not him, and so *è contra*. * *Pan* loved *Echo*, *Echo* *Satyrus*, *Satyrus* *Lyda*.

F f f

Quân-

† Cap. 19.
de morb.
cerebri.

† *Patiens*† *potiatur re*† *amatâ, si*† *fieri possit,*† *optima cu-*† *ra, cap. 16.*† *in 9. Rhafis.*† *Si nihil*† *aliud, nup-*† *tie & co-*† *pulatio cum*† *ea.*† *Petronius*† *Catal.*† *Cap. de*† *Ilisbi. Non*† *invenitur*† *cura, nisi*† *regimen*† *connexionis*† *inter eos,*† *secundum*† *modum pro-*† *missionis,*† *& legis, &*† *sic vidimus*† *ad carnem*† *restitutum,*† *qui jam ve-*† *nerat ad*† *areflectio-*† *nem; eva-*† *nuit cura*† *postquam*† *senfit, &c.*† *u Fama est*† *melancholi-*† *cum quen-*† *dam ex*† *amore insa-*† *nabiliter*† *se hab-n-*† *tem, ubi pu-*† *ella se con-*† *juxisset,*† *restitutum,*† *&c.*† *Jovian.*† *Pontanus,*† *Bas. lib. I.*

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*Quantum ipsorum aliquis amantem oderat,
Tantum ipsius amans odiosus erat.*

They love and loath of all sorts, he loves her, she hates him; and is loathed of him, on whom she dotes. Cupid hath two darts, one to force love, all of gold, and that sharp,

^a Ovid.
Met. 1.

— ^a *Quod facit auratum est;*
another blunt, of Lead, and that to hinder;
— *fugat hoc, facit illud amorem.*

^b Pausani-
as Achai-
cis lib. 7.
Perdite
amabat
Callyrrhoen
virginem,
& quanto
erat Choresi
amor vehe-
mentior,
tanto erat
puelle ani-
mus ab ejus
amore alie-
rior.

This we see too often verified in our common experience. ^b Choresus dearly loved that Virgin Callyrrhoe, but the more he loved her, the more she hated him. Oenone loved Paris, but he rejected her; they are stiff of all sides, as if beauty were therefore created to undo, or be undone. I give her all attendance, all observance, I pray and intreat, [†] *Alma precor miserere mei*, fair Mistress pity me, I spend my self, my time, friends and fortunes to win her favour, (as he complains in the ^c Eglogue,) I lament, sigh, weep, and make my moan to her, but she is hard as flint,

[†] Virg. 6.
An.

— *cantibus Ismariis immotior* —
as fair and as hard as a Diamond, she will not respect, *Despectus tibi sum*, or hear me,
— *fugit illa vocantem*

^c Erasmus
Egl. Ga-
latea.

Nil lacrymas misera mea, nil flexa querelis.
What shall I do?

*I wooed her as a young man should do,
But, Sir, she said, I love not you.*

^{*} Angeria-
nus Eroto-
pegnion.

^{*} *Durior at scopulis mea Caelia, marmore, ferro,
Robore, rupe, antro, cornu, adamante, gelu.*
Rock, Marble, heart of Oak with iron bar'd,
Frost, flint or adamants are not so hard.

^d Virg.

^d *Rusticus est Coridon, nec munera curat Alexis.*
I give, I bribe, I send presents, but they are refus'd.
I protest, I swear, I weep.

^e Lecheus.

— ^e *odioque rependit amores,
Irrisus lacrymas* —

she neglects me for all this, she derides me, contemns me, she hates me: Phillida flouts me:
Caute, feris, quercu durior Euridice, stiff, churlish, rocky still.

And 'tis most true, many Gentlewomen are so nice, they scorn all suiters, crucifie their poor Paramours, and think no body good enough for them, as dainty to please as Daphne her self,

[†] Ovid
Met. 1.

[†] *Multi illam petiere, illa aspernata petentes,
Nec quid Hymen, quid amor, quid sint connu-
bia curat.*

Many did woo her, but she scorn'd them still,
And said she would not marry by her will.

One while they will not marry, as they say, (when as they intend nothing less) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last, but not him: he is a proper man indeed, and well qualified, but he wants means: another of her suitors hath good means, but he wants wit; one is too old, another too young, too deformed, she likes not his carriage: a third too loosely given, he is rich, but base born: she will be a Gentlewoman, a Lady, as her sister is, as her mother is: she is all out as fair, as well brought up, hath as good a portion, and she looks for as good a match, as Matilda or Dorinda: if not, she is resolved as yet to tarry, so apt are young maids to boggle at every object, so soon won or lost with every toy, so

quickly diverted, so hard to be pleased. In the mean time, *quot torfit amantes?* one suiter pines away, languisheth in love, *mori quot denique cogit!* another sighs and grieves, she cares not: and which ^{*} Stroza objected to Ariadne, ^{* Erot. lib. 2.}

*Nec magis Euriali gemitu, lacrymisq; moveris,
Quam prece turbati flectitur ora sali.*

*Tu juvenem, quo non formosior alter in urbe,
Spernis, & insano cogis amore mori.*

Is no more mov'd with those sad sighs and tears,

Of her Sweet-heart, than raging Sea with prayers:

Thou scorn'st the fairest youth in all our City,
And mak'st him almost mad for love to dye:

They take a pride to prank up themselves, to make young men enamoured,

— [†] *captare viros & spernere captos,* ^{† T. H.}
to dote on them, and to run mad for their sakes,

— [†] *sed nullis illa movetur* ^{† Virg. 4. An.}

Fletibus, aut voces ullas tractabilis audit,

Whil'st niggardly their favours they discover,

They love to be belov'd, yet scorn the lover.

All suit and service is too little for them, presents too base:

Tormentis gaudet amantis — & spoliis,

As Atalanta they must be over-run, or not won. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitful, false-hearted, as irrefragable and peevish on the other side, Narcissus like,

^{*} *Multi illum Juvenes, multa petiere puella,* ^{x Metam. 3.}

Sed fuit in tenera tam dira superbia forma,

Nulli illum Juvenes, nulla petiere puella.

Young men and maids did to him sue,

But in his youth so proud, so coy was he,

Young men and maids bad him adieu.

Echo wept and wooed him by all means above the rest, love me for pity, or pity me for love, but he was obstinate.

Ante ait emoriar quam sit tibi copia nostri,
he would rather die than give consent. Psyche ran whining after Cupid,

[†] *Formosum tua te Psyche formosa requirit,* ^{† Fracastorius Dial. de anim.}
Et poscit te dia deum, puerumque puella,

Fair Cupid, thy fair Psyche to thee sues,

A lovely lass a fine young gallant wooes;

but he rejected her nevertheless. Thus many Lovers do hold out so long doting on themselves, stand in their own light, till in the end they come to be scorned and rejected, as Stroza's Gargiliana was,

Te juvenes, te odere senes, desertaque langues,

Qua fueras procerum publica cura prius.

Both young and old do hate thee scorned now,
That once was all their joy and comfort too.

as Narcissus was himself,

— *Who despising many,*

Died ere he could enjoy the love of any.

They begin to be contemned themselves of others, as he was of his shadow, and take up with a poor Curat, or an old Serving-man at last, that might have had their choice of right good matches in their youth, like that generous Mare in [†] Plutarch, which would admit of none but great Horses, but when her tail was cut off and mane shorn close, and she now saw her self so

so deformed in the water, when she came to drink, *ab asino conscendi se passa*, she was contented at last to be covered by an Ass. Yet this is a common humour, will not be left, and cannot be helped.

† Ansonius. † *Hanc volo quæ non vult, illam quæ vult ego nolo :*

Vincere vult animos, non satiare Venus.
I love a maid, she loves me not : full fain
She would have me, but I not her again ;
So Love to crucifie mens souls is bent,

But seldom doth it please or give content.
Their Love Danceth in a Ring, and *Cupid*
Hunts them round about, he dotes, is doted on again,

Dumque petit petitur, pariterque accedit & ardet,

their affection cannot be reconciled. Oftentimes they may and will not, 'tis their own foolish proceedings that mars all, they are too distrustful of themselves, too soon dejected : say she be rich, thou poor : she young, thou old ; she lovely and fair, thou most ill-favoured and deformed ; she noble, thou base : she spruce and fine, but thou an ugly Clown : *nil desperandum*, there's hope enough yet : *Mopso Nisa datur, quid non speremus amantes ?* Put thy self forward once more, as unlikely matches have been and are daily made, see what will be the event. Many leave Roses and gather Thistles, loath honey and love verjuice : our likings are as various as our palates. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the usual means and times.

*He that will not when he may,
When he will he shall have nay.*

They look to be wooed, sought after, and sued to. Most part they will and cannot, either for the above named reasons, or for that there is a multitude of suiters equally enamoured, doting all alike ; and where one alone must speed, what shall become of the rest ? *Hero* was beloved of many, but one did enjoy her ; *Penelope* had a company of suiters, yet all missed of their aim. In such cases he or they must wisely and warily unwind themselves, unsettle his affections by those rules above prescribed,

† Ovid. Met. 9. —† *quin stultos excutit ignes,*
divert his cogitations, or else bravely bear it out, as *Turnus* did, *Tua sit Lavinia conjux*, when he could not get her, with a kind of heroicall scorn he bid *Aneas* take her, or with a milder farewell, let her go,

—*Et Phillida solus habeto,*

take her to you, God give you joy Sir. The Fox in the Emblem would eat no grapes, but why ? because he could not get them ; care not thou for that which may not be had.

Many such inconveniences, lets and hindrances there are, which cross their projects, and crucifie poor Lovers, which sometimes may, sometimes again cannot be so easily removed. But put case they be reconciled all, agreed hitherto, suppose this love or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutual love and

great affection : yet their Parent, Guardians, Tutors cannot agree, thence all is dashed, the match is unequal : one rich, another poor : *durus pater*, an hard-hearted, unnatural, a covetous Father will not marry his son, except he have so much money, *ita in aurum omnes insanunt*, as † *Chrysostomè* notes, nor joyn his † *Hom. 5. in 1. epist. Thef. c. 4. ver. 1.* Daughter in marriage, to save her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilest he lives, not a penny, though he may peradventure well give it, he will not till he dies, and then as a pot of money broke, it is divided amongst them that gaped after it so earnestly. Or else he wants means to set her out, he hath no money, and though it be to the manifest prejudice of her body and souls health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and careless Parents, *iniqui patres*, measure their childrens affections by their own, they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their childrens *Genius*, have them *à pueris y illico nasci senes*, they must not marry, *neq earum affines esse rerum quas secum fert adolescentia : ex sua libidine moderatur quæ est nunc, non quæ olim fuit :* as he said in the Comœdy : they will stifle nature, their young bloods must not participate of youthful pleasures, but be as they are themselves old on a sudden. And 'tis a general fault amongst most Parents in bestowing of their children, the Father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embezled his estate, to recover himself, he confines and prostitutes his eldest sons love and affection to some fool, or ancient, or deformed piece for money,

† *Phanareta ducet filiam, rufam illam virginem,* † *Ter. Heaut. Scen. ult.*

Casiam, sparsore, adunco naso—

and though his Son utterly dislike, with *Clitipho* in the Comœdy, *Non possum pater :* If she be rich, *Eja* (he replies) *ut elegans est, credas animum ibi esse ?* he must and shall have her, she is fair enough, young enough ; if he look or hope to inherit his Lands, he shall marry, not when or whom he loves, *Arconidis hujus filiam*, but whom his Father commands, when and where he likes, his affections must dance attendance upon him. His Daughter is in the same predicament forsooth, as an empty Boat she must carry what, where, when, and whom her Father will. So that in these businesses the Father is still for the best advantage ; Now the Mother respects good Kindred, most part the Son a proper Woman. All which † *Livy* exemplifies, *dec. 2. lib. 4. a Gentleman and a Yeoman woo'd a wench in Rome* (contrary to that statute *ambiebant puellam, puellæ certamen in partes venit, &c.* that the Gentry and Commonalty must not be matcht together) the matter was controverted : The Gentleman was preferred by the Mothers voice, *Quæ quàm splendidissimis nuptiis jungi puellam volebat :* the overseers stood for him that was most worth, &c. But Parents

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ought not to be so strict in this behalf, Beauty is a dowry of it self all-sufficient, * *Virgo formosa, etsi oppido pauper, abundè dotata est*, *Apuleius* ^a Rachel was so married by Jacob, and Bonaventure ^b in 4. sent. denies that he so much as venially sins, that marries a maid for comeliness of person. The Jews, Deut. 21. 11. if they saw amongst the Captives a beautiful Woman, some small circumstances observed, might take her to Wife. They should not be too severe in that kind, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a Common-wealth,

† *Lib. 6. de leg. Ex usu reipub. est ut in nuptiis juvenes neque pauperum affinitatem fugiant, neque divitum sectentur.* [†] Plato holds, that in their contracts young men should never avoid the affinity of poor folks, or seek after rich. Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and choice bringing up, * *I am poor, I confess; but am I therefore contemptible, and an abject? Love it self is naked, the Graces, the Stars, and Hercules clad in a Lions skin.* Give something to vertue, love, wisdom, favour, beauty, person; be not all for money. Besides you must consider that *Amor cogi non potest*, Love cannot be compelled, they must affect as they may: * *Fatum est in partibus illis quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in Heaven.

It lies not in our power to love or hate, For will in us is over-ruled by fate. A servant maid in † *Aristenetus* loved her Mistress Minion, which when her Dame perceived, furiosa emulatione, in a jealous humour she dragg'd her about the house by the hair of the head, and vexed her fore. The wench

cry'd out, * *O Mistress, fortune hath made my body your servant, but not my soul!* Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousness, to correct those hereditary diseases of a family, God in his just judgement assigns and permits such matches to be made. For I am of Plato and ^d Bodines mind, that Families have their bounds and periods as well as Kingdoms, beyond which for extent or continuance they shall not exceed, six or seven hundred years, as they there illustrate by a multitude of examples, and which *Peucer* and

† *Melancthon* approve, but in a perpetual tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many descents with little alteration. Howsoever let them, I say, give something to youth, to love; they must not think they can fancy whom they appoint; * *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyrick of his, and may not be forced: Love craves liking, as the saying is, it requires mutual affections, a correspondency: *invito non datur nec aufertur*, it may not be learned. *Ovid* himself cannot teach us how to love, *Solomon* describe, *Apelles* paint, or *Helena* express it. They must not therefore compel or intrude; † *quis enim* (as *Fabius*

urgeth) *amare alieno animo potest?* but consider withall the miseries of enforced marriages; take pity upon youth: and such above the rest as have daughters to bestow, should be very careful and provident to marry them in due time. *Syracides* cap. 7. vers. 25. calls it a weighty matter to perform, so to marry a daughter to a man of understanding in due time: *Virgines enim tempestivè locanda*, as ^f *Lemnius* admonisheth, lib. 1. cap. 6. Virgins must be provided for in season, to prevent many diseases, of which † *Rodericus a Castro de morbis mulierum* lib. 2. cap. 3. and *Lod. Mercatus* lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum, have both largely discoursed. And therefore as well to avoid these feral maladies, 'tis good to get them husbands betimes, as to prevent some other gross inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & atas advenerit*, as *Chrysostome* adviseth, let them not defer it; they perchance will marry themselves else, or do worse. If *Nevisanus* the Lawyer do not impose, they may do it by right: for as he proves out of *Curtius* and some other Civilians, *Sylvæ, nup. lib. 2. numer. 30.* & *Amaid* past twenty five years of age, against her Parents consent may marry such a one as is unworthy of, and inferior to her, and her father by law must be compelled to give her a competent dowry. Mistake me not in the meantime, or think that I do Apologize here for any head-strong unruly wanton flirts. I do approve that of *St. Ambrose* (comment. in *Genesis* 24. 51.) which he hath written touching *Rebecca's* spousals, *A woman should give unto her Parents the choice of her Husband, † lest she be reputed to be malapert and wanton, if she take upon her to make her own choice; * for she should rather seem to be desired by a man, than to desire a man her self.* To those hard Parents alone I retort that of *Curtius*, (in the behalf of modest maidens) that are too remiss and careless of their due time and riper years. For if they tarry longer, to say truth, they are past date, and no body will respect them. *A woman with us in Italy* (saith † *Aretines Lucretia*) 24. years of age, is old already, past the best, of no account. An old fellow, as *Lycistrata* confesseth in * *Aristophanes, etsi sit canus, citò puellam virginem ducat uxorem*, and 'tis no news for an old fellow to marry a young wench: but as he follows it, *mulieris brevis occasio est, etsi hoc non apprehenderit, nemo vult ducere uxorem, expectans verò sedet*; who cares for an old maid? she may sit, &c. A Virgin, as the Poet holds, *lasciva & petulans puella virgo*, is like a flower, a Rose withered on a sudden.

^h *Quam modò nascentem rutilus conspexit Eous,*
Hanc rediens sero vespere vidit animum.
She that was erst a maid as fresh as May,
Is now an old Crone, time so steals away.
Let them take time then while they may,
make advantage of youth, and as he prescribes,

† *Paellis imprimis nulla danda occasio lapsus.* *Lemn. lib. 1. 54. de vit. instit.* [†] See more part. 1. f. mem. 2. subf. 4.

g *Filia excedens annum 25. potest in facto patre nuptias, licet indignus sit maritus, & eum cogere ad congruè dotandum.*

† *Ne appetentie precacioris reputetur auctor.* * *Expetita enim magis debet videri à viro quam ipsa virum expetisse.* † *Mulier apud nos 24. annorum vetula est & pro-jectitia.* * *Comed. Lycistrat. And. Divo Interpr.*

^h *Quam modò nascentem rutilus conspexit Eous,*
Hanc rediens sero vespere vidit animum.

She that was erst a maid as fresh as May,
Is now an old Crone, time so steals away.
Let them take time then while they may,
make advantage of youth, and as he prescribes,

Col-

*Collige virgo rosas dum flos novus & nova
patet,*

idem.

Et nunc or esto avum sic prope rare tuum;

Let maids go gather Roses in the prime,

And think that as a flower, so goes on time.

Let's all love, dum vires annique fruunt, whiles
we are in the flower of years, fit for love mat-
ters, and while time serves: for

p Catullus.

P Soles occidere & redire possunt,

Nobis cum semel occidit brevis lux,

Nox est perpetua una dormienda.

q Tran-

lated by

M.B. John-

son.

P Suns that set may rise again,

But if once we lose this light,

'Tis with us perpetual night.

Volat irrevocabile tempus, time past cannot
be recall'd. But we need no such exhortation,
we are all commonly too forward: yet if
there be any escape, and all be not as it should,
as *Diogenes* struck the father when the son
swore, because he taught him no better, if a maid
or young man miscarry, I think their Parents
oftentimes, Guardians, Overseers, Gover-
nours, *neque vos* (saith * *Chrysostome*) à sup-
plicio immunes evadetis, si non statim ad
nuptias, &c. are in' as much fault, and as se-
verely to be punished as their children, in pro-
viding for them no sooner.

Now for such as have free liberty to bestow,
themselves, I could wish that good counsel of
the Comical old man were put in practice,

* Plantus.

** Opulentiores pauperiorum ut filias*

Indotatas ducant uxores domum:

Et multo fiet civitas concordior,

Et invidia nos minore utemur, quam uti-
mur.

That rich men would marry poor maidens
some,

And that without dowry, and so bring them
home.

So would much concord be in our City,

Less envy should we have, much more pity.

If they would care less for wealth, we should
have much more content and quietness in a com-
mon-wealth. Beauty, good bringing up, me-
thinks, is a sufficient portion of it self,

† Ovid.

p Epist. 12.

l. 2. Eligat

conjugem

pauperem,

indotatam

& subito

deamavit,

ex commise-

ratione

ejus inopia.

— † *Dos est sua forma puellis,*

and he doth well that will accept of such a wife.

Eubulides in *P Aristenetus* married a poor mans

child, *facie non illatabili*, of a merry counte-

nance, and heavenly visage, in pity of her

estate, and that quickly. *Acontius* coming to

Delos, to sacrifice to *Diana*, fell in love with

Cydippe a noble lass, and wanting means to get

her love, flung a golden apple into her lap,

with this inscription upon it,

Furo tibi sanè per mystica sacra Diana,

Me tibi venturum comitem, sponsumque

futurum.

I swear by all the rites of *Diana*,

I'll come and be thy Husband, if I may.

She considered of it, and upon some small en-
quiry of his person and estate, was married
unto him.

Blessed is the wooing,

That is not long a doing,

as the saying is; when the parties are suffici-
ently known to each other, what needs such

scrupulosity, so many circumstances? dost thou
know her conditions, her bringing up, like her
person? let her means be what they will, take
her without any more ado. *Dido* and *Aeneas*
were accidentally driven by a storm both into
one Cave, they made a match upon it; *Masti-*
nissa was married to that fair captive *Sophonice*
King *Syphax* wife, the same day that he saw
her first, to prevent *Scipio* and *Loliva*, lest
they should determine otherwise of her. If
thou lovest the party, do as much; good edu-
cation and beauty is a competent dowry, stand
not upon money. *Erant olim aurei homines*
(saith *Theocritus*) & *adamantes redama-*
bant, in the golden world men did so, (in the
reign of † *Ogyges* belike, before staggering
Ninus began to domineer) if all be true that
is reported: and some few now adaies will do
as much, here and there one; 'tis well done
methinks, and all happiness befall them for so
doing. *Leontius* a Philosopher of *Athens*,
had a fair daughter called *Athenais*, multo cor-
poris lepore ac Venere, (saith mine Author)
of a comely carriage, he gave her no portion
but her bringing up, *occulto forma presagio*,
out of some secret fore-knowledge of her tor-
ture bestowing that little which he had, amongst
his other children. But she thus qualified, was
preferred by some friends to *Constantinople* to
serve *Pulcheria* the Emperours sister, of whom
she was baptized and called *Endocia*. *Theodo-*
sius the Emperour in short space took notice
of her excellent beauty and good parts, and a
little after, upon his sisters sole commendation
made her his wife: 'Twas nobly done of *Theo-*
dosius. *Rhodophe* was the fairest Lady in her
daies in all *Egypt's*; she went to wash her, and
by chance (her maids mean while looking but
carelessly to her cloathes) an Eagle stole away
one of her shooes, and laid it in *Psammeticus*
the King of *Egypt* lap at *Memphis*: he won-
dred at the excellency of the shooe and pretty
foot, but more *Aquila factum*, at the manner
of the bringing of it: and caused forthwith Pro-
clamation to be made, that she that owned that
shooe should come presently to his Court; the
Virgin came and was forthwith married to the
King. I say, this was heroically done, and
like a Prince: I commend him for it, and all
such as have means, that will either do (as he
did) themselves, or so for love, &c. marry
their children. If he be rich, let him take
such a one as wants, if she be vertuously given;
for as *Syracides* cap. 7. vers. 19. adviseth,
Forgo not a Wife and good woman; for her
grace is above gold. If she have fortunes of
her own, let her make a man. *Danans* of
Lacedamon had a many daughters to bestow,
and means enough for them all, he never stood
enquiring after great matches, as others use to
do, but * sent for a company of brave young
gallants home to his house, and bid his daughters
choose every one one, whom she liked best, and
take him for her Husband, without any more
ado. This act of his was much approved in
those times. I but in this iron age of ours we
respect riches alone, (for a maid must buy her

Husband

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† Illius
conjugium
abomina-
batur.

* Socero
quinque
circiter
annos natu
minor.

* Vit. Ga-
leat. se-
cundi.

husband now, with a great dowry if she will have him) covetousness and filthy lucre marrs all good matches, or some such by-respects. *Cralis a Servian Prince* (as *Nicephorus Gregoras Rom. Hist. lib. 6.* relates it,) was an earnest suitor to *Endocia* the Emperours sister, though her brother much desired it, yet she could not † abide him, for he had three former wives, all basely abused : but the Emperour still, *Cralis amicitiam magni faciens*, because he was a great Prince, and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter *Simonida* to him, a little Girl five years of age (he being fourty five,) and five * years elder than the Emperour himself : Such disproportionable and unlikely matches can wealth and a fair fortune make. And yet not that alone, it is not only money, but sometime vain-glory, pride, ambition do as much harm as wretched covetousness it self in another extream. If a Yeoman have one sole daughter, he must over-match her, above her birth and calling, to a Gentleman forsooth, because of her great portion, too good for one of her own rank, as he supposeth : A Gentlemans daughter and heir must be married to a Knight Baronets eldest son at least ; and a Knights only daughter to a Baron himself, or an Earl, and so upwards, her great dowry deserves it. And thus striving for more honour to their wealth, they undo their children, many discontentments follow, and oftentimes they ruin their families. * *Paulus Jovius* gives instance in *Galeatius* the second, that Heroical Duke of *Millan*, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & fere exitiales quaesivit* ; he married his eldest son *John Galeatius* to *Isabella* the King of *France* his sister ; but she was *socero tam gravis, ut ducentis millibus aureorum constiterit*, her entertainment at *Millan* was so costly that it almost undid him. His daughter *Violanta* was married to *Lionel* Duke of *Clarence* the youngest son to *Edward* the third King of *England*, but *ad ejus adventum tanta opes tam admirabili liberalitate profusa sunt, ut opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence, that a Kings purse was scarce able to bear it ; for besides many rich presents of horses, arms, plate, money, jewels, &c. he made one dinner for him and his company, in which were thirty two messes and as much provision left, *ut relate à mensa dapes decem millibus hominum sufficerent*, as would serve ten thousand men : But a little after *Lionel* dyed, *nova nuptia & intempestivis Conviviis operam dans*, &c. and to the Dukes great loss, the solemnity was ended. So can titles, honours, ambition, make many brave, but unfortunate matches, of all sides for by-respects, (though both crazed in body and mind, most unwilling, averse, and often unfit,) so love is banished, and we feel the smart of it in the

end. But I am too lavish peradventure in this subject.

Another lett or hinderance is strict and severe Discipline, Laws and rigorous Customes that forbid men to marry at set times, and in some places : as Prentices, Servants, Collegiats, States of lives in Coppy holds, or in some base inferiour Offices, *Velle licet* in such cases, *potiri non licet* as he said. They see but as prisoners through a grate, they covet and catch but *Tantalus à labris*, &c. Their love is lost, and vain it is in such an estate to attempt. † *Gravissimum est adamare nec potiri*, 'tis a grievous thing to love and not enjoy. They may indeed, I deny not, marry if they will, and have free choice some of them ; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a Wolf by the ears, they must either burn or starve. 'Tis *Cornutum sophisma*, hard to resolve, If they marry they forfeit their estates, they are undone and starve themselves through beggery and want : if they do not marry, in this heroical passion they furiously rage, are tormented, and torn in pieces by their predominant affections. Every man hath not the gift of continence, let him † pray for it then, as *Beza* adviseth in his *Tract de Divortis*, because God hath so called him to a single life, in taking away the means of marriage : * *Paul* would have gone from *Mysia* to *Bythinia*, but the spirit suffered him not, and thou wouldst peradventure be a married man with all thy will, but that protecting Angel holds it not fit. The Devil too sometimes may divert by his ill suggestions, and marr many good matches, as the same † *Paul* was willing to see the *Romans* ; but hindered of Satan he could not. There be those that think they are necessitated by Fate, their Stars have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way : I know what Astrologers say in this behalf, what *Ptolomy quadripartit. Tract. 4. cap. 4. Skoner lib. 1. cap. 12.* what *Leovitius genitur. exempl. 1.* which *Sextus ab Heminga* takes to be the Horoscope of *Hieronimus Wolfus*, what *Pezelius, Origanus* and *Leovitius* his illustrator, *Garcens cap. 12.* what *Iunctine, Protanus, Campanella*, what the rest, (to omit those Arabian conjectures à parte Conjugii, à parte lascivie ; triplicitates veneris, &c. and those resolutions upon a question, *an amicâ potiatur, &c.*) determine in this behalf, *viz. an sit natus conjugem habiturus, facile an difficultè sit sponsam impetraturus, quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugum* both in mens and womens genitures, by the examination of the seventh house, the *Almutens*, Lords and Planets there, & *d & c.* by particular Aphorisms, *Si dominus 7^{ma} in 7^{ma} vel secunda, nobilem decernit uxorem, servam aut ignobilem si duodecimâ. Si Venus in 12^{ma} &c.* with many such,

1 Apuleius
in Catelo
nobis cupi-
do velle
dat, posse
abnegat.
† Anacre-
on 56.

† Conti-
nentia do-
num ex fide
postulet
quia cer-
tum sit eum
vocari ad
celibatum
cui demis,
&c.

* Acts 16.

† Rom. 1.
13.

† *Præfix.*
gen. Leovii.

such, too tedious to relate. Yet let no man be troubled, or find himself grieved with such Predictions, as *Hier. Wolfius* well saith in his Astrological † Dialogue, *non sunt prætoriana decreta*, they be but conjectures, the Stars incline, but not enforce,

Sydera corporibus præsent cælestia nostris,

Sunt ea de vili condita namque luto:

Cogere sed nequeunt animum ratione fruentem,

Quippe sub imperio solius ipse dei est.

wisdom, diligence, discretion, may mitigate, if not quite alter such decrees, *Fortuna sua à cuiusque fingitur moribus*, * *Qui cauti, prudentes, voti compotes*, &c. let no man then be terrified or molested with such Astrological Aphorisms, or be much moved, either to vain hope or fear, from such predictions, but let every man follow his own free will in this case, and do as he sees cause. Better it is indeed to marry than burn, for their souls health, but for their present fortunes, by some other means to pacify themselves, and divert the stream of this fiery torrent, to continue as they are, *reft satisfied, lugentes virginitatis florem sic aruisse*, deploring their misery with that Eunuch in *Libanius*, since there is no help or remedy, and with *Jephthe's* daughter to bewail their virginities.

Of like nature is superstition, those rash vows of Monks and Friars, and such as live in religious Orders, but far more tyrannical and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.

* *Votoque suo sua forma repugnat.*

What Merits and Indulgences they heap unto themselves by it, what commodities, I know not, but I am sure, from such rash vows, and inhumane manner of life proceed many inconveniencies, many diseases, many vices, masturbation, satyriasis, † priapismus, melancholy, madness, fornication, adultery, buggery, sodomy, theft, murder, and all manner of mischiefs: read but *Bales Catalogue of Sodomites*, at the visitation of Abbies here in England, *Henry Stephan* his Apol. for *Herodotus*, that which *Utricus* writes in one of his Epistles, *that Pope Gregory when he saw six hundred skulls and bones of infants taken out of a fishpond near a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieved at it, and purged himself by repentance.* Read many such, and then ask what is to be done, is this vow to be broke or not? No, saith *Bellarmino*, cap. 38. lib. de *Monach. melius est scortari & uri quam de voto cælibatus ad nuptias transire*, better burn or flye out, than to break thy vow. And *Comestor* in his *Enchirid. de cælibat. sacerdotum*, saith it is absolutely *gravius peccatum*, *n* a greater sin for a Priest to marry, than to keep a concubine at home. *Gregory de Valence*,

cap. 6. de cælibat. maintains the same, as those *Essai* and *Montanists* of old. Infomuch that many Votaries, out of a false perswasion of merit and holiness in this kind, will sooner dye than marry, though it be to the saving of their lives. ° *Anno 1419. Pius 2. Pope, James Rossa* Nephew to the King of Portugal, and then elect Archbishop of Lisbon, being very sick at Florence, & when his Physicians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerfully chose to dye: Now they commended him for it: But *S. Paul* teacheth otherwise, Better marry than burn, and as *S. Hierom* gravely delivers it, *Alie sunt leges Cesarum, alie Christi, aliud Papinianus, aliud Paulus noster præcipit*, there's a difference betwixt Gods ordinances; and mens laws: and therefore *Cyprian Epist. 8.* boldly denounceth, *impium est; † adulterum est, sacrilegum est, quodcumque humano furore statuitur, ut dispositio divina violetur*, it is abominable, impious, adulterous, and sacrilegious, what men make and ordain after their own furies to cross Gods laws. † *Georgius Wicelius* one of their own Arch Divines (*In spect. eccles. pag. 18.*) exclaims against it, and all such rash monastical vows, and would have such persons seriously to consider what they do, whom they admit, *ne in posterum querantur de inanibus stupris*, lest they repent it at last. For either as he follows it, you must allow them Concubines, or suffer them to marry, for scarce shall you find three Priests of three thousand, *qui per ætatem non ament*, that are not troubled with burning lust. Wherefore I conclude, It is an unnatural and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

* The silly Wren, the Timouse also,
The little Redbreast have their election,
They flye I saw and together gone,
Whereas hem list, about environ
As they of kinde have inclination,
And as nature Impels and guide,
Of every thing list to provide.

o *Lidgate*
in *Chancery*
flower of
curtesies

But man alone, alas the hard stond,
Full cruelly by kinds ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasure:
What meaneth this, what is this pretence
Of laws, I wis, against all right of kinde
Without a cause, so narrow men to binde.

Many Lay-men repine still at Priests marriages above the rest, and not at Clergy-men only, but all of the meaner sort and condition, they would have none marry but such as are rich and able to maintain wives, because their Parish belike shall be pestered with Orphans, and the world full of beggars: but & these are hard-hearted, unnatural, monsters of men, shallow Politicians, they do not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America, Terra Australis incognita, Africa,*

p 'Tis not
multitude
but idleness
which causeth
beggery.
q Or to
set them
awork,
and bring
them up
in some
honest
trades.

* *Idem*
wolfius
dial.

k That is,
make the
best of it,
and take
his lot as
it falls.

* *Ovid.*
1. met.
† *Mercurialis*
de Priapismo.

m *Memorable*
quod Utricus
epistola refert
Gregorium quum
ex piscina quadam
alata plus quam
sex mille infantum
capita vidisset,
ingemuisse & decretum
de cælibatu tantam
cædis causam confessus
condigno illud
pœnitentie fructu
purgasse. Kemnitius
ex concil. Trident.
part. 3. de cælibatu
sacerdotum. n Si nubat,
quam si domi concubinam
alat.

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Africa, may be sent? Let them consult with *St William Alexander's* book of Colonies, *Orpheus Juniors* Golden fleece, *Captain Whitburn*, *Mr Hagthorp*, &c. and they shall surely be otherwise informed. Those politick Romans were of another mind, they thought their City and Countrey could never be too populous. *Adrian* the Emperour said he had rather have men than money, *malle se hominum adjectione ampliare imperium, quam pecuniâ*; *Augustus Caesar* made an oration in *Rome ad cœlibes*, to perswade them to marry, some countries compelled them to marry of old, as *Jews, Turks, Indians, Chinese*, amongst the rest in these dayes, who much wonder at our discipline to suffer so many idle persons to live in Monasteries, and often marvel how they can live honest. In the Isle of *Maragnan*, the Governour and petty King there did wonder at the *Frenchmen*, and admire how so many Friars, and the rest of their company could live without wives, they thought it a thing impossible, and would not believe it. If these men should but survey our multitudes of religious houses, observe our numbers of Monasteries all over *Europe*, 18. Nunneries in *Padua*, in *Venice* 31 Cloisters of Monks, 28. of Nuns, &c. *ex ungue leonem*, 'tis to this proportion, in all other Provinces and Cities, what would they think, do they live honest? Let them dissemble as they will, I am of *Tertullians* mind, that few can continue but by compulsion. * *O chastity* (saith he) *thou art arare Goddess in the world, not so easily got, seldom continue: Thou maist now and then be compel'd either for defect of nature, or if discipline perswade, decrees enforce: or for some such by-respects, sullenness, discontent, they have lost their first loves, may not have whom they will themselves, want of means, rash vows, &c. But can he willingly contain? I think not. Therefore either out of commiseration of humane imbecillity, inpolicy, or to prevent a far worse inconvenience, for they hold it some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most mens bodies do so furiously desire it, they have heretofore in some Nations liberally admitted polygamy and stews, an hundred thousand Curtisans in grand *Cairo* in *Egypt*, as * *Radzivilus* observes, are tolerated, besides boyes: how many at *Fessa*, *Rome*, *Naples*, *Florence*, *Venice*, &c. and still in many other Provinces and Cities of *Europe* they do as much, because they think young men, Churchmen, and servants amongst the rest, can hardly live honest. The consideration of this belike made *Vibius* the *Spaniard*, when his friend † *Crassus* that rich Roman gallant lay hid in the Cave, *ut voluptatis quam atas illa desiderat copiam faceret*, to gratifie him the more, send two * lusty lasses to accompany him all that while he was there imprisoned. And *Surenus* the *Parthian* general, when he warred against the *Romans*, to carry about with him 200 Concubines, as the *Swisse* Soldiers do now commonly their wives. But*

because this course is not generally approved, but rather contradicted as unlawful and abhorred, in most countries they do much encourage them to marriage, give great rewards to such as have many children, and mulct those that will not marry, *Jus trium liberorum*, and in *Agellius lib. 2. cap. 15. Eliand. lib. 6. cap. 5. Valerius lib. 1. cap. 9.* * We read that three children freed the father from painful offices, and five from all contribution. *A woman shall be saved by bearing children.* *Epictetus* would have all marry, and as † *Plato* will 6 *de legibus*, he that marrieth not before the thirty fifth year of his age, must be compelled and punished, and the money consecrated to † *Juno's* Temple, or applied to publick uses. They account him in some Countreys unfortunate that dies without a wife, a most unhappy man as * *Boetius* inferrs, and if at all happy, yet *infortunio felix*, unhappy in his supposed happiness. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See *Lucian de luctu*, *Sands fol. 83, &c.*

Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burn, fire and flame, they care not, so they be not troubled with them. Some are too curious, and some too covetous, they may marry when they will both for ability and means, but so nice, that except as *Theophilus* the Emperour was presented by his mother *Euphrosyne*, with all the rarest beauties of the Empire in the great Chamber of his Palace at once, and bid to give a golden apple to her he liked best. If they might so take and choose whom they list out of all the fair maids their Nation affords, they could happily condescend to marry: otherwise, &c. Why should a man marry saith another Epicurean rout, what's matrimony but a matter of money? why should free nature be entrenched on, confined or obliged, to this or that man or woman, with these manacles of body and goods? &c. There are those too, that dearly love, admire and follow women, all their lives long, *sponsi Penelopes*, never well but in their companies, wistly gazing on their beauties, observing close, hanging after them, dallying still with them, and yet dare not, will not marry. Many poor people, and of the meaner sort are too distrustful of Gods providence, they will not, dare not for such worldly respects, fear of want, woes, miseries, or that they shall light as † *Lemnius* saith, on a scold, a slut, or a bad wife. And therefore * *Tristem Juventam venere desertâ colunt*, they are resolved to live single, as † *Epaminondas* did,

* *Nil ait esse prius, melius nil cœlibe vitâ,*
and ready with *Hippolytus* to abjure all women, * *Detestor omnes, horreo, fugio, execror,* &c. But, *Hippolyte nescis quod fugis vitâ bonum,*

Hippolyte nescis——

alas poor *Hippolytus* thou knowest not what thou sayest, 'tis otherwise *Hippolytus*. † Some

n Alex. ab
Alex. l. 4.
c. 8.

x Tres filii
patrem ab
excubiis,
quinque ab
omnibus
officiis li-
berabant.
y Præcepto
primo, co-
gatur nu-
bere aut
multetur
ex pecunia
templo Ju-
nonis dedi-
cetur & pub-
lica fiat.
† Nic. Hil.
Epic. phi-
lof.
* Consol. 3.
prof. 7.

z Qui se
capistro
matrimonii
alligari
non patiun-
tur. Lemn.
lib. 4. 13.
de occult.
nat. Abhor-
rent multi
à matri-
monio, ne
morosam,
querulam,
acerbam,
amaram
uxorem
perferre co-
gantur.
* Senec.
Hippol.
† Cœlebs
enim vixit
nec ad
uxorem du-
cendam
unquam
induci po-
tuit.
* Hor.
* Senec.
Hip.

† Aneas
Sylvius de
dictis Si-
gismundi.
Hensius
Primiere

make

make a doubt, *an uxor literato sit ducenda*, whether a Scholar should marry, if she be fair she will bring him back from his grammar to his horn-book, or else with kissing and dalliance she will hinder his study; if foul with scolding, he cannot well intend to both, as *Philippus Beroaldus* that great *Bononian* Doctor once writ, *impediri enim studia literarum, &c.* but he recanted at last, and in a solemn sort with true conceived words he did ask the world and all women forgiveness. But you shall have the story as he relates himself, in his Commentaries on the sixth of *Apuleius*: For a long time I lived a single life, & *ab uxore ducenda semper abhorruui, nec quicquam libero lecto censui jucundius*, I could not abide marriage, but as a rambler, *erraticus ac volaticus amator* (to use his own words) *per multiplices amores discurrebam*, I took a snatch where I could get it, nay more, I railed at marriage down-right, and in a publick auditory when I did interpret that sixth Satyre of *Juvenal*, out of *Plutarch*, and *Seneca*, I did heap up all the dicteries I could against women; but now recant with *Stesichorus*, *Palinodiam cano, nec pœnitet censerî in ordine maritorum*, I approve of marriage, I am glad I am a † married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so young, so chaste a wife, so loving a wife, and I do wish and desire all other men to marry; and especially Scholars, that as of old *Martia* did by *Hortensius*, *Terentia* by *Tullius*, *Calphurnia* to *Plinius*, *Pudentilla* to *Apuleius*, * hold the candle whilest their husbands did meditate and write, so theirs may do to them, and as my dear *Camilla* doth to me. Let other men be averse, rail then and scoff at women, and say what they can to the contrary, *vir sine uxore malorum expertus est, &c.* a single man is an happy man, &c. but this is a toy.

* *Nec dulces amores sperne puer, neque tu choreas;*

these men are too distrustful and much to blame, to use such speeches,

† *Ovid.* *Parcite paucorum diffundere crimen in omnes*, They must not condemn all for some. As there be many bad, there be some good wives; as some be vicious, some be vertuous: read what *Salomon* hath said in their praises, *Prov. 13.* and *Syracides cap. 26. & 30.* blessed is the man that hath a vertuous wife, for the number of his dayes shall be double. A vertuous woman rejoyceth her husband, and she shall fulfil the years of his life in peace. A good wife is a good portion, (*& 36. 24.*) an help, a pillar of rest, *columna quietis*,

* *Aphra-nius.* *Qui capit uxorem, fratrem capit, atque sororem.*

Et 30, he that hath no wife wandreth to and fro mourning. *Minuantur atra conjuge cura*, women are the sole, only joy, and comfort of a mans life, born *ad usum & lusum hominum*, † *Firmamenta familiae*,

† *Locheus.* *P. Racous.* *Essays.* *Delitiae humani generis, solatia vite, Blanditiæ noctis, placidissima cura dici, Votum virum, juvenum spes, &c.*

A wife is a young mans Mistres, a middle ages companion, an old mans nurse: *Particeps latorum & tristium*, A prop, an help, &c.

† *Optima viri possessio est uxor benevola, Mitigans iram & avertens animam ejus à des. tristitia,* † *Euripi-des.*

Mans best possession is a loving wife, She tempers anger and diverts all strife.

There is no joy, no comfort, no sweetness, no pleasure in the world like to that of a good wife,

Quam cum chara domi conjux, fidusque maritus

Unanimes degunt ———

saith our Latin *Homer*, she is still the same in sickness and in health, his eye, his hand, his bosome friend, his partner at all times, his other self, not to be separated by any calamity, but ready to share all sorrow, discontent, and as the *Indian* women do, live and die with him, nay more, to dye presently for him. *Admetus* King of *Thessaly* when he lay upon his death bed, was told by *Apollo's* Oracle, that if he could get any body to dye for him, he should live longer yet, but when all refused, his parents, *et si decrepiti*, friends and followers forsook him, *Alceste* his wife, though young, most willingly undertook it, what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I should rail down-right against some of them) able to discourage any women; yet there be some good ones again, and those most observant of marriage Rites. An honest Countrey fellow (as *Fulgosus* relates it) in the Kingdom of *Naples*, * at plough by the Sea side, saw his wife carried away by *Mauritanian* Pirats, he ran after in all haste, up to the chin first, and when he could wade no longer, swam, calling to the Governour of the ship to deliver his wife, or if he must not have her restored, to let him follow as a prisoner, for he was resolved to be a Gally-slave, his drudge, willing to endure any misery, so that he might but enjoy his dear wife. The *Moors* seeing the mans constancy, and relating the whole matter to their Governour at *Tunis*, set them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; † *He that will avoid trouble must avoid the world* (*Eusebius præpar. Evangel. 5. cap. 50.*) Some trouble there is in marriage I deny not, *Et si grave sit matrimonium*, saith *Erasmus*, *edulcatur tamen multis, &c.* yet there be many things to † sweeten it, a pleasant wife, *placens uxor*, pretty children, *dulces nati, delicia filiorum hominum*, the chief delight of the sons of men, *Eccles. 2. 8, &c.* And howsoever though it were all troubles, † *utilitatis publicæ causa devorandum*, grave quid libenter subeundum, it must willingly be undergone for publick goods sake,

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* *Cum juxta mare agrum coleret: Omnis enim miserie inmemorem, conjugalis amor eum fecerat. Non sine ingenti admiratione, tanta hominis charitate motus rex liberos esse jussit, &c.*

† *Qui vult vitare molestias vitet mundum. Quid vita est quæso quidve est sine Cypride dulce? Minner. Erasmus.*

Ggg

* Audite

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* E. Stobee.

† Menander.

* Seneca
Hip. Lib. 3.
num. 1.† Hist.
lib. 4.g Palin-
genius.
† Brufon.
lib. 7. cap.
23.
h Noli so-
cietatem
habere,
&c.i L. I. c. 6.
Si, inquit,
Quirites,
sine uxore
esse posse-
mus, o-
caveremus.
Sed quoni-
am sic est,
saluti poti-
us publice
quam vo-
luptati con-
sulendum.
† Beatum
foret si li-
beros auro
& argento
mercari,
&c.* Seneca.
Hip.* Gen. 2.
Adjutori-
um simile,
&c.

* *Audite populus hac, inquit Susarion,*
Malæ sunt mulieres, veruntamen O populares,
Hoc sine malo domum inhabitare non licet.
Hear me O my country men, saith Susarion,
Women are naught, yet no life without one.

† *Malum est mulier, sed necessarium malum.*
they are necessary evils and for our own ends
we must make use of them to have issue,
* *Supplet Venus ac restituit humanum genus,*
and to propagate the Church. For to what
end is a man born? why lives he, but to in-
crease the world? and how shall he do that
well, if he do not marry? *Matrimonium*
humano generi immortalitatem tribuit, saith
Nevisanus, Matrimony makes us immortal, and
according to † *Tacitus,* 'tis firmest of imperii
munimentum, the sole and chief prop of an
empire.

g *Indignè vivit per quem non vivit & alter,*
† which *Pelopidas* objected to *Epaminondas,*
he was an unworthy member of a Common-
wealth, that left not a child after him to de-
fend it, and as *Trismegistus* to his son *Ta-
tius,* have no commerce with a single man:
Holding belike that a Batchelour could not
live honestly as he should, and with *Georgius*
Wicelius, a great Divine and holy man, who
of late by twenty six arguments commends
matriage as a thing most necessary for all kind
of persons, most laudable and fit to be embrac-
ed: and is perswaded withall, that no man
can live and dye religiously, and as he ought,
without a wife, *persuassus neminem posse neque*
piè vivere, neque benè mori citra uxorem,
he is false, an enemy to the Common-wealth,
injurious to himself, destructive to the world,
an apostate to nature, a rebel against Hea-
ven and earth. Let our wilful, obstinate,
and stale Bachelors ruminat of this, *If we*
could live without wives, as *Marcellus Nu-
midicus* said in *Agellius,* we would all want
them, but because we cannot, let all marry,
and consult rather to the publick good, than
their own private pleasure or estate. It were
an happy thing, as wife † *Euripides* hath it,
if we could buy children with gold and sil-
ver, and be so provided, *sine mulierum con-
gressu,* without womens company, but that
may not be,

* *Orbis jacebit squallido turpis suu,*
Vanum sine ullis classibus stabit mare,
Alesque cælo deerit & sylvis fera.

Earth, Air, Sea, Land eistoon would come to
nought,

The world it self should be to ruine brought.
necessity therefore compels us to marry.

But what do I trouble my self, to find ar-
guments to perswade to, or commend marri-
age? behold a brief abstract of all that which
I have said, and much more, succinctly, pi-
thily, pathetically, perspicuously, and elegant-
ly delivered in twelve motions to mitigate
the miseries of marriage, by * *Jacobus de*
Voragine,

1 *Res est? habes quæ tueatur & augeat.*

2 *Non est? habes quæ querat.*

3 *Secunda res sunt? felicitas duplicatur.*

4 *Adversa sunt? Consolatur, adsidet, onus*
participat ut tolerabile fiat.

5 *Domus? solitudinis tedium pellit.*

6 *Foras? Discedentem visu prosequitur, ab-*
sentem desiderat, redeuntem lata excipit.

7 *Nihil jucundum absque societate? Nulla so-*
cietas matrimonio suavior.

8 *Vinculum Conjugalis charitatis adamantini-*
um.

9 *Accrescit dulcis affinitum turba, duplicatur*
numerus parentum, fratrum, sororum, nepo-
tum.

10 *Pulchrâ sis prole parens.*

11 *Lex Mosis sterilitatem matrimonii execra-*
tur, quanto amplius Cœlibatum?

12 *Si natura pœnam non effugit, ne voluntas*
quidem effugiet.

1 *Hast thou means? thou hast one to keep*
and increase it.

2 *Hast none? thou hast one to help to get it.*

3 *Art in prosperity? thine happiness is dou-*
bled.

4 *Art in adversity? she'll comfort, assist, bear*
a part of thy burden to make it more tole-
rable.

5 *Art at home? she'll drive away melancholy.*

6 *Art abroad? she looks after thee going from*
home, wishes for thee in thine absence, and
joyfully welcomes thy return.

7 *There's nothing delightful without socie-*
ty, no society so sweet as Matrimony.

8 *The band of Conjugal love is adamantine.*

9 *The sweet company of kinsmen increaseth,*
the number of parents is doubled, of bro-
thers, sisters, nephews.

10 *Thou art made a father by a fair and happy*
issue.

11 *Moses* Curseth the barrenness of Matri-
mony, how much more a single life?

12 *If Nature* escape not punishment, surely
thy Will shall not avoid it.

All this is true, say you, and who knows it not?
but how easie a matter is it to answer these
motives, and to make an *Anti-parodia* quite op-
posite unto it? To exercise my self I will
Essay.

1 *Hast thou means? thou hast one to spend it.*

2 *Hast none? thy beggery is increased.*

3 *Art in prosperity? thy happiness is ended.*

4 *Art in adversity? like Job's wife she'll ag-*
gravate thy misery, vex thy soul, make thy
burden intolerable.

5 *Art at home? she'll scold thee out of doors.*

6 *Art abroad? If thou be wife keep thee so,*
she'll perhaps graft horns in thine absence,
scowle on thee coming home.

7 *Nothing gives more content than solitari-*
ness, no solitariness like this of a single
life.

8 *The band of marriage is adamantine, no*
hope of loosing it, thou art undone.

9 *Thy number increaseth, thou shalt be de-*
voured by thy wives friends.

10 *Thou art made a Cornuto by an unchaste*
wife, and shalt bring up other folks Chil-
dren in stead of thine own.

II Paul

11 Paul commends marriage, yet he prefers a single life.

12 Is marriage honourable? What an immortal crown belongs to virginity?

So Siracides himself speaks as much as may be, for and against women, so doth almost every Philosopher plead *pro* and *con*, every Poet thus argues the case (though what cares *vulgus hominum* what they say?) so can I conceive peradventure, and so canst thou: when all is said, yet since some be good, some bad, let's put it to the venture. I conclude therefore with Seneca,

— cur Toro viduo jaces?

*Tristem juventam solve: nunc luxur rape,
Effunde habenas, optimos vitæ dies
Effluere prohibe.*

Why dost thou lie alone, let thy youth and best daies to pass away? Marry whilst thou maist, *donec viventi canities abest morosa*, whilst thou art yet able, yet lusty,

† Ovid. † *Elige cui dicas, tu mihi sola places,*
make thy choice, and that freely, forthwith, make no delay, but take thy fortune as it falls. 'Tis true,

† Euripides. — † *calamitosus est qui inciderit
In malum uxorem, felix qui in bonam,*
'Tis an hazard both waies I confesse, to live single or to marry,

† Egræo Valerius lib. 7. cap. 7. † *Nam & uxorem ducere, & non ducere malum est,*

it may be bad, it may be good, as it is a cross and calamity on the one side, so 'tis a sweet delight, an incomparable happiness, a blessed estate, a most unspeakable benefit, a sole content on the other; 'tis all in the proof. Be not then so wayward, so covetous, so distrustful, so curious and nice, but let's all marry, *mutuos foventes amplexus*; Take me to thee, and thee to me, to morrow is St. Valentines day, let's keep it Holiday for Cupids sake, for that great God Loves sake, for Hymens sake, and celebrate * *Venus Vigil* with our Ancestors for company together, singing as they did,

Cras amet qui nunquam amavit, quique amavit, cras amet.

Ver novum, ver jam canorum, ver natus orbis est,

*Vere concordant amores, vere nubunt alites,
Et nemus coma resolvit, &c. —*

Cras amet, &c. —

Let him that is averse from marriage read more in *Barbarus de re uxor. lib. 1. cap. 1.* *Lemnius de institut. cap. 4.* *P. Godefridus de Amor. lib. 3. cap. 1.* ^k *Nevisanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8.* *Tunstall, Erasmus tractis in laudem matrimonii, &c.* and I doubt not but in the end he will rest satisfied, recant with *Beroaldus*, do penance for his former folly, singing some penitential ditties, desire to be reconciled to the Deity of this great God Love, go a pilgrimage to his Shrine, offer to his Image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest: There will not be found, I hope, ^l *No not in that severe Family of Stoicks, who shall refuse to submit his grave beard, and superci-*

lions looks to the clipping of a wife, or disagree from his fellows in this point. For what more willingly (as † *Varro* holds) can a proper man see than a fair Wife, a sweet Wife, a loving Wife? can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?

Since then this of marriage, is the last and best refuge, and cure of Heroical Love, all doubts are cleared, and impediments removed; I say again, what remains, but that according to both their desires, they be happily joyned, since it cannot otherwise be helped? God send us all good Wives, every man his wish in this kind, and me mine!

* And God that all this world hath wrought, * *Chaucer's*
Send him his Love that hath it so dear bought.

If all parties be pleased, ask their Banes, 'tis a match. * *Fruitur Rhodanthe sponsa, sponso* * *Conclusio*
Dosicle, Rhodanthe, and Dosicles shall go together, *Clitiphon* and *Leucippe*, *Theagines* and *Chariclia*, *Poliarchas* hath his *Argenis*, *Lysander Calista*, (to make up the Mask) ^m *Potiturque sua puer Iphis Ianthi.* ^{Theod. Podromi. 9. l. Amor.}

* And *Troilus* in lust and in quiet,
Is with *Cressida*, his own heart sweet.

And although they have hardly past the pikes, through many difficulties and delays brought the match about, yet let them take this of *Aristanetus* (that so marry) for their comfort: † *After many troubles and cares, the marriages of Lovers are more sweet and pleasant.* As we commonly conclude a Comœdy with a ° *Wedding*, and shaking of hands, let's shut up our discourse, and end all with an * *Epithalamium.*

Feliciter nuptis, God give them joy together. *P Hymen O Hymenæ, Hymen ades O Hymenæ! Bonum factum,* 'Tis well done, *Haud equidem sine mente reor, sine numine Divum,* 'tis an happy conjunction, a fortunate match, an even couple,

Ambo animis, ambo præstantes viribus, ambo Florentes annis, —

they both excel in gifts of body and mind, are both equal in years, youth, vigour, alacrity, she is fair and lovely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*,

— † *Iudite ut lubet & brevi Liberos date. —*

Then modestly go sport and play,
And let's have every year a boy.

† *Go give a sweet smell as Incense, and bring forth flowers as the Lilly: that we may say hereafter,*

Scitus Mecastor natus est Pamphilo puer,
In the mean time I say,

† *Ite, agite O juvenes, * non murmura vestra columba,*

Brachia non hederæ, neque vincant oscula concha.

† *Quid libentius homo masculus videre debet quam bellam uxorem?*

* *Conclusio Theod. Podromi. 9. l. Amor.*

^m *Potiturque sua puer Iphis Ianthi.*

* *Epist. 4. l. 2. Juncundio res multo & suavior*

longè post molestas turbas amantium nuptiæ.

† *Olim meminisse juvabit.*

o *Quid exestatis, intus sunt nuptiæ.*

the music, guests

and all the good cheer is within.

* *The conclusion of Chaucer's Poem of Troilus and Cressida.*

^p *Catullus. † I. Secundus Sylvar. lib. 7. Jam virgo thalamum subibit unde ne virgo redeat maritis cura.*

^f *Ecclus. 39. 14. t Galeni Epithal.*

* *O noctem quater & quater beatam.*

† Ovid.

† Euripides.

† Egræo Valerius lib. 7. cap. 7.

* *Pervigilium Veneris* è veteri poeta.

^k *Damianus non potest consilium sine uxore. Nevisanus lib. 2. num. 18. l Nemo in severissima Stoicorum familia qui non barbam quoque & supercilium amplexibus uxoris submisit, aut in ista parte à reliquis dissenserit. Hensius Primiero.*

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Gentle youths go sport your selves betimes,
Let not the Doves out-pass your murmurings,
Or Ivy clasping arms, or oyster kissings.
And in the morn betime, as those [†] *Lacedaemo-*
nian Lasses saluted *Helena* and *Menelaus*, sing-
ing at their windows, and wishing good success,
do we at yours:

Salve O sponsa, salve felix, det vobis La-
tona

Felicem sobolem, Venus dea det aequalem
amorem

Inter vos mutuò; Saturnus durabiles divitias,
Dormite in pectora mutuò amorem inspi-
rantes,

Et desiderium! —

Good morrow Master Bridegroom, and Mi-
stres Bride,

Many fair lovely Berns to you betide!

Let *Venus* to you mutual love procure,

Let *Saturn* give you riches to endure.

Long may you sleep in one anothers arms.

Inspiring sweet desire, and free from harms.

Even all your lives long,

Contingat vobis turturum concordia,

Cornicula vivacitas —

The love of Turtles hap to you,

And Ravens years still to renew.

Let the *Muses* sing (as he said;) the *Graces*
dance, not at their weddings only; but all their
daies long; so couple their hearts, that no irk-
someness or anger ever befall them: Let him
never call her other name than my joy, my light,
or she call him otherwise than sweet-heart. To
this happiness of theirs, let not old age any whit
detract, but as their years, so let their mutual
love and comfort increase. And when they
depart this life,

concordes quoniam vixere tot an-
nos,

Auferat hora duos eadem, nec conjugis us-
quam

Busta sua videat, nec sit tumulandus ab illa.

Because they have so sweetly liv'd together,

Let not one die a day before the other,

He bury her, she him, with even fate,

One hour their souls let joyntly separate.

Fortunati ambo si quid mea carmina possunt,

Nulla dies unquam memori vos eximet aeo.

Atque hæc de amore dixisse sufficiat, sub
correctione, ^h quod ait ille, cuiusque melius
sentientis. Plura qui volet de remediis amoris,
legat *Jasōnem Pratensem, Arnōldum, Mon-*
taltum, Savanarolum, Langium, Valescum,
Crimisonum, Alexandru n Benedictum, Lau-
rentium, Valleriolam, è Poetis Nasonem, è
nostratibus *Chancerum, &c.* with whom I
conclude,

† *Finis*
2. book of
Troilus and
Cressid.

† For my words here and every part,
I speak hem all under correction
Of you that feeling have in loves art,
And put it all in your discretion,
To intreat or make diminution
Of my language, that I you beseech:
But now to purpose of my rather speech.

SECT. 3.

MEMB. 1.

SUBSECT. 1.

JEALOUSIE.

Jealousie, its Equivocations, Name, Definitio-
on, Extent, several kinds; of Princes, Pa-
rents, Friends. In Beasts, Men: before
marriage, as Corrivals; or after, as in this
place.

V *Alescus de Taranta cap. de Melanchol.*
Ælian Montaltus, Felix Platerus, Gui-
aneriis, put Jealousie for a cause of Melanchol-

ly, others for a Symptome; because melanchol-
ly persons amongst these passions and perturba-
tions of the mind, are most obnoxious to it.
But methinks for the latitude it hath, and that
prerogative above other ordinary symptomes,
it ought to be treated of as a Species apart, be-
ing of so great and eminent note, so furious a
passion, and almost of as great extent as Love it
self, as ⁱ *Benedetto Varchi* holds, *No love*
without a mixture of Jealousie, qui non zelat,
non amat. For these causes I will dilate, and
treat of it by it self, as a bastard-branch or kind
of Love Melancholy, which, as *Heroical Love*
goeth commonly before marriage, doth usual-
ly follow, torture, and crucifie in like sort,
deserves therefore to be rectified alike, requires
as much care and industry, in setting out the
several causes of it, prognosticks and cures.
Which I have more willingly done, that he
that is or hath been jealous, may see his errour
as in a glass; he that is not, may learn to de-
test, avoid it himself, and dispossess others that
are any wise affected with it.

Jealousie is described and defined to be ^k a
certain suspicion which the lover hath of the
party he chiefly loveth, lest he or she should be
enamoured of another: or an eager desire to
enjoy some beauty alone, to have it proper to
himself only: a fear or doubt, lest any forainer
should participate or share with him in his love.
Or (as ^l *Scaliger* adds) a fear of losing her
favour, whom he so earnestly affects. *Cardan*
calls it a ^m zeal for love, and a kind of en-
vy lest any man should beguile us. ⁿ *Ludovicus*
Vives defines it in the very same words, or little
differing in sense.

There be many other *Jealousies*, but impro-
perly so called all; as that of Parents, Tutors,
Guardians over their children, friends whom
they love, or such as are left to their wardship
or protection.

Storax non rediit hac nocte à cenâ Æs-
chinus,

Neque servulorum quispiam qui adversum
ierant?

As the old man in the Comœdy cried out in
passion, and from a solicitous fear and care he
had of his adopted Son; ^o not of beauty, but

ⁱ In his
Oration of
Jealousie,
put out by
Fr. Sansa-
vin.

^k *Benedetto*
Varchi.

^l *Exercitat.*

317. *Cum*
metuimus
ne amate
rei exturbe-
mur posses-
sione.

^m *Zelus de*
forma est
invidentie
Species ne

quis forma
quam ama-
mus frua-
tur.

ⁿ 3. *de Ani-*
ma.

^o *R. de*
Anima,
Tangimus

zelotypia de
pupillis, li-
beris cha-

risque cure
nostræ con-
ceditis,

non de for-
ma, sed ne

male sit iis,
aut ne nobis

sibi que pa-
rent igno-
miniam.

lest

lest they should miscarry, do amiss, or any way discredit, disgrace (as *Vives* notes) or endanger themselves and us. *P. Ægeus* was so solicitous for his Son *Theseus*, (when he went to fight with the *Minotaure*) of his success, lest he should be foiled, *q. Prona est timori semper in pejus fides*. We are still apt to suspect the worst in such doubtful cases, as many wives in their husbands absence, fond mothers in their childrens, lest if absent they should be misled or sick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their sight: Oh my sweet son, O my dear child, &c. *Paul* was jealous over the Church of *Corinth*, as he confesseth, *2 Cor. 11. 12. With a godly jealousy, to present them a pure Virgin to Christ*; and he was afraid still, lest as the Serpent beguiled *Eva* through his subtilty, so their minds should be corrupt from the simplicity that is in *Christ*. God himself in some sense is said to be jealous, *r. I am a jealous God, and will visit: so Psal. 79. 5. Shall thy jealousy burn like fire for ever?* But these are improperly called Jealousies, and by a Metaphor, to shew the care and solicitude they have of them. Although some Jealousies express all the Symptomes of this which we treat of, fear, sorrow, anguish, anxiety, suspicion, hatred, &c. the object only varied. That of some fathers is very eminent, to their sons and heirs; for though they love them dearly being children, yet now coming toward mansestate they may not well abide them, the son and heir is commonly sick of the Father, and the Father again may not well brook his eldest son, inde simulates, plerumque contentiones & inimicitia; But that of Princes is most notorious, as when they fear corrivals (if I may so call them) successors, emulators, subjects, or such as they have offended. *l. Omnisque potestas impatiens consortis erit: They are still suspicious, lest their authority should be diminished*, as one observes; and as *Comine-morus* & *us* hath it, *u. It cannot be expressed what slender causes they have of their grief and suspicion, a secret disease, that commonly lurks and breeds in Princes Families*. Sometimes it is for their honour only, as that of *Adrian* the Emperour, *x. that killed all his emulators. Saul envied David; Domitian Agricola*, because he did excell him, obscure his honour as he thought, eclipse his fame. *Juno* turned *Pratus* daughters into Kine, for that they contended with her for beauty; *Cyparisse* King *Eteocles* children, were envied of the Goddesses for their excellent good parts, and Dancing amongst the rest, saith *Constantine*, and for that cause flung down headlong from Heaven, and buried in a pit, but the earth took pity of them, and brought out *Cypress* trees to preserve their Memories. *z. Niobe, Arachne, and Marsias* can testify as much. But it is most grievous when it is for a Kingdom it self, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, in despotico Im-

perio, and such as are more feared than beloved of their subjects, that get and keep their sovereignty by force, and fear. *a. Quod civibus tenere te invitis scias, &c.* as *Phalaris*, *Dionysius*, *Periander* held theirs. For though fear, cowardise and jealousy, in *Plutarchs* opinion, be the common causes of Tyranny, as in *Nero*, *Caligula*, *Tiberius*, yet most take them to be symptomes. For *b. what slave, what hangman* (as *Bodine* well expresseth this passion, *l. 2. c. 5. de rep.*) can so cruelly torture a condemned person, as this fear and suspicion? Fear of death, infamy, torments, are those furies and vultures that vex and disquiet Tyrants, and torture them day and night, with perpetual terrours and affrights, envy, suspicion, fear, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soul out of the hinges of health, and more grievously wound and pierce, than those cruel masters can exasperate and vex their Prentices or servants, with clubbs, whips, chains and tortures. Many terrible examples we have in this kind, amongst the *Turks* especially, many jealous outrages; *c. Selimus* killed *Cornutus* his youngest brother, five of his Nephews, *Mustapha Bassa*, and divers others. *d. Bajazet* the second *Turk*, jealous of the valour and greatness of *Acmet Bassa*, caused him to be slain. *e. Solyma* the magnificent, murdered his own Son *Mustapha*; and 'tis an ordinary thing amongst them, to make away their Brothers, or any competitors, at the first coming to the Crown: 'tis all the solemnity they use at their Fathers Funerals. What mad pranks in his jealous fury did *Herod* of old commit in *Jury*, when he massacred all the children of a year old? *f. Valens* the Emperour in *Constantinople*, when as he left no man alive of quality in his Kingdom that had his name begun with *Theo*. *Theodoti*, *Theognosti*, *Theodosii*, *Theoduli*, &c. They went all to their long home, because a Wizard told him that name should succeed in his Empire. And what furious designs hath *Io. Basilus*, that *Muscovian* Tyrant, practised of late? It is a wonder to read that strange suspicion, which *Suetonius* reports of *Claudius Cæsar*, and of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two jealous Brothers, the one could not endure so much as the others servants, but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers. *g. Maximinus* perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him, caused all the Senators that were nobly descended, to be slain in a jealous humour, turned all the servants of *Alexander* his predecessor out of doors, and slew many of them, because they lamented their masters death, suspecting them to be Traitors, for the love they bare to him. When *ad. Alexander* in his fury had made *Clitus* his dear friend to be put to death, and saw now (saith *h. Curt.*

a. Seneca.
b. Quis au-
c. Quis au-
d. Quis au-
e. Quis au-
f. Quis au-
g. Quis au-
h. Quis au-
i. Quis au-
j. Quis au-
k. Quis au-
l. Quis au-
m. Quis au-
n. Quis au-
o. Quis au-
p. Quis au-
q. Quis au-
r. Quis au-
s. Quis au-
t. Quis au-
u. Quis au-
v. Quis au-
w. Quis au-
x. Quis au-
y. Quis au-
z. Quis au-

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h Lib. 8.
tanquam
feræ solitu-
dine vive-
bunt, ter-
rentes ali-
os, timen-
tes.
i Serres
fol. 56.
k Neap.
belli l. 5.
nulli pror-
sus homini
debat, om-
nes infidi-
ari sibi
putabat.
l Cambdens
Remaines.

m Mat.
Paris.

n R. T.
notis in
blasen jea-
lousie.

o Daniel
in his
Panegy-
rick to the
King.

p 3. de
anima cap.
de zel.
Animalia
quedam
zelotypia
tañguntur,
ut olores,
columbe,
galli, tauri,
&c.
ob metum
communio-
nis.
q Seneca.

^h Curtius) an alienation in his subjects hearts, none durst talk with him, he began to be Jealous of himself, lest they should attempt as much on him, and said they lived like so many wild beasts in a wilderness, one afraid of another. Our modern stories afford us many notable examples. ⁱ Henry the third of France, jealous of Henry of Lorain Duke of Guise, Anno 1588. caused him to be murdered in his own chamber. ^k Lewes the eleventh was so suspicious, he durst not trust his children, every man about him he suspected for a Traytor: Many strange tricks Comines telleth of him. How jealous was our Henry the ^l fourth of King Richard the second, so long as he lived, after he was deposed? and of his own son Henry, in his latter dayes? which the Prince well perceiving, came to visit his father in his sickness, in a watcher velvet gown, full of oilet-holes, and with needles sticking in them (as an emblem of Jealousie) and so pacified his suspicious father, after some speeches and protestations, which he had used to that purpose. Perpetual imprisonment, as that of Robert ^m Duke of Normandy, in the dayes of Henry the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (ⁿ as he said) three things cause Jealousie, a mighty state, a rich treasure, a fair wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these fears and miseries, we may be most secure and happy under the reign of our fortunate Prince.

o His fortune hath indebted him to none,
But to all his people universally;
And not to them but for their love alone,
Which they account as placed worthily.
He is so set, he hath no cause to be
Jealous, or dreadful of disloyalty;
The pedestal whereon his greatness stands,
Is held of all our hearts, and all our hands.

But I rove, I confels. These equivocations, Jealousies, and many such, which crucifie the souls of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love, and wherein they can brook no corival, or endure any participation: and this Jealousie belongs as well to brute beasts, as men. Some creatures, saith ^p Vives, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men, and as much moved, for fear of communion.

q Grege pro toto bella juvenci,
Si conjugio timuere suo,
Pescunt timidi praelia cervi,
Et mugitus dant concepti signa furoris.

In Venus cause what mighty battels
make

Your raving Bulls, and stirs for their
herds sake?

And Harts and Bucks that are so ti-
morous,

Will fight and roar, if once they be
but jealous.

In Bulls, Horses, Goats, this is most apparently

discerned, Bulls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith [†] Oppian: [†] Lib. 11. Cynoget. which Stephanus Bathorius, late King of Poland used as an Impress, with that Motto, *Regnum non capit duos*. R. T. in his blasen of Jealousie, telleth a story of a Swan about Windsor, that finding a strange Cock with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his hen; a certain truth, he saith, done upon the Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*; for my part, I do believe it may be true; for Swans have ever been branded with that Epithete of Jealousie.

r The jealous Swanne against his death
that singeth,
And eke the Dwele that of death hode
bringeth.

t Chaucer
in his
assembly
of fowls.

[†] Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old Egyptians, as [†] Pierius [†] Lib. 12. informeth us, expresse in their Hieroglyphicks, the passion of Jealousie by a Camel; ^u because that fearing the worst still about matters of Venerie, he loves solitudes, that he may enjoy his pleasures alone, & in quoscunque obvios insurgit, *zelotypia stimulis agitatus*, he will quarrel and fight with whosoever come next, man or beast, in his jealous fits. I have read as much of [†] Crocodiles: and if Peter [†] Crocodili Martyrs authority be authentique, *legat. Babylonica lib. 3.* you shall have a strange tale to that purpose confidently related. Another story of the jealousy of dogs, see in Hieron. *Fabricius Tract. 3. cap. 5. de loquelâ animalium.*

But this furious passion is most eminent in men, and is as well amongst Batchelors, as married men. If it appear amongst Batchelors, we commonly call them rivals or corivals, a metaphor derived from a River, *rivales à rivo*; for as a river, saith Acron in [†] Qui di- Hor. art. Poet. and Donat. in Ter. Eunuch. divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enjoy her; and thence comes this emulation, which breaks out many times into tempestuous storms, and produceth lamentable effects, murder it self, with much cruelty, many single combats. They cannot endure the least injury done unto them before their Mistris, and in her defence, will bite off one anothers noses; they are most impatient of any flout, disgrace, least emulation or participation in that kind. [†] Lacerat labertum Lari- gi mordax Memnius. Memnius the Roman (as Tully tells the story *de oratore lib. 2.*) being corival with Larius at Terracina, bit him by the arm, which fact of his was so famous, that it afterwards grew to a proverb in those parts. [†] Phædria could not abide his corival Thraso; for when Parmeno demanded,

numquid

SUBJECT. 26

x Pinus
puella
quondam
fuit, &c.

y Mars
zelotypus
Adonidem
interfecit.

R. T.

numquid aliud imperas ? whether he would command him any more service : No more (saith he) but to speak in his behalf, and to drive away his corrival if he could. Constantine in the eleventh book of his husbandry, cap. 11. hath a pleasant tale of the Pine-tree ; * she was once a fair maid, whom Pineus and Boreas two corrivals, dearly fought ; but jealous Boreas broke her neck, &c. And in his eighteenth chapter he telleth another tale of y Mars, that in his jealousie slew Adonis. Petronius calleth this passion *amantium furiosam emulationem*, a furious emulation ; and their symptoms are well expressed by Sr. Jefferry Chaucer in his first Canterbury tale. It will make the nearest and dearest friends fall out ; they will endure all other things to be common, goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, injuries in another kind ; but as Propertius well describes it in an Elegy of his, in this they will suffer nothing, have no corrivals.

Tu nihil vel ferro pectus, vel perde veneno,
A domina tantum te modo tolle mea :
Te socium vite, te corporis esse licebit,
Te dominum admitto rebus amice meis.
Lecto te solum, lecto te deprecor uno,
Rivalem possum non ego ferre Jovem.
Stab me with sword, or poison strong
Give me to work my bane ;
So thou court not my las, so thou
From Mistris mine refrain.
Command my self, my body, purse,
As thine own goods take all,
And as my ever dearest friend,
I ever use thee shall.
O spare my Love, to have alone
Her to my self I crave,
Nay, Jove himself I'll not endure
My Rival for to have.

This Jealousie which I am to treat of, is that which belongs to married men, in respect of their own wives ; to whose estate, as no sweetness, pleasure, happiness can be compared in the world, if they live quietly and lovingly together ; so if they disagree or be jealous, those bitter pills of sorrow and grief, disastrous mischiefs, mischances, tortures, grippings, discontents, are not to be separated from them. A most violent passion it is where it taketh place, an unspeakable torment, a hellish torture, an internal plague, as Ariosto calls it, *A fury, a continual fever, full of suspicion, fear, and sorrow, a martyrdom, a birth-marring monster*. The sorrow and grief of heart of one woman jealous of another, is heavier than death, Eccles 28. 6. as ² Peninah did Hannah, vex her and upbraid her sore. 'Tis a main vexation, a most intolerable burden, a corrosive to all content, a frenzy, a madness it self, as ^a Benedetto Varchi proves out of that select Sonnet of Giovanni de la Casa, that reverend Lord, as he styles him.

z 1 Sam.
i. 6.

a Blason of
Jealousie.

Causes of Jealousie. Who are most apt. Idleness, Melancholy, Impotency, long absence, beauty, wantonness, naught themselves. Allurements from time, place, persons, bad usage, Causes.

A Strologers make the Stars a cause or sign of this bitter passion, and out of every mans Horoscope will give a probable conjecture, whether he will be jealous or no, and at what time, by direction of the significators to their several promissors : their Aphorisms are to be read in Alubator, Pontanus, Schoner, Junctine, &c. Bodine cap. 5. meth. hist. ascribes a great cause to the Countrey or Clime, and discourseth largely there of this subject, saying, that southern men are more hot, lascivious, and jealous, than such as live in the North ; they can hardly contain themselves in those hotter Climes, but are most subject to prodigious lusts. Leo Afer telleth incredible things almost, of the lust and jealousie of his Countrey-men of Africk, and especially such as live about Carthage, and so doth every Geographer of them in ^b Asia, Turkie, Spaniards, Italians. Germany, hath not so many Drunkards, England Tobacconists, France dancers, Holland Mariners, as Italy alone hath jealous husbands. And in [†] Italy some account them of Pienza more jealous than the rest. In ^c Germany, France, Brittain, Scandia, Poland, Muscovy, they are not so troubled with this feral malady, although Damianus à Goes, which I do much wonder at, in his Topography of Lapland, and Herbastein of Russia, against the stream of all other Geographers, would fasten it upon those Northern inhabitants. Altomarius Poggius, and Munster in his description of Baden, reports that men and women of all sorts go commonly into the Bathes together, without all suspicion, the name of jealousie (saith Munster) is not so much as once heard of among them. In Frisland the women kiss him they drink to, and are kissed again of those they pledge. The Virgins in Holland go hand in hand with young men from home, glide on the Ice, such is their harmless liberty, and lodge together abroad without suspicion, which rash Sansovinus an Italian makes a great sign of unchastity. In France, upon small acquaintance it is usual to court other mens wives, to come to their houses, and accompany them arm in arm in the Streets, without imputation. In the most Northern Countreys [†] Fines young men and maids familiarly dance together, men and their wives, [†] which, Siena ^{3. cap. 2.} only excepted, Italians may not abide. The ^d Greeks on the other side have their private bathes for men and women, where they ^e Pre amore must not come near, not so much as see one another : and as ^c Bodine observes lib. 5. de repub. the Italians could never endure this, ^{unt.}

or

364

f *Aufbrales*
ne sacra
quidem
publica fe-
ri patiun-
tur, nisi
interque
sexus pari-
ets medio
dividatur:
et quum in
Angliam
inquit,
legationis
causa pro-
fectus es-
sem, audiui
Mendozam
legatum
Hispania-
rum dicen-
tem turpe
esse viros
et feminas
in, &c.

g *Idea:*
mulieres
preterquam
quod sunt
infide,
suspiciaces,
inconstan-
tes, infidi-
ose, simula-
trices, su-
perstitiose,
et si poten-
tes, intole-
rabiles,
amore zelo-
type supra
modum.
Ovid. 2.
de art.
h *Bartell.*

A. T.

A. T.

or a Spaniard, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be near men, so much as in the Church, but with a partition between. He telleth moreover, how that when he was Ambassador in England, he heard Mendoza the Spanish Legate finding fault with it, as a filthy custom for men and women to sit promiscuously in Churches together: but Dr. Dale the Master of the Requests told him again, that it was indeed a filthy custom in Spain, where they could not contain themselves from lascivious thoughts in their holy places, but not with us. Baronius in his *Annals* out of Eusebius taxeth Licinius the Emperour for a decree of his made to this effect, *Jubens ne viri simul cum mulieribus in Ecclesia interessent*: for being prodigiously naught himself, *aliorum naturam ex sua vitiosa mente spectavit*, he so esteemed others. But we are far from any such strange conceits, and will permit our wives and daughters to go to the Tavern with a friend, as *Aubanus* saith, *modo absit lascivia*, and suspect nothing, to kifs coming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. England is a paradise for women, and hell for horses: Italy a paradise of horses, hell for women, as the diverbe goes. Some make a question whether this headstrong passion rage more in women than men, as *Montagne* l. 3. But sure it is more outrageous in women, as all other melancholy is, by reason of the weakness of their sex. *Scaliger Poet. lib. cap. 13.* concludes against women. & Besides their inconstancy, treachery, suspicion, dissimulation, superstition, pride, (for all women are by nature proud) desire of sovereignty, if they be great women, (he gives instance in *Juno*) bitterness and jealousy are the most remarkable affections.

Sed neque fulvus aper media tam fulvus in ira est,

Fulmineo rapidos dum rotat ore canes.

Nec Leo, &c.

Tyger, Boar, Bear, Viper, Lionsess,

A Womans fury cannot express.

h Some say red-headed women, pale-coloured, black-eyed, and of a shrill voice, are most subject to jealousy.

*High colour in a woman choler shews,
Naught are they, pievish, proud, malicious;
But worst of all red, shrill, and jealous.*

Comparisons are odious, I neither parallel them with others, nor debase them any more: men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptom and cause of Melancholy, as *Plater* and *Valescus* teach us: melancholy men are apt to be jealous, and jealous apt to be melancholy.

*Pale jealousy, child of insatiate love,
Of heart-sick thoughts which melancholy bred
A hell-tormenting fear, no faith can move,
By discontent with deadly poyson fed;
With headless youth and error vainly led.*

*A mortal plague, a vertue-drowning flood,
A hellish fire not quenched but with blood.*

If idleness concurr with melancholy, such persons are most apt to be jealous; 'tis *Nevisanus* note, *An idle woman is presumed to be lascivious, and often jealous. Mulier cum sola cogitat*: And 'tis not unlikely, for they have no other business to trouble their heads with.

More particular causes be these which follow. Impotency first, when a man is not able of himself to perform those dues which he ought unto his wife: for though he be an honest liver, hurt no man, yet *Trebius* the Lawyer may make a question, *an suum cuique tribuat*, whether he give every one their own; and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, unsatiable and prone to lust than is fit; he begins presently to suspect, that wherein he is defective, she will satisfy her self, she will be pleased by some other means. *Cornelius Gallus* hath elegantly expressed this humour in an Epigram to his *Lychoris*.

*Tamque alios juvenes aliosq; requirit amores,
Me vocat imbellem decrepitemque senem, &c.*

For this cause is most evident in old men, that are cold and dry by nature, and married *succipulis*, to young wanton wives, with old dotting *Janivere* in *Chaucer*, they begin to mistrust all is not well,

— she was young and he was old,
And therefore he feared to be a Cuckold.

And how should it otherwise be? Old age is a disease of it self, loathsome, full of suspicion and fear; when it is at best, unable, unfit for such matters. *Tam apta nuptiis quam bruma messibus*, as welcome to a young woman as snow in harvest, saith *Nevisanus*: *Et si capis juvenulam, faciet tibi cornua*: Marry a lusty maid, and she will surely graft horns on thy head. *All women are slippery, often unfaithful to their husbands*, (as *Aeneas Sylvius* epist. 38. sends him) but to old men most treacherous: they had rather *mortem amplexarier*, lye with a coarfe, than such a one: *Oderunt illum pueri, contemnunt mulieres*. On the other side, many men, saith *Hieronymus*, are suspicious of their wives, if they be lightly given, but old folks above the rest. In so much that she did not complain without a cause in *Apuleius* of an old bald, bedridden knave she had to her good-man. *Poor woman as I am, what shall I do? I have an old grim fire to my husband, as bald as a cut, as little and as unable as a child, a bed full of bones, he keeps all the doors barred and locked upon me, wo is me, what shall I do?* He was jealous, and she made him a cuckold for keeping her up: Suspicion without a cause, hard usage is able of it self to make a woman fly out, that was otherwise honest.

—† ple-

† Chaloner.

—† plerasque bonas tractatio pravas
Esse facit, —o Lib. 4.
n. 80.p Ovid. 2.
de art.
amandi.

bad usage aggravates the matter. *Nam quando mulieres cognoscunt maritum hoc advertere, licentius peccant*, as *o Nevifanus* holds when a woman thinks her husband watcheth her, she will sooner offend; *p Liberius peccant, & pudor omnis abest*, rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* brags,

In his own grease I made him drie,
For anger and for very Jealousie.

p Every
man out
of his hu-
mour.q Calcag-
ninus Apol.
Tiberini ab
uxorum
partu earum
vices (ube-
rit, ut aves
per vices
incubant,
&c.r Exiturus
fascia uxo-
ris pectus
alligabat,
nec momen-
to presen-
tia ejus ca-
rere pote-
rat, potum-
que non
hauriebat
nisi prae-
statum la-
bris ejus.

† Chaloner.

Here take my muff, and do you hear good
man;

Now give me pearl, & carry you my fan, &c.

—† poscit pallam, redimicula, inanes;
Curre, quid hic cessas? vulgo vult illa videri,
Tu pete lecticas —

* Panegy.
Trajano.

many brave and worthy men have trespassed in this kind, *multos foras claros, domestica hac destruxit infamia*, and many noble Senators and souldiers (as ** Pliny* notes) have lost their honour, in being *uxorii*, so sottishly overruled by their wives; and therefore *Cato* in *Plutarch* made a bitter jest on his fellow Citizens, the Romans, *we govern all the world abroad, and our wives at home rule us*. These offend in one extream; But too hard and too severe, are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physicians, Marriners, by their professions; or otherwise make frivolous, impertinent journeys, tarry long abroad to no purpose, lye out, and are gadding still, upon small occasions, it must needs yield matter of suspicion, when they use their wives unkindly in the mean time, and never tarry at home, it cannot chuse but ingender some such conceit.

q Ter. A-
delph. Act.
1. sc. 1.

q Uxor si cessas amare te cogitat
Aut tete amari, aut potare, aut animo obsequi,
Et tibi bene esse soli, quum sibi sit male.

If thou be absent long, thy wife then thinks,
Th'art drunk, at ease, or with some pretty
minks,

'Tis well with thee, or else below'd of some;
Whil'st she poor soul doth fare full ill at
home.

Hippocrates the Physitian had a smack of this disease; for when he was to go from home as far as *Abdera*, and some other remote cities of Greece, he writ to his friend *Dionysius* (if at least those *† Epistles* be his) *† to oversee his wife in his absence*, (as *Apollo* set a Raven to watch his *Coronis*) although she lived in his house with her father and mother, who he knew would have a care of her; yet that would not satisfy his jealousy, he would have his special friend *Dionysius* to dwell in his house with her all the time of his peregrination, and to observe her behaviour, how she carried herself in her husbands absence, and that she did not lust after other men. *† For a woman had need to have an overseer to keep her honest*; they are bad by nature, and lightly given all, and if they be not curbed in time, as an unpruned tree, they will be full of wild branches, and degenerate of a sudden. Especially in their husbands absence: though one *Lucretia* were trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will flye out another. *Quid pro quo*. Or if present, and give them not that content which they ought, *† Primum ingrata, mox invisa noctes quae per somnum transiguntur*, they cannot endure to lye alone, or to fast long. ** Peter Godefridus* in his second book of love, and sixth chapter, hath a story out of *S. Anthony's* life, of a Gentleman, who by that good mans advice, would not meddle with his wife in the passion week, but for his pains she set a pair of horns on his head. Such another he hath out of *Abstemius*, one perswaded a new married man, *† to forbear the three first nights*, and he should all his life time after be fortunate in cattle, but his impatient wife would not tarry so long: well he might speed in cattle, but not in children. Such a tale hath *Heinsius* of an impotent and slack scholar, a meer student, and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her, the match was soon made, for he was young and rich, *gratus, corpore glabellus, arte multiscius, & fortunâ opulentus*, like that *Apollo* in ** Apuleius*. The first night, having liberally taken his liquor (as in that Countrey they do) my fine scholar was so fussed, that he no sooner

* Totam noctem bene & pudicè nemini molestus dormiendo transigit; mane autem quum nullius conscius facinoris sibi esset, & inertie pueret, audisse se dicebat cum dolore calculi solvere eam conficillari. Duo praecepta juris unâ nocte expressit, neminem luserat & honestè vixerat, sed an suum cuique reddidisset, queri poterat. Mutius opinor & Trebatius hoc negassent. lib. 1.

H h h

was

66

was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the fair morn with purple hue 'gan shine, he made an excuse, I know not what, out of *Hippocrates Cous*, &c. and for that time it went currant; but when as afterward he did not play the man as he should do, she fell in league with a good fellow, and whilest he sate up late at his study about those Criticisms, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. ^a *She would have another matter mended much rather, which he did not perceive was corrupt*: thus he continued at his study late, she at her sport, *alibi enim festivas noctes agitabat*, hating all scholars for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his own fault; and if men be jealous in such cases (^b as oft it falls out) the mends is in their own hands, they must thank themselves. Who will pity them, saith *Neander*, or be much offended with such wives, *si decepta prius viros decipiant, & cornutos reddant*, if they deceive those that cozened them first? A Lawyers wife in ** Aristanetus*, because her husband was negligent in his business, *quando lecto danda opera*, threatened to cornute him: and did not stick to tell *Philinna* one of her gossips as much, and that aloud for him to hear: *If he follow other mens matters and leave his own, I'll have an Oratour shall plead my cause, I care not if he know it.*

^a *Alterius loci emendationem serio optabat, quem corruptum esse ille non invenit.*

^b Such another tale is in *Neander de Jocoferis* his first tale.

^{*} *Lib. 2. Ep. 3. Si pergit alienis negotiis operam dare sui negligens, erit alius mihi orator qui rem meam agat.*

^c *Oril. rara est concordia formæ atq; pudicitie.*

[†] *Epist.*

^{*} *Quod strideret ejus calceamentum.*

[†] *Hor. epist. 15.*

^d *De re uxoria lib. 1. cap. 5.*

A fourth eminent cause of jealousy, may be this, when he that is deformed, and as *Pin-darus* of *Vulcan*, *sine gratiis natus*, hirsute, ragged, yet vertuously given, will marry some fair nice piece, or light huswife, begins to misdoubt (as well he may) she doth not affect him. ^c *Lis est cum formâ magna pudicitia*, Beauty and honesty have ever been at odds. *Abraham* was jealous of his wife because she was fair: so was *Vulcan* of his *Venus*, when he made her creaking shoes, saith [†] *Philostratus*, *ne mœcharetur, sandalio scilicet deferente*, That he might hear by them when she stirred, which *Mars indignè ferre*, ^{*} was not well pleased with. Good cause had *Vulcan* to do as he did, for she was no honestier than she should be. Your fine faces have commonly this fault, and it is hard to find, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchaste. *Can she be fair and honest too?*

[†] *Sape etenim occuluit pictâ sese Hydra sub herbâ,*

Sub specie formæ, incauto se sapé marito Nequam animus vendit,

He that marries a wife that is snout fair alone, let him look saith ^d *Barbarus* for no better success than *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should contain,

or the good man not be jealous: for when he is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, and she most absolutely fair and able on the other side, if she be not very vertuously given, how can she love him? and although she be not fair, yet if he admire her and think her so, in his conceit she is absolute, he holds it impossible for any man living not to dote as he doth, to look on her and not lust, not to covet, and if he be not in company with her, not to lay siege to her honesty: or else out of a deep apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousy but distrust?) he suspects she cannot affect him, or be not so kind and loving as she should, she certainly loves some other man better than himself.

^e *Nevisanus lib. 4. num. 72.* will have barrenness to be a main cause of Jealousie. If her husband cannot play the man, some other shall, they will leave no remedies unassayed, and thereupon the good man grows jealous, I could give an instance, but be it as it is.

I find this reason given by some men, because they have been formerly naught themselves, they think they may be so served by others, they turned up trump, before the Cards were shuffled; they shall have therefore *legem talionis*, like for like.

^f *Ipse miser docui, quo posset ludere pacto Custodes, eheu nunc premor arte meâ!*

^f *Tibullus eleg. 6.*

Wretch as I was, I taught her bad to be, And now mine own sly tricks are put upon me.

Mala mens, malus animus, as the saying is, ill dispositions cause ill suspicions.

^g *There is none jealous I durst pawn my life, But he that hath defil'd anothers wife, And for that he himself hath gone astray, He straightway thinks his wife will tread that way.*

^g *Withers Sat.*

To these two above named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbs and flows, the fewel of this fury, as ^h *Vives* truly observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatness, in that they are noble men, (for *licentia peccandi*, & *multitudo peccantium* are great motives) though their own wives be never so fair, noble, vertuous, honest, wife, able and well given, they must have change.

^h *3. de Anima. Crescit ac de-crescit zelotypia cum personis, locis, temporibus, negotiis.*

ⁱ *Qui cum legitimi junguntur fœdere lecti, Virtute egregiis, facieque domoque puellis, Scorta tamen, fœdasque lupo in fornice quarunt, Et per adulterium nova carpere gaudia tentant.*

ⁱ *Marullus.*

Who

Who being match'd to wives most vertuous,
Noble, and fair, fly out lascivious.

Quod licet ingratum est, that which is ordinary, is unpleasant. *Nero* (saith *Tacitus*) abhorred *Octavia* his own wife, a noble vertuous Lady, and loved *Acte* a base quean in respect.

† *Tibullus*
Epig.

† *Cerintus*—rejected *Sulpitia*, a noble mans daughter, and courted a poor servant maid.

—*tanta est alienâ in messe voluptas*,

k Prov. 9. for that k stoln waters be more pleasant : or as

17. *Vitellius* the Emperour was wont to say, *Jucundiores amores, qui cum periculo habentur*, like stoln Venison, still the sweetest is that love, which is most difficultly attained : they like better to hunt by stealth in another mans walk, than to have the fairest course that may be at game of their own.

l Propert.
eleg. 2.

l *Aspice ut in cælo modò sol, modò luna minifret,*

Sic etiam nobis una puella parùm est.

As Sun & Moon in Heaven change their course,
So they change loves, though often to the worse.

Or that some fair object so forcibly moves them,
they cannot contain themselves, be it heard or
seen they will be at it. * *Nessus* the Centaure,

* *Ovid.*
lib. 9. Met.
Pausanias
Strabo,
quum cre-
vit imbri-
bus hyema-
libus,
Dianeiram
suscepit,
Herculem
nando sequi
jubet.
† *Lucian*
tom. 4.

was by agreement to carry *Hercules* and his wife over the river *Evenus*; no sooner had he set *Dianira* on the other side, but he would have offered violence unto her, leaving *Hercules* to swim over as he could : and though her husband was a spectatour, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that

Theffalian Tyro, *Eunippius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckold. *Tarquin*

heard *Collatine* commend his wife, and was so far enraged, that in midst of the night to her he went. † *Theseus* stole *Ariadne*, vi rapuit that *Trazenian Anaxa*, *Antiope*, and now being old, *Helena* a girl not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith m *Jeremiah*, after their neighbours wives,

—*ut visa pullus adhinnit equa :*

And if they be in company with other women, though in their own wives presence, they must be courting and dallying with them. *Juno* in *Lucian* complains of *Jupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her : And besides he was a counterfeit *Amphitryo*, a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shameful to relate.

Or that they care little for their own Ladies, and fear no Laws, they dare freely keep whores at their wives noses. 'Tis too frequent with noble men to be dishonest ; *Pietas*, *probitas*, *fides*, *privata bona sunt*, as n he said long since, piety, chastity, and such like virtues are for private men : not to be much looked after in great Courts : And which *Suetonius* of the good Princes of his time, they might be all engraven in one ring, we may truly hold of chaste potentates of our age. For great personages will familiarly run out in this kind, and yield occasion of offence. ° *Mon-*

• *Lib. 2.*
cap. 23.

taigne in his Essayes, gives instance in *Cæsar*, *Mahomet* the Turk, that sacked *Constantinople*, and *Ladislaus* King of *Naples*, that besieged *Florence* : great men, and great souldiers, are commonly great, &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally ballanced in their actions,

† *Militis in galeanidum fecere columbe,*
Apparet Marti quam sit amica Venus.

† *Petronius*
Catal.

A dove within a head-piece made her nest,

'Twixt *Mars* and *Venus* see an interest.

Especially if they be bald, for bald men have ever been suspicious (read more in *Aristotle* Sect. 4. prob. 19.) as *Galba*, *Otho*, *Domitian*, and remarkable *Cæsar* amongst the rest.

* *Urbani servate uxores, mæchum calvum adducimus* ; besides, this bald *Cæsar*, saith *Curio* in *Sueton*, was *omnium mulierum vir* ; he made love to *Eunoe* Queen of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinus*, to *Tertulla* of *Cras-*
sus, and to *Mutia* *Pompey's* wife, and I know not how many besides : And well he might, for if all be true that I have read, he had a licence to lye with whom he list. *Inter alios honores Cæsari decretos* (as *Sueton. cap. 52. de Julio*, and *Dion lib. 44. relate*) *jus illi datum, cum quibuscunque fœminis se jungendi*. Every private History will yield such variety of instances : Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this.

Priamus had fifty sons, but seventeen alone lawfully begotten. P *Philippus bonus* left fourteen bastards. *Laurence Medices* a good Prince and a wise, but, saith q *Machiavel*, prodigiously lascivious. None so valiant as *Castrucius Castrucanus*, but as the said Authour hath it, r none so incontinent as he was. And 'tis not only predominant in *Grandeess* this fault : but if you will take a great mans testimony, 'tis familiar with every base souldier in *France*, (and elsewhere I think) *This vice*

*(saith mine Authour) *is so common with us in France, that he is of no accompt, a meer coward, not worthy the name of a souldier, that is not a notorious whoremaster*. In *Italy* he is not a gentleman, that besides his wife hath not a Curtesan and a mistress. 'Tis no marvel then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly used : their disloyal husbands to entertain others in their rooms, and many times to court Ladies to their faces : other mens wives to wear their jewels : how shall a poor woman in such a case moderate her passion ?

† *Quis tibi nunc Dido cernenti talia sensus ?*

How on the other side shall a poor man contain himself from this feral malady, when he shall see so manifest signs of his wives inconstancy ? when as like *Milo's* wife, she dotes upon every young man she sees, or as * *Martials* *Sota*,

—*deserto sequitur Clitum marito.*

Though her husband be proper and tall, fair and lovely to behold, able to give contentment to any one woman, yet she will taste of

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p *Pontus*
Huter vi-
ta ejus.
q *Lib. 8.*
Flor. hist.
Dux omni-
um optimus
& sapien-
tissimus,
sed in re
venerea
prodigio-
sus.
r *Vita Ca-*
strucii.
Idem ux-
ores maritis
abaliena-
vit.
* *Sesellius*
lib. 2. de
repub. Gal-
lorum. Ita
nunc apud
infimos ob-
tinuit hoc
vitium, ut
nullius
fere pretii
sit, & ig-
navus mi-
les qui non
in scorta-
tione ma-
xime excel-
lit, & a-
dulterio.
† *l'ing.*
An. 4.
* *Epig. 9.*
lib. 4.

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the forbidden fruit: *Juvenal's Iberina* to an hair, she is as well pleased with one eye, as one man. If a young gallant come by chance into her presence, a *Fastidious Brisk*, that can wear his cloathes well in fashion, with a lock, gingly spur, a feather, that can cringe, and with all complement, court a Gentlewoman, she raves upon him, *O what a lovely proper man he was*, another *Hector*, an *Alexander*, a goodly man, a demi-god, how sweetly he carried himself, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly he did wear his cloaths!

† *Virg. 4. An.* † *Quam sese ore ferens, quam forti pectore & armis,*

how bravely did he discourse, ride, sing and dance, &c. and then she begins to loath her husband, *repugnans osculatur*, to hate him and his filthy beard, his goatish complexion, as *Doris* said of *Polyphemus*, † *Totus qui saniem, totus ut hircus olet*, he is a rammy fulsome fellow, a goblin faced fellow, he smells, he stinks,

† *Secundus syl.*

Et capas simul alliumque ructat—

si quando ad thalamum, &c. how like a dizard, a fool, an afs he looks, how like a clown he behaves himself! † she will not comenear him by her good will, but wholly rejects him, as *Venus* did her fuliginous *Vulcan*, at last,

† *Aeneas Sylvius.*

Nec Deus hunc mensâ, Dea nec dignata cubili est.

So did *Lucretia* a Lady of *Senæ*, after she had but seen *Eurialus*, in *Eurialum tota ferebatur, domum reversa*, &c. she would not hold her eyes off him in his presence,

* *Virg. 4. An.*

— * *tantum egregio decus enitet ore.*

and in his absence could think of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *S. Græco Simonides.*

† *Et conjugal is negligens tori, viro Prysentē, acerbo nauseat fastidio.*

† *Cont. 2. c. 38. Oper. subc.*

All against the laws of Matrimony,

† *mulieris libe-*

She did abhor her husbands *Phisnomy*,

† *et familiaris*

and sought all opportunity to see her sweet-heart again. Now when the good man shall observe his wife so lightly given, to be so free, and familiar with every gallant, her immodesty and wantonness (as *Camerarius* notes) it must needs yield matter of suspicion to him, when she still pranks up her self beyond her means and fortunes, makes impertinent journeys, unnecessary visitations, staies out so long, with such and such companions, so frequently goes to Playes, Masks, Feasts, and all publique meetings, shall use such immodest^u gestures, free speeches, and withal shew some distalt of her own husband; how can he chuse, though he were another *Socrates*, but be suspicious, and instantly jealous?

† *Voces libe-*

* *Socraticas tandem faciet transcendere metas;*

† *et Hein-*

More especially when he shall take notice of their more secret & sly tricks, which to cornute their husbands they commonly use, (*dum ludis, ludos hæc te facit*) they pretend love, honour, chastity, and seem to respect them before all men living, Saints in shew, so cunningly can

they dissemble, they will not so much as look upon another man, in his presence, † so chaste, † what is here said, is not prejudicial to honest Women. so religious, and so devout, they cannot endure the name or sight of a quean, an harlot, out upon her! and in their outward carriage are most loving and officious, will kiss their husband, and hang about his neck, (dear husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he go from home, weep, sigh, lament, and take upon them to besick and swoon, (like *Jocundo's* wife in * *Ariosto*, when her husband x *Lib. 28.* was to depart) and yet arrant, &c. they care sc. 13. not for him,

Ah me, the thought (quoth she) makes me so fraid,

That scarce the breath abideth in my breast; Peace my sweet love and wife, Jocundo said, And weeps as fast, and comforts her his best, &c.

All this might not assuage the womans pain, Needs must I die before you come again, Nor how to keep my life I can devise, The doleful daies and nights I shall sustain, From meat my mouth, from sleep will keep mine eyes, &c.

That very night that went before the morrow, That he had pointed surely to depart, Jocundo's wife was sick, and swoon'd for sorrow

Amid his arms, so heavy was her heart.

And yet for all these counterfeit tears and protestations, *Jocundo* coming back in all hast for a Jewel he had forgot,

His chaste and yoke-fellow he found, Tok'd with a knave, all honesty neglected, Th' adulterer sleeping very sound, Yet by his face was easily detected:

A beggars brat bred by him from his cradle, And now was riding on his masters saddle.

Thus can they cunningly counterfeit, as *Platina* describes their customes, kiss their husbands whom they had rather see hanging on a Gollows, and swear they love him dearer than their own lives, whose soul they would not ransom for their little dogs;

— *similis si permutatio detur,*

Morte viri cupiunt animam servare catella.

Many of them seem to be precise and holy forsooth, and will go to such a² Church, to hear such a good man by all means, an excellent man, when 'tis for no other intent (as he follows it) than to see and to be seen, to observe what fashions are in use, to meet some Pander, Bawd, Monk, Frier; or to entice some good fellow. For they perswade themselves, as *Nevissanus* shews, That it is neither sin nor shame to lie with a Lord, or a parish Priest, if he be a proper man: ^b and though she kneel often, and pray devoutly, 'tis (saith *Platina*) not for her husbands welfare, or childrens good, or any

y *Dial. amor. Pen-*
det fallax
& blanda
circa oscula
mariti,
quem in
cruce, si fie-
ri posset,
deosculari
velit; Illi-
us vitam
chariorem
esse sua ju-
rejurando
affirmat:
quem certe
non redime-
ret animâ
catelli si
posset.
z Adeunt
templum ut
rem divi-
nam audi-
ant, ut ipse
simulant,

sed vel ut Monachum fratrem, vel adulterum lingua, oculis, ad libidinem provocent. a *Lib. 4. num. 81.* Ipse sibi persuadent, quod adulterium cum Principe vel cum Præsule, non est pudor nec peccatum. b Deum rogat, non pro salute mariti, filii, cognati vota suscipit, sed pro reditu mæchi si abest, pro valetudine lenonis si egrotet.

friend.

friend, but for her sweet-hearts return, her Panders health. If her husband would have her go, she feigns her self sick, *Et simulat subitò condoluisse caput*: her head akes, and she cannot stir: but if her Paramour ask as much, she is for him in all seasons, at all hours of the night. ^d In the Kingdom of Malabar, and about Goa in the East-Indies, the women are so subtle, that with a certain drink they give them to drive away cares, as they say, *they will make them sleep for twenty four hours, or so intoxicate them, that they can remember nought of that they saw done, or heard, and by washing of their feet, restore them again, and so make their husbands Cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as *Augusta, Livia, non nisi plenâ navi vectorem tollebat.* But as he said, *No pen could write, no tongue attain to tell, By force of eloquence, or help of Art, Of womens treacheries the hundredth part.* Both, to say truth, are often faulty; Men and women give just occasions in this humour of discontent, aggravate and yield matter of suspicion: but most part of the chief causes proceed from other adventitious accidents and circumstances, though the parties be free, and both well given themselves. The undiscreeit carriage of some lascivious gallant (*Et è contra* of some light woman) by his often frequenting of an house, bold unseemly gestures, may make a breach, and by his over familiarity, if he be inclined to yellowness, colour him quite out. If he be poor, basely born, saith *Beneditto Varchi*, and otherwise unhandsom, he suspects him the less; but if a proper man, such as was *Alcibiades* in Greece, and *Castrucius Castrucanus* in Italy, well descended, commendable for his good parts, he taketh on the more, and watcheth his doings. [†] *Theodosius* the Emperour gave his wife *Endoxia* a golden apple when he was a suiter to her, which she long after bestowed upon a young Gallant in the Court, of her especial acquaintance. The Emperour espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the Court, and from that day following, forbore to accompany her any more. ^{*} A rich merchant had a fair wife; according to his custome he went to travel; in his absence a good fellow tempted his wife; she denied him; yet he dying a little after, gave her a legacy for the love he bore her. At his return her jealous husband because she had got more by Land than he had done at Sea, turned her away upon suspicion.

Now when those other circumstances of time and place, opportunity and importunity shall concur, what will they not effect?

Fair opportunity can win the coyest she that is, So wisely he takes time, as he'll be sure he will not miss:

Then he that loves her game some vean, and temper toys with art, Brings love that swimmeth in her eyes to dive into her heart.

As at Plaies, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himself with an amphibological speech, as that merry companion in the ^{*} *Satyr* did to his *Glycerium*, *adsidens & in teriorem palmam amabiliter concutiens, Quod meus hartus habet sumas in punde licbit, Si dederis nobis quod tuus hortus habet,* with many such, &c. and then as he saith,

She may no while in chastity abide, That is assaid on every side.

Chaucer:

For after a great Feast, *g Vino sapè suum nescit g Tibullus: amica virum.*

Noah (saith [†] *Hierome*) shewed his nakedness in his drunkenness, which for six hundred years he had covered in soberness. Lot lay with his daughters in his drink, as *Cyneras* with *Myrrha*, ** quid enim Venus ebria curat?*

The most continent may be overcome, or if otherwise they keep bad company, they that are modest of themselves, and dare not offend, confirmed by ^b others, grow impudent, and confident, and get an ill habit.

** Alia questus gratiâ matrimonium corrumpit,*

Alia peccans multas vult morbi habere socias. Or if they dwell in suspected places, as an infamous Inn, near some Stewes, near Monks, Friars, *Nevisanus* adds, where be many tempters and sollicitors, idle persons that frequent their companies, it may give just cause of suspicion. *Martial* of old inveighed against them that counterfeited a disease to go to the Bath; for so, many times,

relictò

Conjuge Penelope venit, abit Helene.

Æneas Sylvius puts in a caveat against Princes.

Courts, because there be *tot formosi juvenes qui promittunt*, so many brave suiters to tempt, &c.

[†] *If you leave her in such a place, you shall likely find her in company you like not, either they come to her, or she is gone to them.* ⁱ *Kornmannus* makes a doubting jest in his lascivious Countrey, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?*

And *Baldus* the Lawyer scoffs on, *quum scholaris, inquit, loquitur cum puellâ, non presumitur ei dicere, pater noster,* When a Scholar talks with a maid, or another mans wife in private, it is presumed he saith not a *Pater noster*. Or if I shall see a Monk or a Frier climb up by a ladder at midnight into a Virgins, or Widows chamber window, I shall hardly think he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousy, which are intended or remitted as the circumstances vary.

MEME

c Tibullus.
d Gortardus
Arthus
descrip. In-
die Ori-
ent. Lin-
choften.
e Garcias
ab Horto.
hist. lib. 2.
cap. 24. Da-
turam her-
bam vocat
& descri-
bit. Tam
proclives
sunt ad ve-
nerem muli-
eres ut vi-
ros inebri-
ent per 24.
horas, li-
quore quo-
dam, ut ni-
hil vide-
ant, recor-
dentur, at
dormiant,
& post lo-
tionem pe-
dum, ad se
restituunt,
&c. Ario-
sto.
f Lib. 28.
st. 75.

† Ipsi-
us
Polit.

* Seneca
lib. 2. con-
trov. 8.

* Bodice.
Sat.

† Epist. 85.
ad Ocea-
num. Ad
unius horæ
ebrietatem
nudat femi-
na, que per
centos
a nos jo-
brietate
contexerat:
* Juv.
Sat. 13.
h Nihil au-
dent primo,
post ab aliis
confirmatæ;
audaces &
confidentes
sunt. ubi se-
mel vere-
cundie li-
mites tran-
siverint.
* Euripi-
des. 1. 63.

† De miser.
Curialium:
Aut aliam
cunæ in-
venies, aut
esse alium
reperies.
Car. 18:
de Virg.

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MEMB. 2.

SUBSECT. I.

Symptomes of Jealousie, fear, sorrow, suspicion, strange actions, gestures, outrages, locking up, oaths, trials, laws, &c.

OF all passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides *Fear* and *Sorrow*, which is common to all Melancholy, anxiety of mind, suspicion, aggravation, restless thoughts, paleness, meagerness, neglect of business, and the like, these men are farther yet misaffected, and in an higher strain. 'Tis a more vehement passion, a more furious perturbation, a bitter pain, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as **Chrysostome* observes; and though they be rich, keep sumptuous tables, be nobly allied, yet *miserabili omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspicious. Jealousie, saith *k Vives*, begets unquietness in the mind, night and day: he hunts after every word he hears, every whisper, and amplifies it to himself (as all melancholy men do in other matters) with a most unjust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconster, he pries into every corner, follows close, observes to an hair. 'Tis proper to Jealousie to do,

Pale hag, infernal fury, pleasures smart,

Envies observer, prying in every part.

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, ghastly looks, broken pace, interrupt, precipitate, half-turns, he will sometimes sigh, weep, sob for anger,

Nempe suos imbres etiam ista tonitrua fundunt,

swear and belie, slander any man, curse, threaten, braule, scold, fight; and sometimes again flatter, and speak fair, ask forgiveness, kiss and coll, condemn his rashness and folly, vow, protest and swear he will never do so again; and then estoons, impatient as he is, rave, roar, and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doors, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submissive complement intreat her fair, and bring her in again, he loves her dearly, she is his sweet, most kind and loving wife, he will not change, not leave her for a Kingdom; so he continues off and on, as the toy takes him, the object moves him, but most part brauling, fretting, unquiet he is, accusing and suspecting not strangers only, but Brothers

and Sisters, Father and Mother, nearest and dearest friends. He thinks with those *Italians*,

*Chi non tocca parentado,
Tocca mai erado.*

And through fear, conceives unto himself things almost incredible and impossible to be effected. As an Hearn when she fishes, still prying on all sides; or as a Cat doth a Mouse, his eye is never off hers; he glotes on him, on her, accurately observing on whom she looks, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listening, affrighted with every small object; why did she smile, why did she pity him, commend him? why did she drink twice to such a man? why did she offer to kiss, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,

Omnia me terrent, timidus sum, ignosce timori, *Propertius.*

Et miser in tunica suspicor esse virum.

Me ledit si multa tibi dabit oscula mater,

Me soror, & cum qua dormit amica simul.

Each thing affrights me, I do fear,

Ah pardon me my fear,

I doubt a man is hid within

The cloathes that thou dost wear.

Is't not a man in womans apparel? is not somebody in that great chest, or behind the door, or hangings, or in some of those barrels? May not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleep? If a Mouse do but stir, or the wind blow, a casement clatter, that's the villain, there he is; by his good will no man shall see her, salute her, speak with her, she shall not go forth of his sight, so much as to do her needs.

Non ita bovem Argus, &c. Argus did not so keep his Cow, that watchful dragon the Golden Fleece, or *Cerberus* the coming in of Hell, as he keeps his wife. If a dear friend or near kinsman come as guest to his house, to visit him, he will never let him be out of his own sight and company, lest peradventure, &c. If the necessity of his business be such that he must go from home, he doth either lock her up, or commit her with a deal of injunctions and protestations to some trusty friends, him and her he sets and bribes to oversee: one servant is set in his absence to watch another, and all to observe his wife, and yet all this will not serve, though his business be very urgent, he will when he is half way, come back again in all post haste, rise from supper, or at midnight, and be gone, sometimes leave his business undone, and as a stranger court his own wife in some disguised habit. Though there be no danger at all, no cause of suspicion, she live in such a place, where *Messalina* her self could not be dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inn, where all comers might have free

free access. He calls her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outrageous acts by men and women have been committed in this kind, by women especially, that will run after their husbands into all places and companies, as ⁿ *Jovianus Pontanus* wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving like *Juno* in the Tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomesius* in his third book of the life and deeds of *Francis Ximenius*, sometime Archbishop of *Toledo*, hath a strange story of that incredible jealousy of *Joane* Queen of *Spain*, wife to King *Philip*, mother of *Ferdinand* and *Charles* the fifth Emperours, when her husband *Philip*, either for that he was tyred with his wives jealousy, or had some great business, went into the *Low-Countries*; she was so impatient and melancholy upon his departure, that she would scarce eat her meat, or converse with any man; and though she were with child, the season of the year very bad, the wind against her, in all haste she would to sea after him. Neither *Isabella* her Queen-mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the *Low-Countries*, and kindly entertained by her husband, she could not contain herself, ^o but in a rage ran upon a yellow hair'd wench, with whom she suspected her husband to be naught, cut off her hair, did beat her black and blew, and so dragged her about. It is an ordinary thing for women in such cases to scratch the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Juno* did by *Rosalind* at *Woodstock*: for she complains in a [†] modern Poet, she scarce spake,

*But flies with eager fury to my face,
Offering me most unwomanly disgrace.
Look how a Tigress, &c.
So fell she on me in outrageous wise,
As could Disdain and Jealousie devise.*

Or if it be so they dare not or cannot execute any such tyrannical injustice, they will miscall, rail and revile, bear them deadly hate and malice, as ^p *Tacitus* observes, *The hatred of a jealous woman is inseparable against such as she suspects.*

** Nulla vis flamme, tumidique venti
Tanta, nec teli metuenda torri,
Quanta cum conjux viduata tadis
Ardet & odit.*

Winds, weapons, flames make not such hurly burly,

As raving women turn all topsie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the dayes of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poor wives.

In *Greece*, *Spain*, *Italy*, *Turkie*, *Africk*, *Asia* and generally over all those hot Countreys, ³⁷¹
** Mulieres vestra terra vestra, arate sicut vultis*; *Mahomet* in his *Alcoran* gives this power to men, your wives are as your land, till them, use them, intreat them fair or foul, as you will your selves.

([†] *Mecastor lege durâ vivunt mulieres*,) they lock them still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wives to be seen abroad,

—*nec campos liceat lustrare patentes.*

They must not so much as look out. And if they be great persons, they have Eunuchs to keep them, as the *Grand Seignior* among the *Turks*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and *Kings of China*. *Infantes masculos castrant innumeros ut regi serviant*, saith ^q *Riccus*, they geld innumerable infants to this purpose; the King of ^r *China* maintains ten thousand Eunuchs in his family to keep his wives. The *Xeriffes* of *Barbary* keep their Curtezans in such strict manner, that if any man come but in sight of them he dyes for it; and if they chance to see a man, and do not instantly cry out, though from their windows, they must be put to death. The *Turks* have I know not how many black deformed Eunuchs (for the white serve for other ministeries) to this purpose sent commonly from *Aegypt*, deprived in their childhood of all their privities, and brought up in the *Seraglio* at *Constantinople* to keep their wives; which are so penned up, they may not confer with any living man, or converse with younger women, have a Cucumber or Carret sent in to them for their dyet, but sliced, for fear, &c. and so live and are left alone to their unchaste thoughts all the dayes of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visit one another, or to go to their Baths, are so covered, that no man can see them, as the *Matrons* were in old *Rome*, *lecticâ aut sellâ tectâ vectæ*, so [†] *Dion* and *Seneca* record, *Velatæ tota incedunt*, which

[†] *Alexander ab Alexandro* relates of the *Parthians*, lib. 5. cap. 24. which with *Andreas Tiraquelius* his Commentator, I rather think should be understood of *Persians*. I have not yet said all, they do not only lock them up, sed & pudendis seras adhibent: hear what *Bembus* relates lib. 6. of his *Venetian History*, of those inhabitants that dwell about *Quiloa* in *Africk*. *Lusitani*, inquit, *quorundam civitates adierunt, quinatis statim foeminis naturam consuunt, quoad urina exitus ne impediatur, easque quum adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit conglutinatas puella oras ferro interseindere.* In some parts of *Greece* at this day, like those old *Jews*, they will not believe their wives are honest, *nisi pannum menstruatim prima nocte videant*: our Countreyman ^t *Sands* in his peregrination, saith it is severely observed in *Zazynthus*, or *Zante*; and *Leo Afer* in his time at *Fez* in *Africk*, non credunt

³⁷¹
** Alcoran.*
cap. Bovis,
interprete
Ricardo
præd. c. 8.
Confutatio-
nis.

[†] *Plantus.*

^q *Expedit*
in *Sinas*
l. 3. c. 9.
^r *Decem*
Eunuchorum
millia
numerantur
in regia
familia,
qui servant
uxores
ejus.

[†] *Lib. 57.*
ep. 81.

[†] *Semotus*
à *viris* ser-
vant in in-
terioribus,
ab eorum
conspetu
immunes.

^t *Lib. 1.*
fol. 7.

ⁿ *Ant.*
Dial.

^o *Rabie*
conceptâ,
cesariem
abrasit, pu-
e leque mi-
rabiliter
insultans
faciem vi-
bicibus fe-
deravit.

[†] *Daniel.*

^p *Annal.*
lib. 12.
Principis
mulieris
zelotypæ
est in alias
mulieres
quas suspe-
ctas habet,
odium inse-
parabile.
^{*} *Seneca* in
Medea.

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u Drupti-
ones hymi-
nis sepe
fiunt a
propriis di-
gitis vel
ab aliis in-
strumentis.
x Idem
Rhasis A-
rab. cont.
* Ita clan-
se pharma-
cis ut non
possunt coi-
tum exer-
cere.
† Qui &
Pharma-
cum præ-
scribit do-
cetque.
* Epist. 6.
Mercero
Inter.
† Barthi-
us. Indus illi
temeratum
pudicitie
florementis
machinis pro
integro
vendere.
Ego docebo
te, qui mu-
lier ante
nuptias
sponso te
probes vir-
ginem.

y Qui mu-
liorem vio-
lasset, viri-
lia execa-
bant, &
mille vir-
gas da-
bant.

* Di
Ital.

credunt virginem esse nisi videant sanguine-
am mappam; si non, ad parentes pudore re-
jicitur. Those sheets are publickly shewed
by their parents, and kept as a sign of
incorrupt virginity. The Jews of old exa-
mined their maids *ex tenui membrana*, cal-
led *Hymen*, which *Laurentius* in his *Anato-
my*, *Columbus lib. 12. cap. 16. Capivaccius*
lib. 4. cap. 11. de uteri affectibus, *Vincent.*
*Alfarus Genuensis quest. med. cent. 4. Hiero-
nymus Mercurialis consult. Ambros. Pareus,*
Julius Cæsar Claudinus Respons. 4. as that
also de "ruptura venarum ut sanguis fluat,
copiously confute; 'tis no sufficient tryal, they
contend. And yet others again defend it,
Gaspar Bartholinus Instit. Anat. lib. 1. cap.
31. Pinæus of Paris, Albertus Magnus de
secret. mulier. cap. 9. & 10, &c. and think
they speak too much in favour of women.
* *Ludovicus Boncialus, lib. 2. cap. 2. muli-*
ebr. naturalem illam uteri labiorum constricti-
onem, in qua virginitatem consistere volunt,
astrigentibus medicinis fieri posse vindicat,
& si deflorata sint, astuta mulieres (inquit)
nos fallunt in his. Idem Alfarus Crucius
Genuensis iisdem ferè verbis. Idem Avi-
cenna lib. 3. Fen. 20. tract. 1. cap. 47.
† *Rhasis Continent. lib. 24. Rodericus à Castro*
de nat. mul. lib. 1. cap. 3. An old bawdy
Nurse in * *Aristanetus* (like that Spanish
Celestina, † *qua quinque mille virgines fecit*
mulieres, totidemque mulieres arte sua vir-
gines) when a fair maid of her acquaintance
wept and made her moan to her, how she
had been deflowred, and now ready to be
married, was afraid it would be perceived,
comfortably replied, *Noli vereri filia, &c.*
Fear not daughter, I'll teach thee a trick to
help it. Sed hæc extra callem. To what
end are all those Astrological questions, *an*
sit virgo, an sit casta, an sit mulier? and
such strange absurd tryals in *Albertus Mag-*
nus, Bap. Porta, Mag. lib. 2. cap. 21. in
Wecker. lib. 5. de secret. by Stones, perfumes,
to make them piss, and confes I know not
what in their sleep; some jealous brain was
the first founder of them. And to what pas-
sion may we ascribe those severe Laws a-
gainst jealousy, *Numb. 5. 14. Adulterers,*
Deut. cap. 22. v. 22. as amongst the *He-*
brews, amongst the *Egyptians* (read *Bo-*
hemus l. 1. c. 5. de mor. gen. of the Car-
thaginians, cap. 6. of Turks, lib. 2. cap. 11.)
amongst the *Athenians* of old, *Italians* at
this day, wherein they are to be severely
punished, cut in pieces, burned, *vivi-combu-*
rio, buried alive, with several expurgati-
ons, &c. are they not as so many sym-
ptoms of incredible jealousy? We may say
the same of those Vestal Virgins that fetched
Water in a Sive, as *Tatia* did in *Rome*, anno
ab urb. condita 800. before the Senators;
and * *Emilia virgo innocens*, that ran over
hot irons, as *Emma*, *Edward the Confessors*
Mother did, the King himself being a specta-
tor, with the like. We read in *Nicephorus*,
that *Chunegunda* the Wife of *Henricus Ba-*

varus Emperour, suspected of adultery, in-
simulata adulterii per ignitos vomeres illa
transiit, trod upon red hot coulter, and had
no harm: such another story we find in *Regi-*
no lib. 2. In *Aventinus* and *Sigonius* of *Charles*
the third and his wife *Richarda*, An. 887.
that was so purged with hot irons. *Pausa-*
nias saith that he was once an eye-witness of
such a miracle at *Diana's Temple*, a Maid
without any harm at all walked upon burn-
ing coals. *Pius secundus* in his description
of *Europe*, c. 46. relates as much, that it
was commonly practised at *Diana's Temple*,
for women to go barefoot over hot coals,
to try their honesties; *Plinius*, *Solinus*, and
many Writers make mention of *Feronias* & *Viridi*
Temple, and *Dionysius Halicarnassens, lib. 3.*
of *Memnon's Statue*, which were used to
this purpose. *Tatius lib. 6. of Pan his Cave*,
(much like old *St. Wilfrides* needle in *York-*
shire) wherein they did use to try Maids,
whether they were honest: when *Leucippe*
went in, *suavissimus exaudiri sonus cæpit.*
Austin. de civ. Dei lib. 10. c. 16. relates ma-
ny such examples, all which *Lavater de spectr.*
part. 1. cap. 19. contends to be done by the
illusion of Devils; though *Thomas quest. 6*
de potentiâ, &c. ascribe it to good Angels.
Some, saith *Austin*, compell their wives to
swear they be honest, as if perjury were a
lesser sin than adultery; some consult Ora-
cles, as *Phærus* that blind King of *Egypt.*
Others reward, as those old *Romans* used to
do; If a woman were contented with one
man, *Coronâ pudicitie donabatur*, she had a
crown of chastity bestowed on her. When
all this will not serve, saith *Alexander Ga-*
guinus, cap. 5. descript. Muscoviæ, the
Muscovites, if they suspect their Wives,
will beat them till they confess, and if that
will not avail, like those wild *Irish*, be di-
vorced at their pleasures, or else knock them
on the heads, as the old *Gaules* have done
in former ages. Of this tyranny of Jealousie
read more in *Parthenius Erot. cap. 10. Ca-*
merarius cap. 53. hor. subcis. & cent. 2.
cap. 34. Cælius Epistles, Tho. Chaloner de re-
pub. Ang. lib. 9. Ariosto lib. 31. stasse 1.
Felix Platerus observat. lib. 1, &c.

MEMB. 3.

Prognosticks of Jealousie, Despair, Madnes,
to make away themselves and others.

Those which are jealous, most part, if
they be not otherwise relieved, proceed from suspicion to hatred, from hatred to
frenzie, madnes, injury, murder and de-
spair.

A plague by whose most damnable effect,
Divers in deep despair to dye have sought,
By which a man to madnes near is brought,
As well with causeless as with just suspect.

In

d Animi
dolores &
zelotypia si
diutius
perseverent,
dementes
reddunt.
Acak. com-
ment. in
par. art.
Galen.
e Ariosto
lib. 31.
stasse 6.

*f 3. de ani-
ma, c. 3. de
zelotyp.
transit in
rabien &
odum, &
ibi & aliis
violentas
sepe manus
injiciunt.
* Higinus
cap. 189.
Ovid. &c.
g Pherus
Egypti
rex de ca-
citate ora-
culum con-
sulens, vi-
sum ei re-
diturum
accepit, si
oculos ab-
lisset totio
mulieris
que alio-
rum vino-
rum esset
expers;
uxoris uri-
nam exper-
tus nihil
proscit, &
aliorum
frustra, eas
omnes (ea
excepta per
quam cura-
tus fuit)
unum in
locum co-
actas con-
cremavit.
Herod.
Euterp.
h Offic. l. 2.
i Aurelius
Victor.
k Herod.
lib. 9. in
Calliope.
Masista
uxorem ex-
carnificat,
mamillas
præscindit,
easque ca-
nibus abji-
cit, filie
naves præ-
scidit, la-
bra, lin-
guam, &c.
l Lib. 1.
Dum forme
curande
intentia ca-
pillum in
sole pettit,
a marito
per lusum
leviter per-
cussa fur-
tim superveniente virga, Risu suborto, mi Landrice dixit, frontem vir
fortis petet, &c. Marito conspecto attonita, cum Landrico mox in ejus
mortem conspirat, & statim inter venandum efficit. m Qui Goe
uxorem habens, Gotherinum principem quendam virum quod uxori sue
oculos adjecisset, ingenti vulnere deformavit in facie, & tibiam abscidit,
unde mutua cædes. n Eo quod insans natus involutus esset panniculo,
credebat eum filium fratris Francisci, &c. p Zelotypia regine regis
mortem acceleravit paulo post, ut Martianus medicus mihi retulit. Illa
autem atra bile inde exagitata in latebras se subducens præ ægritu-
dine animi reliquum tempus consumpsit.*

In their madness many times, faith *Vives*, they make away themselves and others. Which induceth Cyprian to call it *Fœcundam & multiplicem perniciem, fontem cladum & seminarium delictorum*, a fruitful mischief, the seminary of offences, and fountain of murders. Tragical examples are too common in this kind, both new and old, in all ages, as of * *Cephalus* and *Procris*, & *Pharus* of Egypt, *Tereus*, *Atreus*, and *Thyestus*. *h Alexander* *Pherus* was murdered of his wife, ob *pellicatus suspicionem*, Tully saith *Antoninus Verus* was so made away by *Lucilla*; *Demetrius* the son of *Antigonus*, and *Nicanor*, by their wives. *Hercules* poisoned by *Deianira*, *i Cæcina* murdered by *Vespasian*, *Justina* a Roman Lady by her husband. *k Amestris*, *Xerxes* wife, because she found her husband's Cloak in *Masista* his house, cut off *Masista* his wives paps, and gave them to the dogs, fley'd her besides, and cut off her ears, lips, tongue, and slit the nose of *Artaynta* her daughter. Our late Writers are full of such outrages.

l Paulus Emilius in his History of France, hath a Tragical story of *Chilpericus* the first his death, made away by *Ferdegunde* his Queen. In a jealous humour he came from hunting, and stole behind his wife, as she was dressing and combing her head in the Sun, gave her a familiar touch with his wand, which she mistaking for her lover said, *Ab Landre, a good Knight should strike before, and not behind*: but when she saw her self betrayed by his presence, she instantly took order to make him away. *Hierom Osorius* in the eleventh book of the deeds of *Emanuel* King of Portugal, to this effect hath a tragical narration of one *Ferdinandus Chalderia*, that wounded *Gotherinus* a noble countryman of his at *Goa* in the East Indies, *m* and cut off one of his legs, for that he looked as he thought too familiarly upon his wife, which was afterwards a cause of many quarrels and much bloodshed. *Guianerius cap. 36. de ægritud. matr.* speaks of a silly jealous fellow that seeing his childe new born included in a kell, thought sure a *n Franciscan* that used to come to his house, was the father of it, it was so like the *Friers Coule*, and thereupon threatened the Frier to kill him: *Fulgosus* of a woman in *Narbone* that cut off her husband's privities in the night, because she thought he plaid false with her. The story of *Jonouses Bassa*, and fair *Manto* his wife, is well known to such as have read the *Turkish History*, and that of *Ioane* of *Spaine*, of which I treated in my former section. Her jealousy, saith *Gomesius*, was cause of both their deaths: King *Philip* died for grief a little after, as *p Martian* his

Physitian gave it out, and she for her part after a melancholy discontented life, mispent in lurking-holes, and corners, made an end of her miseries. *Felix Pater* in the first book of his observations, hath many such instances of a Physitian of his acquaintance, *q* that was first mad through jealousy, and afterwards desperate: of a Merchant *r* that killed his wife in the same humour, and after precipitated himself: Of a Doctor of law that cut off his mans nose: of a Painters wife in *Basil Anno 1600*, that was mother of nine children, and had been 27 years married, yet afterwards jealous, and so impatient that she became desperate, and would neither eat nor drink in her own house, for fear her husband should poison her. 'Tis a common sign this; for when once the humours are stirred, and the imagination misaffected, it will vary it self in divers forms: and many such absurd symptoms will accompany, even madness it self. *Skenkius observat. lib. 4. cap. de Uter.* hath an example of a jealous woman that by this means had many fits of the Mother: and in his first book of some that through jealousy ran mad: of a Baker that gelded himself to try his wives honesty, &c. Such examples are too common.

MEMB. 4.

SUBSECT. I.

Cure of Jealousie: by avoiding occasions, not to be idle: of good counsel: to contemn it, not to watch or lock them up: to dissemble it, &c.

AS of all other melancholy, some doubt whether this malady may be cured or no, they think 'tis like the *Gout*, or *Suitzers*, whom we commonly call *Walloons*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

Qui timet ut sua sit, ne quis sibi subtrahat illam,

Ille Machaonia vix ope salvus erit.

r This is that cruel wound against whose smart,

No liquours force prevails, nor any plaister,

No skill of Stars, no depth of Magick art,

Devised by that great Clerk *Zoroaster*;

A wound that so infects the soul and heart,

As all our sense and reason it doth master;

A wound whose pang and torment is so durable,

As it may rightly called be incurable.

Yet what I have formerly said of other Melancholy, I will say again, it may be cured or mitigated at least by some contrary passion, good counsel and perswasion, if it be withstood in the beginning, maturely resisted, and

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in Veteres
mature ju-
dent ungues
amoris esse
radendos,
priusquam
producant
se nimis.

† In Jovi-
anum.

x Gomesius
lib. 3. de
reb. gestis
Ximenii.

y urit e-
nim pre-
cordia &
gritudo
animi com-
pressa, &
in angustia
adducta
mentem sub-
vertit, nec
alio medi-
camine fa-
cilis erig-
itur, quam
cordati ho-
minis ser-
mone.

z 3. De
anima.

as those ancients hold, "the nailes of it be
pared before they grow too long." No better
means to resist or repel it than by avoiding
idleness, to be still seriously busied about some
matters of importance, to drive out those
vain fears, foolish fantasies and irksome suspi-
cions out of his head, and then to be perswa-
ded by his judicious friends, to give ear to
their good counsel and advice, and wisely to
consider, how much he discredits himself, his
friends, dishonours his children, disgraceth
his family, publisheth his shame, and as a
trumpeter of his own misery, divulgeth, ma-
cerates, grieves himself and others; what an
argument of weakness it is, how absurd a
thing in its own nature, how ridiculous, how
brutish a passion, how sottish, how odious;
for as † *Hicrome* well hath it, *Odium sui facit,*
& *ipse novissimè sibi odio est*, others hate him,
and at last he hates himself for it; how hare-
brain'd a disease, mad and furious. If he will
but hear them speak, no doubt he may be
cured. * *Joan* Queen of Spain, of whom I
have formerly spoken, under pretence of
changing air, was sent to *Complutum*, or *Al-*
cada de las Heneras, where *Ximenius* the
Arch-bishop of *Toledo* then lived, that by his
good counsel (as for the present she was) she
might be eased. † *For a disease of the*
soul, if concealed, tortures and overturns it,
and by no physick can sooner be removed than
by a discreet mans comfortable speeches. I
will not here insert any consolatory sentences
to this purpose, or forestall any mans inventi-
on, but leave it every one to dilate and amplifie
as he shall think fit in his own judgement: let
him advise with *Siracides* cap. 9. 1. *Be not*
jealous over the wife of thy bosome; read that
comfortable and pithy speech to this purpose
of *Ximenius* in the author himself, as it is re-
corded by *Gomesius*; consult with *Chaloner* lib.
9. de repub. Anglor. or *Celia* in her Epistles,
&c. Only this I will add, that if it be considered
aright, which causeth this jealous passion, be it
just or unjust, whether with or without cause,
true or false, it ought not so hainously to be ta-
ken; 'tis no such real or capital matter, that it
should make so deep a wound. 'Tis a blow
that hurts not, an insensible smart, grounded
many times upon false suspicion alone, and so
fostered by a sinister conceit. If she be not
dishonest, he troubles and macerates himself
without a cause; or put case which is the worst,
he be a cuckold, it cannot be helped, the more
he stirs in it, the more he aggravates his own
misery. How much better were it in such a
case to dissemble or contemn it? why should
that be feared which cannot be redressed? *mul-*
te tandem deposuerunt (saith *Vives*) *quum*
flecti maritos non posse vident, many women
when they see there is no remedy, have been
pacified; and shall men be more jealous than
women? 'Tis some comfort in such a case to
have companions,

Solamen miseris socios habuisse doloris;
Who can say he is free? Who can assure him-
self he is not one *de praterito*, or secure him-

self *de futuro*? If it were his case alone, it
were hard; but being as it is almost a com-
mon calamity, 'tis not so grievously to be
taken. If a man have a lock, which every
mans key will open, as well as his own, why
should he think to keep it private to himself?
In some Countreys they make nothing of it,
ne nobiles quidem, saith *Leo Afer*, in many
parts of *Africk* (if she be past fourteen) there's
not a Nobleman that marries a maid, or that
hath a chaste wife; 'tis so common; as the
Moon gives horns once a moneth to the world,
do they to their husbands at least. And 'tis
most part true which that *Caledonian*
Lady, *b Argetocoxus* a *Brittish* Prince his
wife, told *Julia Augusta*, when she took her
up for dishonesty, *We Brittains are naught*
at least with some few choice men of the bet-
ter sort, but you Romans lye with every base
knave, you are a company of common whores.
Severus the Emperour in his time made laws
for the restraint of this vice; and as *c Dion*
Nicaus relates in his life, *tria millia mæcho-*
rum, three thousand cuckold makers, or na-
tura monetam adulterantes, as *Philo* calls
them, false coyners, and clippers of natures
money, were summoned into the Court at
once. And yet,

Non omnem molitor quæ fluit unda videt,
the Miller sees not all the water that goes by
his mill: no doubt but as in our dayes, these
were of the commonalty, all the great ones
were not so much as called in question for it.
d Martials Epigram I suppose might have
been generally applyed in those licentious
times, *Omnia solus habes, &c.* thy goods,
lands, money, wits are thine own, *Uxorem*
sed habes Candide cum populo; but neighbour
Candidus your wife is common: Husband
and Cuckold in that age it seems were reci-
procal terms; the Emperours themselves
did wear *Atæons* badge; how many *Cæsars*
might I reckon up together, and what a cata-
logue of cornuted Kings and Princes in every
story? *Agamemnon*, *Menelaus*, *Philippus* of
Greece, *Ptolomeus* of *Egypt*, *Lucullus*, *Cæsar*,
Pompeius, *Cato*, *Augustus*, *Antonius*, *Anto-*
ninus, &c. that wore fair plumes of Bulls
feathers in their crests. The bravest souldi-
ers and most heroical spirits could not avoid
it. They have been active and passive in this
business, they have either given or taken horns.
e King Arthur whom we call one of the nine wor-
thies, for all his great valour was unworthily
served by *Mordred* one of his Round-table
knights: and *Guithera*, or *Helena Alba* his
fair wife, as *Leland* interprets it, was an ar-
rant honest woman. *Parcerem libenter* (saith
mine † Author) *Heroinarum lasæ majestati,*
si non historia veritas aurem vellicaret, I
could willingly wink at a fair Ladies faults,
but that I am bound by the laws of history
to tell the truth: against his will, God knows,
did he write it, and so do I repeat it. I speak
not of our times all this while, we have good,
honest, vertuous men and women, whom fame,
zeal, fear of God, religion and superstition
contains:

a Lib. 3.

b Argeto-
coxi Calce-
doni Reguli
uxor, Julia
Augustæ
cum ipsam
morderet
quod inho-
neste versa-
retur, re-

spondet, nos
cum opti-
mis viris
consuetudi-
nem habemus;
vos Romanas
autem oc-

culte passim
homines
constu-
prant.

c Leges de
mæchis fe-
cit, ex ci-
vibus plu-
res in jus
vocati.

d L. 3. E-
pig. 26.

e Affer Ar-
thuri; par-
cerem li-
benter hero-
inarum læ-
sæ majesta-
ti, si non
historiæ ve-
ritas au-
rem vellicaret.
Leland.
† Leland's
assert. Ar-
thuri.

contains : and yet for all that, we have too many knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, and such persons you may as soon enjoin them to carry water in a sieve, as to keep themselves honest. What shall a man do now in such a case? What remedy is to be had? how shall he be eased? By suing a divorce? that is hard to be effected : *si non castè, tamen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as clear and as manifest as the nose in a mans face, yet it cannot be evidently proved, or they likely taken in the fact : they will have a knave Gallus to watch, or with that Roman

† Epigram. † Sulpitia, all made fast and sure,

Ne se Cadurcis destitutam fasciis,

Nudam Caleno concumbentem videat.

She will hardly be surpris'd by her husband, be he never so wary. Much better than to put it up : the more he strives in it, the more he shall divulge his own shame ; make a virtue of necessity, and conceal it. Yea but the world takes notice of it, 'tis in every mans mouth : let them talk their pleasure, of whom speak they not in this fence? From the highest to the lowest they are thus censured all : there is no remedy then but patience. It may be 'tis his own fault, and he hath no reason to complain, 'tis *quid pro quo*, she is bad, he is worse : *f* Bethink thy self, hast thou not done

f Cogita an sic aliis tu nunquam feceris ; an hoc tibi nunc fieri dignum sit? *severus aliis, indulgens tibi, cur ab uxore exiges quod non ipse prestat?* Plutar. *g* Vaga libidine cum ipse quovis rapiaris, cur si vel modicum aberret ipsa insani-

h Be it that some woman break chaste wedlocks laws,

And leaves her husband and becomes unchaste :

Yet commonly it is not without cause,

She sees her man in sin her goods to waste,

She feels that he his love from her withdraws,

And hath on some perhaps less worthy plac'd.

Who strikes with sword, the scabbard them may strike,

And sure love craveth love, like asketh like.

Ea semper studebit, falth Nevissanus, pares reddere vices, she will quit it if she can.

And therefore as well adviseth Siracides, cap.

9. 1. teach her not an evil lesson against thy self, which as *Jansenius*, *Lyranus*, on this

text, and *Carthusianus* interpret, is no otherwise

to be understood than that she do thee not a mischief. I do not excuse her in accusing

thee ; but if both be naught, mend thy self first ; for as the old saying is, A good husband

makes a good wife.

Yea but thou replyest, 'Tis not the like rea-

son betwixt man and woman ; through her

fault my children are bastards, I may not en-

dure it ; *k* Sit amarulenta, sit imperiosa, pro-

diga, &c. Let her scold, brawl, and spend, I

care not, *modò sit casta*, so she be honest, I

could easily bear it ; but this I cannot, I may

not, I will not ; my faith, my fame, mine eye must not be touched, as the proverb is,

Non patitur tactum fama, fides, oculus.

I say the same of my wife, touch all, use all,

take all but this. I acknowledge that of *Seneca*

to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the pos-

session of any good thing without a companion,

this only excepted, I say, *This* : And why this?

Even this which thou so much abhorrest, it may

be for thy progenies good, ^l better be any mans

son than thine, to be begot of base *Irus*, poor

Seius, or mean *Mevius*, the town swine-herds ;

a shepherds son : and well is he, that like

Hercules he hath any two fathers ; for thou

thy self hast peradventure more diseases than

an horse, more infirmities of body and mind, a

canker'd soul, crabbed conditions, make the

worst of it, as it is *vulnus insanabile, sic vul-*

nus insensibile, as it is incurable, so it is insensi-

ble. But art thou sure it is so?

† *res agit ille tuas?*

doth he so indeed? It may be thou art over

suspicious, and without a cause as some are :

if it be *octimestris partus*, born at eight months,

or like him, and him they fondly suspect he got

it ; if she speak or laugh familiarly with such

or such men, then presently she is naught with

them ; such is thy weakness : Whereas cha-

rity, or a well-disposed mind, would interpret

all unto the best. *S. Francis* by chance seeing

a Frier familiarly kissing another mans wife,

was so far from misconceiving it, that he pre-

sently kneeled down and thanked God there

was so much charity left : but they on the

other side will ascribe nothing to natural causes,

indulge nothing to familiarity, mutual society,

friendship : but out of a sinister suspicion, pre-

sently lock them close, watch them, thinking by

those means to prevent all such inconveniences,

that's the way to help it ; whereas by such

tricks they do aggravate the mischief. 'Tis

but in vain to watch that which will away.

m *Nec custodiri si velit ulla potest ;*

Nec mentem servare potes, licet omnia serves ;

Omnibus exclusis, intus adulter erit.

None can be kept resisting for her part ;

Though body be kept close, within her

heart

Advoury lurks, t'exclude it ther's no art.

Argus with an hundred eyes cannot keep her,

& *hunc unus sapè fefellit amor*, as in *Ariosto*.

If all our hearts were eyes, yet sure they said

We husbands of our wives should be betray'd.

Hierome holds, *Uxor impudica servari non*

potest, pudica non debet, infida custos castitatis

est necessitas, to what end is all your custody?

A dishonest woman cannot be kept, an honest

woman ought not to be kept, necessity is a

keeper not to be trusted. *Difficile custoditur,*

quod plures amant ; That which many cover,

can hardly be preserved, as *Salisburyen-*

sis thinks. I am of *Aneas Sylvius* mind,

* Those jealous Italians do very ill to lock up

their wives ; for women are of such a dispo-

sition, they will most covet that which is deni-

ed most, and offend least when they have free li-

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Optimum bene nasci

† Mart.

m Ovid. amor. lib. 3.

eleg. 4.

n Lib. 4.

st. 72.

o Polycrat.

lib. 8. c. 11.

De amor.

* Eurial.

& Lucret.

qui uxores

occludunt,

meo judicio

minus uti-

liter faci-

unt ; sunt

enim eo in-

genio mu-

lieres ut id

potissimum

cupiant,

quod maxi-

me denega-

tur ; si li-

beras ha-

bent habe-

nas, minus

delinquant ;

frustra se-

ram adhi-

bes, si non

sit sponte

casta.

k Lemnius lib. 4. cap. 13. de ocult. nat. mir.

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erty to trespass. It is in vain to lock her up if she be dishonest; & tyrannicum imperium, as our great master Aristotle calls it, too tyrannical a task, most unfit: For when she perceives her husband observes her and suspects, *liberius peccat*, saith *P. Nevisanus*. *q. Toxica zelotypo dedit uxor mæcha marito*, she is exasperated, seeks by all means to vindicate her self, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their own wills, give them free liberty, without any keeping.

*In vain our friends from this do us dehort,
For beauty will be where is most resort.*

If she be honest as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Penelope* to her *Ulysses*, she will so continue her honour, good name, credit,

Penelope conjux semper Ulyssis ero;

And as *Phocias* wife in † *Plutarch*, called her husband her wealth, treasure, world, joy, delight, orb and sphere, she will hers. The vow she made unto her good-man; love, virtue, religion, zeal, are better keepers than all those locks, Eunuchs, prisons; she will not be moved:

s Virg.

En.

* *At mihi vel tellus optem prius ima dehiscat,
Aut pater omnipotens adigat me fulmine ad
umbras,
Pallentes umbras Erebi, noctemq; profundam,
Ante pudor quam te violem; aut tua jura
resolvam.*

First I desire the earth to swallow me,
Before I violate mine honesty,
Or thunder from above drive me to hell,
With those pale ghosts, and ugly nights to dwell.

† Daniel.

She is resolv'd with *Dido* to be chaste; though her husband be false, she will be true: and as *Octavia* writ to her *Anthony*;

† i. de serm. d. in monte ros. 16.

† *Quam formosus la-
certus hic
quidam in-
quit ad
equales
conversus;
at illas
publicas,
inquit, non
est.*

† *Bilia Di-
nutum vi-
rum senem
habuit &
spiritum
fetidum
habentem,
quem quum
quidam ex-
probrasset,
&c.*

u *Numquid
tibi, Arme-
na, Tigra-
nes videba-
tur esse pul-
cher? &
illum, in-
quit, ade-
pi, &c.*

Xenoph.
Cyr. ed.

† 3.

† *These walls that here do keep me out of sight,
Shall keep me all unspotted unto thee,
And testifie that I will do thee right,
I'll never stain thine house, though thou shame
me.*

Turn her loose to all those *Tarquines* and *Satyrs*, she will not be tempted. In the time of *Valence* the Emperor, saith † *St. Austin*, one *Archidamus* a Consul of *Antioch*, offered an hundred pound of gold to a fair young wife, and besides to set her husband free, who was then sub gravissima custodia, a dark prisoner, pro unius noctis concubitu: but the chaste matron would not accept of it. When one commend- ed *Theana's* fine arm to his fellows, she took him up short, Sir, 'tis not common; she is wholly reserved to her husband. † *Bilia* had an old man to her spouse, and his breath stunk, so that no body could abide it abroad, coming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she had told him, but that she thought every mans breath had been as strong as his. "Ti- granes and *Armena* his Lady were invited to supper by king *Cyrus*, when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what she did especially commend in him? she swore she did not observe him; when he re-

plied again, what then she did observe, whom she looked on? She made answer, her husband that said he would dye for her sake. Such are the properties and conditions of good women: and if she be well given, she will so carry her self; if otherwise she be naught, use all the means thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many lies, excuses, as an Hare hath Muses, tricks, Panders, Bawds, shifts to deceive, 'tis to no purpose to keep her up, or to reclaim her by hard usage. Fair means peradventure may do somewhat.

* *Obsequio vinces aptius ipse tuo.*

x Ovid.

Men and women are both in a predicament in this behalf, so sooner won, and better pacified. *Duci volunt, non cogi*: though she be as ar- rant a scold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustful as *Messali- na*, by such means (if at all) she may be re- formed. Many patient y *Grizels* by their ob- sequiousness in this kind, have reclaimed their husbands from their wandering lusts. In *Nova Francia* and *Turky* (as *Leah*, *Rachel*, and *Sarah* did to *Abraham* and *Jacob*) they bring their fairest Damsels to their Husbands beds; *Livia* seconded the lustful appetites of *Augu- stus*: *Stratonice* wife to King *Diotarus* did not only bring *Electra* a fair maid, to her good-mans bed, but brought up the children begot on her, as carefully as if they had been her own. *Ter- tius Aemilius* wife, *Cornelia's* mother percei- ving her husbands intemperance, rem dissimu- lavit, made much of the maid, and would take no notice of it. A new married man, when a pickthank friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush said he, let him do his worst, I dare trust my Wife, though I dare not trust him. The best remedy then is by fair means; if that will not take place, to dissemble it as I say, or turn it off with a jest: hear *Guexerra's* ad- vice in this case, *vel joco excipies, vel silentio eludes*; for if you take exceptions at every thing your Wife doth, *Solomons* wisdom, *Her- cules* valour, *Homers* learning, *Socrates* pati- ence, *Argus* vigilancy will not serve turn. Therefore *Minus malum*, a less mischief *Nevisanus* holds, *dissimulare*, to be a *Cunorum* emptor, a buyer of Cradles, as the Proverb is, than to be too solicitous. b A good fellow when his Wife was brought to bed before her time, bought half a dozen of Cradles before hand for so many children, as if his Wife should continue to bear children at every two months. c *Pertinax* the Emperour, when one told him a Fidler was too familiar with his Empress, made no reckoning of it. And when that *Ma- cedonian Philip* was upbraid with his wives dishonesty, cum tot victor regnorum ac populo- rum esset, &c. a Conquerour of Kingdoms could not tame his wife, (for she thrust him out at doors) he made a jest of it. *Sapientes por- tant cornua in pectore, stulti in fronte*, saith *Ne- visanus*, wise men bear their horns in their hearts, fools on their foreheads. *Eumenes* King of

y Read
Pet.achs
tale of pa-
tient Gri-
zel in
Chaucer.

z Sil. nup.
lib. 4. num.
80.

a Erasmus
b Quum
accepisset
uxorem pe-
perisse se-
cundo a
nuptiis
mense, cunas
quinas vel
senas coe-
mit. ut si
forte uxor
singulis bi-
mensibus
pareret.

c Julius
Capitol.
vita ejus.
quum palam
Citharædas
uxorem di-
ligeret, mi-
nime curis
sus fuit.

* Disposuit
armatos
qui ipsum
interfice-
rent: hi
protenus
mandatum
exequentes,
&c. Ille &
rex decla-
ratur, &
Stratoni-
cem que
fratri nup-
serat, uxo-
rem ducit;
sed post-
quam audi-
vit fratrem
vivere, &c.
Attalum
comiter as-
cepit, pri-
stinamque
uxorem
complexus,
magno ho-
nore apud
se habuit.
d S. John
Harring-
tons notes
in 28.
book of
Ariosto.

of *Pergamus* was at deadly feud with *Persens* of *Macedonia*, in so much that *Persens* hearing of a journey he was to take to *Delphus*, set a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed left him stoned to death. The news of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes* brother proclaimed himself King forthwith, took possession of the Crown, and married *Stratonice* the Queen. But by and by when contrary news was brought, that King *Eumenes* was alive, and now coming to the City, he laid by his Crown, left his wife, as a private man went to meet him, and congratulate his return. *Eumenes* though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if no such matter had been heard of or done. *Jocundo* in *Ariosto*, found his wife in bed with a knave, both asleep, went his waies, and would not so much as wake them, much less reprove them for it. ^d An honest fellow finding in like sort his wife had plaid false at Tables, and born a man too many, drew his dagger, and swore if he had not been his very friend, he would have kill'd him. Another hearing one had done that for him, which no man desires to be done by a deputy, followed in a rage with his sword drawn, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession he was satisfied, and so left him, swearing that if he had denied it, he would not have put it up. How much better is it to do thus, than to macerate himself, impatiently to rave and rage, to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his own shame, and to remain for ever a Cuckold on record? how much better be *Cornelius Tacitus*, than *Publius Cornutus*, to condemn in such cases, or take no notice of it? *Melius sic errare, quam zelotypia curis*, saith *Erasmus*, *se confidere*, better be a wittal and put it up, than to trouble himself to no purpose. And though he will not *omnibus dormire*, be an ass, as he is an oxe, yet to wink at it as many do, is not amiss at some times, in some cases, to some parties, if it be for his commodity, or some great mans sake, his Land-Lord, Patron, Benefactor,) as *Calbas* the Roman, saith [†] *Plutarch* did by *Mecenas*, and *Phayllus* of *Argos* did by King *Philip*, when he promised him an office on that condition he might lie with his wife) and so to let it pass:

† Amator.
dial.

† *Plautus*
scen. ult.
Amphit.

Idem.

—† *pol me hand poenitet*,
— *Scilicet boni dimidium dividere cum Jove*,
it never troubles me, said *Amphitrio*, to be cornuted by *Jupiter*; let it not molest thee then, be friends with her;

Tu cum Alcmenâ uxore antiquam in gratiam Redi—

let it, I say, make no breach of love betwixt you. Howsoever the best way is to condemn

it, which ^d *Henry* the second King of *France* adviseth a Courtier of his, jealous of his wife, and complaining of her unchastness, to reject it, and comfort himself; for he that suspects his wives incontinency, and fears the Popes curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience, when all is done, according to that counsel of ^e *Nevissanus*; *si vitium uxoris corrigi non potest, ferendum est*: If it may not be helped, it must be endured. *Date veniam & sustinete taciti*, 'tis *Sophocles* advice, keep it to thy self, and which *Chrysostome* calls *palastram philosophiæ*, & *domesticum Gymnasium*, a School of Philosophy, put it up. There is no other cure, but time to wear it out, *Injuriarum remedium est oblivio*, as if they had drunk a draught of *Lethe* in *Trophonius* den: To conclude, age will bereave her of it, *dies dolorem minuit*, time and patience must end it.

^f *The minds affections Patience will appease*, ^{f R. T.}
It passions kills, and healeth each disease.

SUBSECT. 2.

By prevention before, or after marriage, *Plato's* community, marry a *Curtizan*, *Philisers*, *Stews*, to marry one equal in years, fortunes, of a good family, education, good place, to use them well, &c.

OF such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may do much good. *Plato* in his commonwealth, to prevent this mischief belike, would have all things common, Wives and Children all as one: and which *Cæsar* in his Commentaries observed of those old *Britains*, that first inhabited this Land, they had ten or twelve Wives allotted to such a Family, or promiscuously to be used by so many men; not one to one, as with us, or four, five or six to one, as in *Turky*. The ^g *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would have women indifferent; and the cause of this filthy sect, was *Nicholas* the Deacons jealousy, for which when he was condemned, to purge himself of his offence, he broached his heresie, that it was lawful to lie with one anothers wives, and for any man to lie with his: like to those * *Anabaptists* in *Munster*, that would consort with other mens wives as the spirit moved them: or as ^h *Mahomet* the seducing Prophet, would needs use women as he list himself, to beget Prophets; 205 their *Alcoran* saith were in love with him, and * he as able as forty men. Amongst the old *Carthaginians*, as ⁱ *Bohemus* relates of *Sabellius*, the King of the Countrey lay with the bride the first night, and once in a year they went promiscuously all together. *Munster Cosmog.* lib. 3. cap. 497. ascribes the beginning of this brutish custom (injustly) to one *Picardus* a Frenchman, that invented a new Sect of *Adamites*,

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d T. D. niel
conjurat.
French.

e Li. 4.
num. 80.

g Lib. de
heres. Quum
de zelo cul-
paretur,
purgandi se
causa per-
misisse fer-
tur ut ea
qui vellet
uteretur;
quod ejus
factum in
sectam tur-
pissimam
versum est,
qua placet
usus indis-
serens for-
mi harum.
* Sleiden-
Com.

h Alcoran.
* Alcoran
edit. à Bib-
liandro.
i De mor.
gent. lib. 1.
cap. 6. Nup-
tiale regi-
tur de virgi-
nande ex-
hibetur.

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* *Lumina
extingue-
bantur, nec
personæ &
etatis ha-
bita reve-
rentia in
quam quis-
que per te-
nebras in-
cidit, mu-
lierem cog-
noscat.*
† *Leander
Albertus.
Flagi in o-
ritu cuncti
in ædem
convenien-
tes post im-
puram con-
cionem, ex-
tinctis lu-
minibus in
Venerem
runt.*
k *Lod. Ver-
tomannus
navig. l. 6.
cap. 8. &
Marcus Po-
lus lib. 1.
cap. 46.
uxores vi-
atoribus
prostituant.*
l *Dithma-
rus, Bleske-
nius, ut
Agetas
Aristoni,
pulcherrimam ux-
orem habens
prostituit.*
m *Herodot.
in Erato.
Mulieres
Babylonice
cum hospite
permiscen-
tur ob ar-
gentum
quod post
Veneri sa-
crum.* Bo-
hemus l. 2.
cap.
† *Navigat.
lib. 5. c. 4.
prius tho-
rum non
init, quam
à digniore
f sacerdote
nova nupta
deflorata
sit.*
n *Bohemus
lib. 2. cap. 3.
Idem nupte
nolent ob
mulierum
intemper-*

rantiam, nullam servare viro fidem putabant. o *Stephanus præ-
fat. Herod. Alius è lupanari meretricem, Pitho dictam, in ux-
orem duxit; Ptolomeus Thaidem nobile scortum duxit & ex ea
duos filios suscepit, &c. p Poggius Florent. q Flix Plater.
r Plutarch, Lucian, Salmutz Tit. 2. de porcellanis cum in Panciro
l. de nov. rept. & Plutarchus.*

Adamites, to go naked as *Adam* did, and to use promiscuous Venery at set times. When the Priest repeated that of *Genesis*, *Increase and multiply*, out * went the candles in the place where they met, and without all respect of age, persons, conditions, catch that catch may, every man took her came next, &c. Some fasten this on those ancient *Bohemians* and *Russians*: † others on the inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; and as I read it was practised in *Scotland* amongst Christians themselves, until King *Malcomes* time, the King or the Lord of the Town had their maidenheads. In some parts of ^k *India* in our age, and those ^l *Islanders*, ^m as amongst the *Babylonians* of old, they will prostitute their Wives and Daughters (which *Chalcocondila* a Greek modern writer, for want of better intelligence, puts upon us *Britains*) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this feral vice of jealousy, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their Wives, till one of their *Biarmi* or High Priests have lain first with them, to sanctifie their wombs. But those *Esaï* and *Montanists*, two strange Sects of old, were in another extream, they would not marry at all, or have any society with women, ⁿ because of their intemperance they held them all to be naught. *Nevisanus* the Lawyer, lib. 4. num. 33. syl. nupt. would have him that is inclined to this malady, to prevent the worst, marry a quean, *Capiens meretricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in *Seneca* constuprated two wenches in a night, for satisfaction the one desired to hang him, the other to marry him. ° *Hierome* King of *Syracuse* in *Sicily*, espoused himself to *Pitho*, keeper of the stews; and *Ptolomy* took *Thais* a common whore to be his wife, had two sons, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such unlikely thing. p A Citizen of *Eugubine* gelded himself to try his Wives honesty, and to be freed from jealousy: so did a Baker in ^q *Basil*, to the same intent. But of all other precedents in this kind, that of ^r *Combalus* is most memorable: who to prevent his masters suspicion, for he was a beautiful young man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queen to conduct her into *Syria*, fearing the worst, gelded himself before he went, and left his genitals behind him in a box sealed up. His Mistress by the way fell in love with him, but he not yielding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to King *Prætus* her husband, cum non posset ad coitum inducere) and that by her, and was therefore at his coming

home cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders he had formerly cut off. The *Lydians* used to geld women whom they suspected, saith *Leonicus var. hist. lib. 3. cap. 59.* as well as men. To this purpose ^f *St. Francis*, because he used to confess Women in private, to prevent suspicion, and prove himself a Maid, stripped himself before the Bishop of *Assize* and others: and Frier *Leonard* for the same cause went through *Viterbium* in *Italy*, without any garments.

Our Pseudocatholics, to help those inconveniences which proceed from Jealousie, to keep themselves and their Wives honest, make severe Laws; against Adultery present Death; and withal Fornication a venial sin, as a sink to convey that furious and swift stream of concupiscence, they appoint and permit Stews, those Punks and pleasant sinners, the more to secure their Wives in all populous Cities, for they hold them as necessary as Churches; and howsoever unlawful, yet to avoid a greater mischief, to be tolerated in Policy, as Usury, for the hardness of mens hearts; and for this end they have whole Colleges of Curtezans in their Towns and Cities. Of * *Cato's* mind ^{* Plutarch.} belike, that would have his servants (cum ancillis congregari coitus causa, definito are, ut graviora facinora evitarent, ceteris interim interdicens) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it impossible for idle persons, young, rich, and lusty, so many servants, Monks, Friars, to live honest, too tyrannical a burden to compel them to be chaste, and most unfit to suffer poor men, younger Brothers and Souldiers at all to Marry, as those diseased persons, Votaries, Priests, Servants. Therefore as well to keep and ease the one as the other, they tolerate and wink at these kind of Brothel houses and Stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury; and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spels, charms to keep men and women honest. ^t *Mulier ut alienum virum non admittat præter suum: Accipe fel hirci, & adipem, & exsicca, caleseat in oleo, &c. & non alium præter te amabit. In Alexi, Porta, &c. plura invenies, & multò his absurdiora, uti & in Rhafi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best means to avoid these and like inconveniences, are, to take away the causes and occasions. To this purpose ^a *Varro* writ *Satyram Menippeam*, but it is lost. ^b *Patri-
tius* prescribes four rules to be observed in choosing a Wife (which who so will may read) *Fonseca* the Spaniard in his 45. c. *Amphitheat. Amoris*, sets down six special cautions for men,

^f *Stephanus
è l. confor.
Bonavent.
c. 6. vit.
Francisci.*

<sup>* Plutarch.
vit. ejus.</sup>

^t *Vecker.
lib. 7. se-
cret.*

^a *Citatur à
Gellio.
b Lib. 4.
Tit. 4. de
instit. rei-
pub. de of-
ficio mari-
ti.*

men, four for women; Sam. Neander out of Shonbernerus, five for men, five for women; Anthony Guivarra many good lessons; Cleobulus two alone, others otherwise; as first to make a good choice in marriage, to invite Christ to their wedding, and which * St. Ambrose adviseth, *Deum conjugii præsidem habere*, and to pray to him for her, (*A Domino enim datur uxor prudens*, Prov. 19.) not to be too rash and precipitate in his election, to run upon the first he meets, or dote on every stout fair piece he sees, but to choose her as much by his ears as eyes, to be well advised whom he takes, of what age, &c. and cautious in his proceeding. An old woman should not marry a young woman, or a young woman an old man,

† Ovid. *Quam malè inæquales veniunt ad aratra juvenci!*

such matches must needs minister a perpetual cause of suspicion, and be distasteful to each other.

† Alciat. *Noctua ut in tumultis, super atque cadavera bubo,*

Talis apud Sophoclem nostra puella sedet.

Night-crows on tombs, Owl sits on carcasses dead,

So lyes a Wench with Sophocles in bed.

u Deipno- For Sophocles, as ^u Athenæus describes him, was a very old man, as cold as January, a bed-fellow of bones, and doted yet upon Archippe a young Curtezan, than which nothing can be more odious. * Senex maritus uxori juveni

ingratus est, an old man is a most unwelcome guest to a young wench, unable, unfit:

† Pontanus *Amplexus suos fugiunt puella, Omnis horret amor, Venusque Hymenque.*

And as in like case a good fellow that had but a peck of corn weekly to grind, yet would needs build a new mill for it, found his error erstwhile, for either he must let his mill lye waste, pull it quite down, or let others grind at it. So these men, &c.

Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebra nuptie*. And as † Tully farther inveighs, 'tis unfit for any, but ugly and filthy in old age. *Turpe senilis amor*, one of the three things * God hateth. Plutarch in his book contra Coleren, rails downright at such kind of marriages, which are attempted by old men, *qui jam corpore impotenti, & à voluptatibus deserti, peccant animo*, and makes a question whether in some cases it be tolerable at least for such a man to marry,

— *qui Venerem affectat sine viribus*, that is now past those venerous exercises, as a gelded man lyes with a virgin and sighs, *Ecclus 30. 20.* and now complains with him in Petronius, *funerata est hec pars jam, que fuit olim Achillea*, he is quite done,

* Hor. l. 3. *Vixit puella nuper idoneus, Et militavit non sine gloria.*

But the question is, whether he may delight himself as those Priapcian Popes, which in their decrepit age lay commonly between two

Wenches every night, *contactu formosarum, & contrectatione, num adhuc gaudeat*; and as many doting Syres still do to their own shame, their childrens undoing, and their families confusion: he abhors it, *tanquam ab agresti & furioso domino fugiendum*, it must be avoided as a Bedlam master, and not obeyed.

Alecto —

Ipsa faces præfert nubentibus, & malus Hymen

Triste ululat, —

the Devil himself makes such matches. * Le- x cap. 54: *vinus Lemnius* reckons up three things which generally disturb the peace of marriage: the first is when they marry intempestive or unseasonably, as many mortal men marry precipitately and inconsiderately, when they are effete and old: The second when they marry unequally for fortunes and birth: the third, when a sick impotent person weds one that is sound, *nova nupta spes frustratur*: Many dislikes instantly follow. Many doting dizards, it may not be denied, as Plutarch confesseth, *recreate themselves with such obsolete, unseasonable and filthy remedies* (so he calls them) with a remembrance of their former pleasures, against nature they stir up their dead flesh: but an old Lecher is abominable; *malier tertio nubens*, ² Nevisanus holds, *presumitur lubrica & inconstans*, a woman that marries the third time may be presumed to be no honestier than she should. Of them both, thus Ambrose concludes in his Comment upon Luke, *a they that are coupled together, not to get children, but to satisfy their lust, are not husbands, but fornicators*, with whom St. Austin consents: Matrimony without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutual society, help and comfort one of another, in which respects though † Tiberius deny it, without question old folks may well marry) for sometimes a man hath most need of a wife, according to Puccius, when he hath no need of a wife; otherwise it is most odious, when an old Acheronticke dizard, that hath one foot in his grave, *à silicernium*, shall flicker after a lusty young wench that is blithe and bonny,

— * *salaciorque*

Verno passere, & albulis columbis.

What can be more detestable?

b Tu cano capite amas senex nequissime

Jam plenus atatis, animæque fœtidæ,

Senex hircosus tu osculare mulierem?

Utine adiens vomitum potius excuties.

Thou old goat, hoary lecher, naughty man,

With stinking breath, art thou in love?

Must thou be slavering? she spews to see

Thy filthy face, it doth so move.

Yet as some will, it is much more tolerable for an old man to marry a young woman (our Ladies match they call it) for *cras erit mulier*, as he said in Tully. Cato the Roman, Critobulus in † Xenophon, * Tyraquellus of late, Julius Scaliger, &c. and many famous

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* Cataleſt.
vet. poetarum.

c Martial.
lib. 3.
62. Epig.

Lib. I.
Miles.

* Ovid.

c Rablais
biſt. Pantagruel. l. 3.
cap. 33.

f Hom. 80.
Qui pul-
-ram ha-
bet uxorem,
nihil pejus
habere po-
teſt.

presidents we have in that kind; but not *à contra*: 'tis not held fit for an antient woman to match with a young man. For as *Varro* will, *Anus dum ludit morti delicias facit*, 'tis *Charons* match between * *Cascus* and *Casca*, and the Devil himself is surely well pleased with it. And therefore as the Poet inveighs, thou old *Vetustina* bed-ridden quean, that art now skin and bones,

*Cui tres capilli, quatuorque sunt dentes,
Pectus cicadae, cruscolumque formicae,
Rugosiorum quae geris stola frontem,
Et areolarum cassibus pares mammas.*

That hast three hairs, four teeth, a brest
Like grasshopper, an emmets crest,
A skin more rugged than thy coat,
And duggs like spiders web to boot.

Must thou marry a youth again? And yet *ducentas ire nuptum post mortem amant*: howsoever it is, as *Apuleius* gives out of his *Me-roe*, congressus annosus, pestilens, abhorrendus, a pestilent match, abominable, and not to be endured. In such case how can they otherwise choose but be jealous, how should they agree one with another? This inequality is not in years only, but in birth, fortunes, conditions, and all good qualities,

* *Si qua volas aptè nubere, nube pari*, 'Tis my counsel, saith *Anthony Guiverra*, to choose such a one. *Civis Civem ducat*, *Nobilis Nobilem*, let a Citizen match with a Citizen, a Gentleman with a Gentlewoman; he that observes not this precept (saith he) *non generum sed malum Genium, non nurum sed Furiam, non vitæ Comitem, sed litis fo-mitem domi habebit*, in stead of a fair wife shall have a fury, for a fit son-in-law a meer fiend, &c. examples are too frequent.

Another main caution fit to be observed, is this, that though they be equal in years, birth, fortunes, and other conditions, yet they do not omit vertue and good education, which *Musonius* and *Antipater* so much inculcate in *Stobæus*;

*Dos est magna parentum
Virtus, & metuens, alterius viri
Certo fœdere castitas.*

If as *Plutarch* adviseth, one must eat *modium salis*, a bushel of salt with him, before he chuse his friend, what care should be had in chusing a wife, his second self, how solicitous should he be to know her qualities and behaviour? and when he is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions. * *Coquage* god of Cuckolds, as one merrily said, accompanies the goddess Jealousie, both follow the fairest, by *Jupiters* appointment, and they sacrifice to them together: beauty and honesty seldome agree; straight personages have often crooked manners; fair faces, foul vices; good complexions, ill conditions. *Suspicionis plena res est, & insidiarum*, beauty (saith * *Chrysostome*) is full of treachery and suspicion: he that hath a fair wife, cannot have a worse mischief, and yet most covet it, as if nothing else in marriage but that and wealth were to be

respected. * *Francis Sforza* Duke of *Millan*, & *Amisens*, was so curious in this behalf, that he would not marry the Duke of *Mantua's* daughter, except he might see her naked first: Which *Lycurgus* appointed in his Laws, and *Morus* in his *Utopian Commonwealth* approves. ^h In *Italy*, as a Traveller observes, if a man have three or four daughters, or more, and they prove fair, they are married estoons: if deformed, they change their lovely names of *Lucia*, *Cynthia*, *Camena*, call them *Dorothie*, *Ursula*, *Briget*, and so put them into *Monasteries*, as if none were fit for marriage, but such as are eminently fair: but these are erroneous tenents: a modest Virgin well conditioned, to such a fair snout piece, is much to be preferred. If thou wilt avoid them, take away all causes of suspicion and jealousy, marry a course piece, fetch her from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary of all deformed Maids, and so thou shalt be sure that no man will make thee Cuckold, but for spight. A Citizen of *Bizante* in *Thrace*, had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cryed out as one amazed; *O miser! quæ te necessitas huc adegit?* O thou wretch, what necessity brought thee hither? as well he might; for who can affect such a one? But this is warily to be understood, most offend in another extremum, they prefer wealth before beauty, and so she be rich, they care not how she look; but these are all out as faulty as the rest. *Attendenda uxoris forma*, as ^k *Salisburiensis* adviseth, *ne si alteram aspexeris, mox eam sordere putes*, as the Knight in *Chaucer* that was married to an old woman,

And all day after hid him as an Owl,
So woe was his wife looked so foul.

Have care of thy wifes complexion, lest whilst thou seest another, thou loathest her, she prove jealous, thou naught,

*Si tibi deformis conjux, si serva venusta,
Ne utaris serva, —*

I can perhaps give instance. *Molestum est possidere, quod nemo habere dignetur*, a misery to possess that which no man likes: on the other side, *Difficile custoditur quod plures amant*. And as the bragging souldier vaunted in the Comedy, *nimia est miseria pulchrum esse hominem nimis*. *Scipio* did never so hardly besiege *Carthage*, as these young Gallants will beset thine house, one with wit or person, another with wealth, &c. If she be fair, saith *Guazzo*, she will be suspected howsoever. Both extremes are naught, *Pulchra citò adamatur, fœda facile concupiscit*, the one is soon beloved, the other loves: one is hardly kept, because proud and arrogant, the other not worth keeping; what is to be done in this case? *Ennius* in *Menelippe* adviseth thee as a friend to take *statam formam, si vis habere incolumem pudicitiam*, one of a middle size, neither too fair, nor too foul,

* *Nec*

* Marullus.

* *Nec formosa magis quam mihi casta placet,* which old Cato thought fit, let her beauty be, *neque lectissima, neque illiberalis*, between both. This I approve; but of the other two I resolve with *Salisburiensis, ceteris paribus*, both rich alike, endowed alike, *majori miseria deformis habetur quam formosa servatur*, I had rather marry a fair one, and put it to the hazard, than be troubled with a blowze; but do thou as thou wilt, I speak only of my self.

Howsoever, *quod iterum moneo*, I would advise thee thus much, be she fair or foul, to chuse a wife out of a good kindred, parentage, well brought up, in an honest place.

† Chalaner lib. 9. de repub. Ang.

† *Primum animo tibi proponas quo sanguine creta,*

Quâ formâ, quâ etate, quibusque ante omnia virgo

Moribus, in junctos veniat nova nupta penates.

He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in *Smithfield*, and hires a servant in *Pauls*, as the diverbe is, shall likely have a jade to his horse, a knave for his man, an arrant honest woman to his wife.

1 Lib. 2. num. 159. m Si generix caste, caste quoque filia vivit; Si meretrix mater, filia talis erit. † Juven. Sat. 6.

Filia prasumitur esse matri similis, saith *Nevisanus*? Such^m a mother, such a daughter; *mali corvi malum ovum*, Cat to her kind.

† *Scilicet expectas ut tradat mater honestos Atque alios mores quam quos habet?* — If the mother be dishonest, in all likelihood the daughter will *matrizare*, take after her in all good qualities,

Creden' Pasiphae non tauripotente futuram Tauripetam?

If the damm trot, the foal will not amble. My last caution is, that a woman do not bestow her self upon a fool, or an apparent melancholy person; jealousy is a symptom of that disease, and fools have no moderation. *Justina* a Roman Lady was much persecuted, and after made away by her jealous husband, she caused and enjoined this Epitaph, as a Caveat to others, to be engraven on her Tomb:

n Discite ab exemplo Justinae, discite patres,

Ne nubat fatuo filia vestra viro, &c.

Learn Parents all, and by *Justina's* case, Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their wives well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in † *Stobaeus*, to avoid future strife, and for quietness sake, *when you are in bed, take heed of your wives flattering speeches over night, and curtain sermons in the morning.* Let them do their endeavour likewise to maintain them to their means, which † *Patrius* ingeminates, and let them have liberty with discretion, as time and place requires: many women turn queans by compulsion, as ° *Nevisanus* observes, because their husbands are so hard, and keep them so short in dyet and apparel, *paupertas cogit eas meretricari*,

poverty and hunger, want of means, makes them dishonest, or bad usage; their churlish behaviour forceth them to fly out, or bad examples, they do it to cry quittance. In the other extream some are too liberal, as the proverb is, *Turdus malum sibi cecat*, they make a rod for their own tails, as *Candaules* did to *Gyges* in * *Herodotus*, commend his wives beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountiful allowance, they are accessary to their own miseries; *anima uxorum pessimè olent*, as *Plautus* jibes, they have deformed souls, and by their painting and colours procure *odium mariti*, their husbands hate, especially,

— † *cum miserè viscantur labra mariti.*

Besides, their wives (as † *Basil* notes) *Impudentè se exponunt masculorum aspectibus, jactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their undecent wanton carriage, provoke and tempt the spectators. *Veracious* women should keep house, and 'twas well performed and ordered by the *Greeks*,

— *mulier ne qua in publicum*

Spectandam se sine arbitrio praebeat viri: which made *Phidias* belike at *Elis* paint *Venus* treading on a Tortoise, a symbol of womens silence and house-keeping. For a woman abroad and alone, is like a Deer broke out of a Park, *quam mille venatores insequuntur*, whom every hunter follows; and besides in such places she cannot so well vindicate her self, but as that Virgin *Dinah* (*Gen. 34. 2.*) going for to see the daughters of the land, lost her virginity, she may be defiled and overtaken on a sudden;

Imbelles dama quid nisi praeda sumus?

And therefore I know not what Philosopher he was, that would have women come but thrice abroad all their time, † *to be baptized, married, and buried*; but he was too strait laced. Let them have their liberty in good sort, and go in good sort, *modò non annos viginti etatis suae domi relinquunt*, as a good fellow said, so that they look not twenty years younger abroad than they do at home, they be not spruce, neat, Angels abroad, beasts, dowdies, sluts at home; but seek by all means to please and give content to their husbands; to be quiet above all things, obedient, silent and patient; if they be incensed, angry, chide a little, their wives must not * *cample* again, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complain of her husbands impatience, told her an excellent remedy for it, and gave her withal a glass of water, which when he brauled she should hold still in her mouth, and that *toties quoties*, as often as he chid; she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredi-

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* In Clío. Speciem uxoris supra modum extollens, fecit ut illam nudam coram aspi- ceret.

† Juven. Sat. 6. He cannot kis his Wife for paint. † Orat. contra ebr.

† Ad baptisum, matrimonium & tumulum.

* Non videretur illa si maritus obganniat.

K k k

ents,

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† *Fraudem aperiens ostendit i non aquam sed silentium iracundie moderari.*
 q Horol. princ. l. 2. cap. 8. *Diligenter cavendum feminis illustribus ne frequenter exeant.*
 † Chaloner.

ents, † she told her in brief what it was, *Fair water*, and no more : for it was not the water, but her silence which performed the cure. Let every froward woman imitate this example, and be quiet within doors, and (as *M. Aurelius* prescribes) a necessary caution it is to be observed of all good Matrons that love their credits, to come little abroad, but follow their work at home, look to their household affairs and private business, *œconomie incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands means, as a good husband should do,

† *Quæ studiis gavisæ colit, partita labores Fallet opus cantu, formæ assimilata corona Cura puellaris, circum fusosque rotasque Cum voluet, &c.*

Howsoever 'tis good to keep them private, not in prison;

* Menand.

* *Quisquis custodit uxorem vectibus & seris, Esi sibi sapiens, stultus est, & nihil sapit.*

Read more of this subject *Horol. princ. l. 2. per totum. Arniseus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re uxoris. lib. 2. cap. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, Christ Fonseca Amphitheat. Amor. cap. 45. Sam. Neander, &c.*

These cautions concern him; and if by those or his own discretion otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies. † *Nevissanus* makes a question, whether a young Physician ought to be admitted in case of sickness, into a new married mans house, to administer a julip, a syrup, or some such physick. The *Persians* of old would not suffer a young Physician to come amongst women. † *Apollonides* Cous made *Artaxerxes* Cuckold, and was after buried alive for it.

† Lib. 5. num. 11.

† *Ctesias in Persicis finxit vulvæ morbum esse nec curari posse nisi cum viro concumberet, hac arte voti compos, &c.*
 † *Exsolvit vinculis solutumque dimisit at ille inhumans stupuit conjugem.*

* Plutarch. vita ejus.

A Gæler in *Aristanetus* had a fine young Gentleman to his prisoner; † in commiseration of his youth and person, he let him loose, to enjoy the liberty of the prison, but he unkindly made him a *Cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he unkindly stole away his best beloved wife. The like measure was offered to *Agis* King of *Lacedæmon*, by * *Alcibiades* an exile, for his good entertainment, he was too familiar with *Timæa* his wife, begetting a child of her, called *Leotichides*; and bragging moreover when he came home to *Athens*, that he had a son should be King of the *Lacedæmonians*. If such objects were removed, no doubt but the parties might easily be satisfied, or that they

could use them gently, and intreat them well, not to revile them, scoff at, hate them, as in such cases commonly they do, 'tis an humane infirmity, a miserable vexation, and they should not add grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a Temple erected by the Matrons to that *Viri-placa Dea*, another to *Venus verticorda*, *quæ maritos uxoris reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort : there they did offer in sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Juno's* Temple,) and made their prayers for conjugal peace : before some different arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controversies, if use were made of them. Some say that precious stone called * *Beryllus*, others a *Diamond*, hath excellent vertue, *contra hostium injurias, & conjugatos invicem conciliare*, to reconcile men and wives, to maintain unity and love; you may try this when you will, and as you see cause. If none of all these means and cautions will take place, I know not what remedy to prescribe, or whether such persons may go for ease, except they can get into the same * *Turkie* paradise, Where they shall have as many fair wives as they will themselves, with clear eyes, and such as look on none but their own husbands, no fear, no danger of being Cuckolds; or else I would have them observe that strict rule of † *Alphonsus*, to marry a deaf and dumb man to a blind woman. If this will not help, let them to prevent the worst, consult with an * *Astrologer*, and see whether the significators in her *Horoscope* agree with his, that they be not in signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amicè antisciiis & obedientibus, otherwise, (as they hold) there will be intolerable enmities between them : or else get him *Sigillum veneris*, a Characteristical Seal stamped in the day and hour of *Venus*, when she is fortunate, with such and such set words and charms, which *Villanovanus* and *Leo Suavius* prescribe, *ex sigillis magicis Salomonis, Hermetis, Raguelis, &c.* with many such, which *Alexis, Albertus*, and some of our natural Magicians put upon us : *ut mulier cum aliquo adulterare non possit, incide de Capillis ejus, &c.* and he shall surely be gracious in all womens eyes, and never suspect or disagree with his own wife, so long as he wears it. If this course be not approved, and other remedies may not be had, they must in the last place sue for a divorce : but that is somewhat difficult to effect, and not all out so fit. For as *Feliscus* in his Tract *de justa uxore* urgeth, If that Law of *Constantine* the great, or that of *Theodosius* and *Valentinian*, concerning divorce, were in use in our times, innumeras

† *Rossius lib. 2. p. 9. Valerius lib. 2. c. 1.*

u *Alexandro lib. 4. cap. 8. ger. dity.*

* *Fr. Ruess de gemmis l. 2. cap. 8. & 15.*

x *Strozius Cicogna l. 2. cap. 15.*

in can. habent ibidem uxores quot volunt cum oculis clarissimis,

quos nunquam in aliquo præter matritum fixurum sunt, &c. *Bredenbachius, Idem & Eobemus, &c.*

† *uxor cæca ducat maritum surdum, &c.* * See *Valent. Nabod. differ. Com. in Alcibiadium, ubi plura.*

c cap. 5. Tract. multi ebriores Dei sunt melancholici, & timorem gerunt. They are still troubled for their sins. d Plater. c. 13. e Melancholia Erotica vel que curam amore est, duplex est: prima que ab aliis suscipitur non meretur nomen melancholiae, est affectio enim quae pro objecto proponunt Deum, & ideo nihil aliud curant aut cogitant quam Deum, jejunia, vigiliis: altera ob mulieres. f Alia reperitur furoris species à prima vel à secunda, deorum rogantium, vel à flatu numinum furor hic venit. g Qui in Delphis futura praedicunt vates, & in Dodona sacerdotes furantes quidem multa jocunda Gracis describunt, sunt vero exigua aut nulla.

meras propemodum viduas haberemus, & coelibes viros, we should have almost no married couples left. Try therefore those former remedies: for as Tertullian reports of Democritus, that put out his eyes, because he could not look upon a woman without lust, and was much troubled to see that which he might not enjoy; let him make himself blind, and so he shall avoid that care and molestation of watching his wife. One other sovereign remedy I could repeat, an especial Antidote against Jealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empirick I conceal it for any gain, but some other reasons, I am not willing to publish it; if you be very desirous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best counsel I can give; which he that hath need of, as occasion serves may apply unto himself. In the mean time,
— dii talem terris avertite pestem,
as the proverb is, from Heresie, Jealousie and Frensie, good Lord deliver us.

SECT. 4.
MEMB. 1.
SUBSECT. 1.
Religious Melancholy.

It's object God; What his beauty is; How it allureth. The parts and parties affected.

y Called Religious, because it is still conversant about Religion and such divine objects.
* Grotius. z Lib. 1. cap. 16. nonnulli opinionibus addicti sunt, & futura se predicere arbitrantur.
a Aliis videtur quod sunt prophetae & inspirati à Spiritu sancto, & incipiunt prophetare, & multa futura praedicunt.
b cap. 6. de Melanch.

THAT there is such a distinct Species of Love-Melancholy, no man hath ever yet doubted; but whether this subdivision of Religious Melancholy be warrantable, it may be controverted.
* Pergite Pierides, medio nec calle vagantem Linquite me, quæ nulla pedum vestigia ducunt,
Nulla rota currus testantur signa priores.
I have no pattern to follow as in some of the rest, no man to imitate. No Physician hath as yet distinctly written of it as of the other; all acknowledge it a most notable Symptom, some a cause, but few a species or kind.
z Areteus, Alexander, Rhafis, Avicenna, and most of our late Writers, as Gordonius, Fuchsius, Plater, Bruel, Montaltus, &c. repeat it as a Symptom. a Some seem to be inspired of the Holy Ghost, some take upon them to be Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi, saith Gordonius. Some will prophesie of the end of the world to a day almost, and the fall of the Antichrist, as they have been addicted or brought up; for so melancholy works with them, as b Laurentius holds. If they have been precisely given, all their meditations tend that way, and in con-

clusion produce strange effects, the humour imprints symptoms according to their several inclinations and conditions, which makes c Guianerius and d Felix Plater. put too much devotion, blind zeal, fear of eternal punishment, and that last judgement, for a cause of those enthusiasticks and desperate persons: but some do not obscurely make a distinct species of it, dividing Love-Melancholy into that whose object is women; and into the other whose object is God. Plato in Convivio, makes mention of two distinct furies; and amongst our Neotericks, Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch. doth expressly treat of it in a distinct Species. e Love Melancholy (saith he) is twofold; the first is that (to which peradventure some will not vouchsafe this name or species of Melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women. Peter Forestus in his observations delivereth as much in the same words: and Felix Platerus de mentis alienat. cap. 3. frequentissima est ejus species, in qua curanda sapissime multum fui impeditus; 'tis a frequent disease; and they have a ground of what they say, forth of Areteus and Plato. f Areteus an old Author in his third Book cap. 6. doth so divide Love-Melancholy, and derives this second from the first; which comes by inspiration or otherwise. g Plato in his Phædrus hath these words, Apollo's Priests in Delphos, and at Dodona, in their fury do many pretty feats, and benefit the Greeks, but never in their right wits. He makes them all mad, as well he might; and he that shall but consider that superstition of old, those prodigious effects of it (as in its place I will shew the several furies of our Fatidici dii, Pythonissas, Sibyls, Enthusiasts, Pseudoprophets, Hereticks and Schismaticks in these our latter ages) shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupend symptoms, as superstition, heresie, schism hath brought out: that this Species alone may be parallel'd to all the former; hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, doth more harm, work more disquietness to mankind, and hath more crucified the souls of mortal men (such hath been the Devils craft) than wars, plagues, sicknesses, dearth, famine, and all the rest.

Give me but a little leave, and I will set before your eyes in brief a stupend, vast, infinite Ocean of incredible madness and folly: a sea full of shelves and rocks, sands, gulfs, Euripes and contrary tides, full of fearful monsters, uncouth shapes, roaring waves, tempests, and Siren calms, Halcyonian seas, unspeakable misery, such Comedies and Tragedies, such absurd and ridiculous, feral and lamentable fits, that I know

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whether they are more to be pityed or derided, or may be believed, but that we daily see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madness in this kind that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.

But before I can come to treat of these several errors and obliquities, their causes, symptoms, affections, &c. I must say something necessarily of the object of this love, God himself, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himself, eternity, omnipotency, immutability, wisdom, majesty, justice, mercy, &c. his ^h beauty is not the least, *One thing saith David, have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord*, Psal. 27. 4.

And out of Sion which is the perfection of beauty hath God shined, Psal. 50. 2. All other creatures are fair, I confess, and many other objects do much enamour us, a fair house, a fair horse, a comely person. ⁱ *I am amazed, saith Austin, when I look up to heaven and behold the beauty of the Stars, the beauty of Angels, principalities, powers, who can express it? who can sufficiently commend, or set out this beauty which appears in us? so fair a body, so fair a face, eyes, nose, cheeks, chin, brows, all fair and lovely to behold; besides the beauty of the soul which cannot be discerned. If we so labour and be so much affected with the comeliness of creatures, how should we be ravished with that admirable lustre of God himself? If ordinary beauty have such a prerogative and power, and what is amiable and fair, to draw the eyes and ears, hearts and affections of all spectators unto it, to move, win, entice, allure: how shall this divine form ravish our souls, which is the fountain and quintessence of all beauty? Cælum pulchrum, sed pulchrior cæli fabricator; if Heaven be so fair, the Sun so fair, how much fairer shall he be, that made them fair? For by the greatness and beauty of the creatures, proportionally the maker of them is seen, Wisd. 13. 5. If there be such pleasure in beholding a beautiful person alone, and as a plausible sermon, he so much affect us, what shall this beauty of God himself, that is infinitely fairer than all creatures, Men, Angels, &c. † *Omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, nox est & tenebræ*, all other beauties are night it self, meer darkness to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. This lustre, *pulchritudo omnium pulcherrima*. This beauty and ^k *splendor of the divine Majesty*, is it that draws all creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philo-*

sophers, out of those reliques they have yet left of Gods Image, are so far forth incensed, as not only to acknowledge a God; but, though after their own inventions, to stand in admiration of his bounty, goodness, to adore and seek him; the magnificence and structure of the world it self, and beauty of all his creatures, his goodness, providence, protection, enforceth them to love him, seek him, fear him, though a wrong way to adore him: but for us that are Christians, regenerate, that are his adopted sons, illuminated by his word, having the eyes of our hearts and understandings opened; how fairly doth he offer and expole himself? *Ambit nos Deus* (*Austin saith*) *donis & formâ suâ*, he wooes us by his beauty, gifts, promises, to come unto him; ^l *the whole Scripture is a message, an exhortation, a love-letter to this purpose, to incite us, and invire us, m Gods Epistle, as Gregory calls it, to his creatures. He sets out his Son and his Church in that Epithalamium or mystical Song of Solomon, to enamour us the more, comparing his head to fine gold, his locks curled and black as a Raven, Cant. 5. 4. his eyes like doves on rivers of waters, washed with milk; his lips as lillies, dropping down pure juyce, his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountain of living waters, an orchard of Pomegranates, with sweet scents of saffron, spike, calamus and cinamon, and all the trees of incense; as the chief spices, the fairest amongst women, no spot in her, n his sister, his Spouse, undefiled, the only daughter of her mother, dear unto her, fair as the Moon, pure as the Sun, looking out as the morning; That by these figures, that glass, these spiritual eyes of contemplation, we might perceive some resemblance of his beauty, the love betwixt his Church and him. And so in the forty fifth Psalm this beauty of his Church is compared to a Queen in a vesture of gold of Ophir, embroidered rayment of needle work, that the King might take pleasure in her beauty. To incense us further yet, o John in his Apocalypse, makes a description of that heavenly Jerusalem, the beauty of it, and in it the maker of it: Likening it to a City of pure gold, like unto clear glass, shining and garnished with all manner of precious stones, having no need of Sun or Moon: for the Lamb is the light of it, the glory of God doth illuminate it: to give us to understand the infinite glory, beauty and happiness of it. Not that it is no fairer than these creatures to which it is compared, but that this vision of his, this lustre of his divine Majesty cannot otherwise be expressed to our apprehensions, no tongue can tell, no heart can conceive it, as Paul saith. Moses himself, Exod. 33. 18. when he desired to see God in his glory, was answered that he might not endure it, no man could see his face and live. Sensibile forte destruit sensum, a strong object overcome the sight, according to that axiome in Philo-*

^h *Deus bonus, justus, pulcher, juxta Platonem.*

ⁱ *Miror & stupeo cum cælum aspicio & pulchritudinem siderum, angelorum, &c. & quis digne laudet quod in nobis viget, corpus tam pulchrum, frontem pulchram, naves, genas, oculos, intellectum, omnia pulchra; si sic in creaturis laboramus, quid in ipso deo?*

[†] *Drexelius Nicet. l. 2. cap. 11.*

^k *Fulgor divine majestatis, Aug.*

^l *In Psal. 64. mist ad nos Epistolas & totam scripturam, quibus nobis faceret amandi desiderium.*

^m *Ep. 48. l. 4. quid est tota scriptura nisi Epistola omnipotentis dei ad creaturam suam?*

ⁿ *cap. 6. 8.*

^o *cap. 27. 11.*

Philosophy : *fulgorem solis ferre non potes, multo magis creatoris*: if thou canst not endure the Sun beams, how canst thou endure that fulgor and brightness of him that made the Sun? The Sun it self and all that we can imagine, are but shadows of it, 'tis *visio præcellens*, as P. Austin calls it, the quintessence of beauty this, which far exceeds the beauty of Heavens, Sun and Moon, Stars, Angels, gold and silver, woods, fair fields, and whatsoever is pleasant to behold. All those other beauties fail, vary, are subject to corruption, to loathing; ^r But this is an immortal vision, a divine beauty, an immortal love, an indefatigable love and beauty, with sight of which we shall never be tired, nor wearied, but still the more we see the more we shall love him. ¹ For as one saith, where this vision is, there is absolute beauty; and where is that beauty, from the same fountain comes all pleasure and happiness; neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision from beauty, pleasure, happiness. In this life we have but a glimpse of this beauty and happiness: we shall hereafter, as John saith, see him as he is: thine eyes, as Isay promisseth, 33. 17. shall behold the King in his glory, then shall we be perfectly inamoured, have a full fruition of it, desire, behold and love him alone as the most amiable and fairest object, or *summum bonum*, or chiefest good.

p In Psal. 85. omnes pulchritudines terrenas auri, argenti, nemorum & camporum, pulchritudinem Solis & Lunæ, stellarum, omnia pulchra superans. r Immortalis hæc visio, immortalis amor, indefessus amor & visio. f Osirius; ubiqueque visio & pulchritudo divini aspectus, ibi voluptas ex eodem fonte omnisque beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus separari potest. t Leon Hebræus. Dubitatur an humana felicitas Deo cognoscendo an amando terminetur.

This likewise should we now have done, had not our will been corrupted; and as we are enjoined to love God with all our heart, and all our soul: for to that end were we born, to love this object, as ^u Melancthon discourseth, and to enjoy it. And him our will would have loved and sought alone as our *summum bonum*, or principal good, and all other good things for Gods sake: and nature as she proceeded from it, would have sought this fountain; but in this infirmity of humane nature this order is disturbed, our love is corrupt: and a man is like that monster in ^x Plato composed of a Scylla, a lyon, and a man; we are carried away headlong with the torrent of our affections: the world, and that infinite variety of pleasing objects in it, do so allure and enamour us, that we cannot so much as look towards God, seek him, or think on him as we should: we cannot saith Austin; Rempub. cælestem cogitare, we cannot contain our selves from them, their sweetness is so pleasing to us. Marriage, saith y Gualter, detains many; a thing in it self laudable, good and necessary, but many deceive^d and carried away with the blind love of it, have quite laid aside the love of God, and desire of his glory.

u Lib. de anim. ad hoc obiectum amandum & fructum naturæ sumus; & hunc appetit, unicum hunc amat, sit humani voluntas, ut summum bonum, & ceteras res omnes eo ordine. x 9. de Repub. y Hom. 9. in epist. Johannis cap. 2. Multos conjugium delevit, res alioqui salutarias & necessaria, eo quod ceco ejus amore decepti, divini amoris & gloriæ studium in universum abiecerunt; plurimos cibis & potibus perdidit.

Meat and drink hath overcome as many, whilst they rather strive to please, satisfy their guts and belly, than to serve God and nature. Some are so busied about merchandise to get money, they lose their own souls, whilst coverously carried, and with an unsatiable desire of gain, they forget God; as much we may say of honour, leagues, friendships, health, wealth, and all other profits or pleasures in this life whatsoever. ² In this world ^z In mundo there be so many beautiful objects, splendours ^{plendor} and brightness of gold, majesty of glory, ^{opum, glorie} assistance of friends, fair promises, smooth words, ^{stas, amicitiarum} victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw ^{praesidia, verborum} us from God, that we cannot look after him. ^{blanditiæ, voluptatum} And this is it which Christ himself, those Prophets and Apostles so much thundered against, 1 John 17. 15. dehorth us from; Love not the world, nor the things that are in the world: if any man love the world, the love of the father is not in him. 16. For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Father, but of the world: and the world passeth away and the lust thereof; but he that fulfilleth the will of God abideth for ever. No man, saith our Saviour, can serve two masters, but he must love the one and hate the other, &c. ^{bonos vel malos mores, boni vel mali faciunt amores,} Austin well inferrs: and this is that which all the fathers inculcate. He cannot (^a Austin admonisheth) be Gods friend, that is delighted with the pleasures of the world: ^{a In Psal. 32. Dei amicus esse non potest qui mundi studiis delectatur; ut hanc formam vibrationis, munda cor, se renat cor &c.} make clean thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy self for it. It is the eye of contemplation by which we must behold it, the wing of meditation which lifts us up and rears our souls with the motion of our hearts, and sweetness of contemplation: so saith Gregory cited by ^b Bonaventure. And as ^c Philo Judæus seconds him, He that loves God, will soar aloft and take him wings; and leaving the earth flye up to Heaven, wander with Sun and Moon, Stars, and that heavenly troop, God himself being his guide. If we desire to see him, we must lay aside all vain objects, which detain us and dazel our eyes, and as ^d Ficinus adviseth us, get us solar eyes, spectacles as they that look on the Sun: to see this divine beauty, lay aside all material objects, all sense, and then thou shalt see him as he is. Thou covetous wretch, as ^e Austin expostulates, Why dost thou stand gaping on this dross, muck-hills, filthy excrements? behold a far fairer object, God himself wooes thee; behold him, enjoy him, he is sick for love, Cant. 5. He invites thee to his sight, to come into his fair Garden, to eat and drink with him, to be merry with him, to enjoy his presence for ever. ^f Wisdom cries out in the streets, besides the gates, in the top of the hill, ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw}

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f Cap. 18.
Rom. An-
nem hunc
divinum
totis viri-
bus am-
plexamini;
Deum vobis
omni offi-
ciorum ge-
nere propi-
tium fa-
cite.
g Cap. 7.
de pulchri-
tudine reg-
na & im-
peria toti-
us terre &
maris &
celi oport-
et abicere
si ad ipsum
conversus
velis inferi.
h Habitus
a Deo infu-
sus, per
quem in-
clinatur
homo ad
diligendum
Deum super
omnia.
i Dial. 1.
Omnia con-
vertit amor
in ipsius
pulchri na-
turam.

of high places, before the city, at the entry of the door, and bids them give ear to her instru-
tion, which is better than gold or precious
stones; no pleasures can be compared to it:
leave all then and follow her, *vos exhortor o
amici & obsecro*. In *f Ficinus* words, I ex-
hort and beseech you, *that you would embrace
and follow this divine love with all your hearts
and abilities, by all offices and endeavours make
this so loving God propitious unto you*. For
whom alone saith *g Plotinus*, we must forsake
the Kingdoms and Empires of the whole earth,
Sea, Land, and Air, if we desire to be in-
grafted into him, leave all and follow him.

Now forasmuch as this love of God, is an
habit infused of God, as *h Thomas* holds, 1. 2.
quest. 23. by which a man is inclined to love
God above all, and his neighbour as himself,
We must pray to God that he will open our
eyes, make clean our hearts, that we may be
capable of his glorious rayes, and perform
those duties that he requires of us, *Deut. 6.*
and *Jos. 23.* To love God above all, and our neigh-
bour as our self, to keep his commandments.
In this we know, saith *John*, c. 5. 2. we love
the children of God, when we love God and keep
his commandments. This is the love of God
that we keep his commandments; he that loveth
not, knoweth not God, for God is love, cap. 4. 8.
and he that dwelleth in love, dwelleth in God,
and God in him; for love presupposeth know-
ledge, faith, hope, and unites us to God him-
self, as *i Leon Hebraeus* delivereth unto us, and
is accompanied with the fear of God, humility,
meekness, patience, all those vertues and cha-
rity it self. For if we love God, we shall
love our neighbour, and perform the duties
which are required at our hands, to which we
are exhorted, 1 *Cor. 15. 4, 5.* *Ephes. 4. Col.*
3. *Rom. 12.* We shall not be envious or puffed
up, or boast, disdain, think evil, or be pro-
voked to anger, but suffer all things; Endea-
vour to keep the unity of the spirit in the bond
of peace. Forbear one another, forgive one
another, cloath the naked, visit the sick, and
perform all those works of mercy, which

k Strom-
atum lib. 2.

k Clemens Alexandrinus calls amoris & ami-
citiae impletionem & extentionem, the extent
and complement of Love; and that not for
fear or worldly respects, but ordine ad Deum,
for the love of God himself. This we shall do
if we be truly enamoured; but we come short
in both, we neither love God nor our neigh-
bour as we should. Our love in spiritual
things is too *l defective*, in worldly things too
excessive, there is a jarr in both. We love
the world too much; God too little; our
neighbour not at all, or for our own ends.

l Green-
ham.

Vulgus amicitias utilitate probat.

The chief thing we respect is our commodity:
and what we do, is for fear of worldly punish-
ment, for vain-glory, praise of men, fashion,
and such by-respects, not for Gods sake. We
neither know God aright, nor seek, love, or
worship him as we should. And for these de-
fects, we involve our selves into a multitude
of errours, we swerve from this true love and

worship of God: which is a cause unto us
of unspeakable miseries; running into both
extreams, we become fools, madmen, with-
out sense, as now in the next place I will
shew you.

The parties affected are innumerable al-
most, and scattered over the face of the earth,
far and near, and so have been in all precedent
ages, from the beginning of the world to these
times, of all sorts and conditions. For me-
thods sake I will reduce them to a twofold di-
vision, according to those two extreams of Ex-
cess and Defect, Impiety and Superstition, Ido-
latry and Atheism. Not that there is any ex-
cess of divine worship or love of God; that
cannot be, we cannot love God too much, or
do our duty as we ought, as Papists hold, or
have any perfection in this life, much less
supererrogate; when we have done all, we are
unprofitable servants. But because we do ali-
ud agere, zealous without knowledge, and too
solicitous about that which is not necessary,
busying our selves about impertinent, needless,
idle, and vain ceremonies, *populo ut placerent*,
as the Jews did about sacrifices, oblations, of-
ferings, incense, new Moons, feasts, &c. but
as *Isay* taxeth them 1. 12. Who required this
at your hands? We have too great opinion
of our own worth, that we can satisfie the
Law; and do more than is required at our
hands, by performing those Evangelical
Counsels, and such works of supererrogation,
merit for others, which *Bellarmino*, *Gregory
de Valentia*, all their Jesuites and champions
defend, that if God should deal in rigour with
them, some of their *Franciscans* and *Domi-
nicans* are so pure, that nothing could be ob-
jected to them. Some of us again are too
dear, as we think, more divine and sanctified
than others, of a better mettle, greater gifts,
and with that proud *Pharisee*, contemn others
in respect of our selves, we are better Chri-
stians, better learned, choice spirits, inspired,
know more, have special revelation, perceive
Gods secrets, and thereupon presume, say and
do many times which is not befitting to be said
or done. Of this number are all superstiti-
ous idolaters, Ethnicks, Mahometans, Jews,
Hereticks, *m Enthusiasts*, Divinators, Pro-
phets, Sectaries, and Schismaticks. *Zanchius*
reduces such Infidels to four chief sects; but
I will insist and follow mine own intended me-
thod: all which with many other curious
persons, Monks, Heremites, &c. may be
ranged in this extream, and fight under this
superstitious banner, with those rude Idiots,
and infinite swarms of people that are sedu-
ced by them. In the other extream or in de-
fect, march those impious Epicures, Liber-
tines, Atheists, Hypocrites, Infidels, worldly,
secure, impenitent, unthankful, and carnal-
minded men, that attribute all to natural cau-
ses, that will acknowledge no supream power;
that have cauterized consciences, or live in a
reprobate sense: or such desperate persons
as are too distrustful of his mercies. Of
these there be many subdivisions, divers de-
grees

m De præ-
mo præ-
c. pto.

grees of madness and folly, some more than other, as shall be shewed in the Symptoms : And yet all miserably out, perplexed, doting, and besides themselves for religions sake. For as ⁿ Zanchy well distinguished, and all the world knows, Religion is twofold, true or false ; False is that vain superstition of Idolaters, such as were of old, *Greeks, Romans, present, Mahometans, &c.* *Timorem deorum inanem*, ^o Tully could term it ; or as Zanchy defines it, *Ubi falsi dii, aut falso cultu colitur Deus*, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the Soul, a meer madness, *Religiosa insania*, ^p Meteran calls it, or *insanus error*, as ^q Seneca, a frantick error ; or as *Austin*, *Insanus animi morbus*, a furious disease of the Soul ; *insania omnium insanissima*, a quintessence of madness ; † for he that is superstitious, can never be quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith *Plin. lib. 7. cap. 1. atque etiam post sevit de futuro*, which wrings his soul for the present, and to come : the greatest misery belongs to mankind, a perpetual servitude, a slavery, *Ex timore timor*, an heavy yoke, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain works, unprofitable labours, as ^f Boterus observes, *curâ mentis ancipite versantur* : Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroys, but true Religion honours God. True Religion, *ubi verus Deus verè colitur*, where the true God is truly worshipped, is the way to Heaven, the mother of all virtues, Love, Fear, Devotion, Obedience, Knowledge, &c. It rears the dejected Soul of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet reposal, *Jugum suave, & leve*, a light yoke, an anchor, and an Haven. It adds courage, boldness, and begets generous spirits : although tyrants rage, persecute, and that bloody *Lictor* or Serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive Church, it was put in practice, as you may read in *Eusebius* and others) though enemies be now ready to invade, and all in an uproar, *Si fractus illabatur orbis, impavidos ferient ruina*, though Heaven should fall on his head, he would not be dismayed. But as a good Christian Prince once made answer to a menacing Turk, *facile scelerata hominum arma contemnit, qui dei presidio tutus est* : Or as ^u Phalaris writ to Alexander in a wrong cause, he nor any other enemy could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos ?* In all calamities, persecutions whatsoever, as *David* did, *2 Sam. 2. 22.* he will sing with him, *The Lord is my rock, my fortress, my strength, my refuge, the tower and*

horn of my salvation, &c. In all troubles and adversities, *Psal. 46. 1. God is my hope and help, still ready to be found, I will not therefore fear, &c.* 'tis a fear expelling fear ; he hath peace of conscience, and is full of hope, which is (saith ^x Austin) *vita vite mortalitatis*, the life of this our mortal life, hope of immortality, the sole comfort of our misery : otherwise as *Paul* saith, we of all others were most wretched, but this makes us happy, counterpoising our hearts in all misery ; superstition torments, and is from the Devil, the author of lies ; but this is from God himself, as *Lucian* that *Antiochian* Priest made his divine confession in *y Eusebius*, *Author. no. y Lib. 9. bis de Deo Deus est*, God is the author of our Religion himself, his word is our rule, a lantern to us, dictated by the holy Ghost, he playes upon our hearts as so many harp-strings, and we are his Temples, he dwelleth in us, and we in him.

The part affected of superstition, is the brain, heart, will, understanding, soul it self, and all the faculties of it, *totum compositum*, all is mad, and dotes : Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of Atheism) all times have been misaffected, past, present, *there is not one that doth good, no not one from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many myriads of men this idolatry and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeal, which is Religions Ape, Religions bastard, Religions shadow, false glass. For where God hath a Temple, the Devil will have a Chappel : where God hath sacrifices, the Devil will have his oblations ; where God hath ceremonies, the Devil will have his traditions ; where there is any religion, the Devil will plant superstition ; and 'tis a pitiful sight to behold and read, what tortures, miseries it hath procured, what slaughter of souls it hath made, how it rageth amongst those old *Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gaules, Germans, Britains, &c.* *Britannia jam hodiè celebrat tam attonitè*, saith ^z Pliny, *tantis ceremoniis* (speaking of superstition) *ut dedisse Persis videri possit*. The *Britains* are so stupidly superstitious in their ceremonies, that they go beyond those *Persians*. He that shall but read in *Pausanias* alone, those gods, Temples, Altars, Idols, Statues, so curiously made with such infinite cost and charge, amongst those old *Greeks*, such multitudes of them and frequent varieties, as † *Gerbelius* truly observes, may stand amazed, and never enough wonder at it ; and thank God withall, that by the light of the Gospel, we are so happily freed from that slavish Idolatry in these our dayes. But heretofore almost in all Countries, in all places, superstition hath blinded the hearts of men : in all ages what a small portion hath the true Church ever been !

Divisum imperium cum Jove Demon habet.

The Patriarchs and their families, the Israelites a handful in respect, Christ and his Apostles, and not all of them neither. Into what straits hath it been compinged, a little flock! how hath superstition on the other side dilated her self, error, ignorance, barbarism, folly, madness, deceived, triumphed, and insulted over the most wise, discreet and understanding men, Philosophers, Dynasts, Monarchs, all were involved and over-shaddowed in this mist, in more than Cymmerian darkness. * *Adeo ignara superstitio mentes hominum depravat, & nonnunquam sapientum animos transversos agit.* At this present, *quota pars!* How small a part is truly religious! How little in respect! Divide the World into six parts, and one or not so much is Christians. Idolaters and Mahometans possess almost all Asia, Africk, America, Magellanica. The Kings of China, great Cham, Siam, and Bornaye, Pegu, Decan, Narsinga, Japan, &c. are Gentiles, Idolaters, and many other petty Princes in Asia; Monomotopa, Congo; and I know not how many Negro Princes in Africk, all Terra Australis incognita, most of America Pagans, differing all in their several superstitions; and yet all Idolaters. The Mahometans extend themselves over the great Turky dominions in Europe, Africk, Asia, to the Xeriffes in Barbary, and his territories in Fez, Sus, Morocco, &c. The Tartar, the great Mogor, the Sophy of Persia, with most of their dominions and subjects, are at this day Mahometans. See how the Devil rageth: Those at odds, or differing among themselves, some for ^a *Alli*, some for *Enbocar*, for *Acmar*, and *Ozimen*, those four Doctors, Mahomet's successors, and are subdivided into 72 inferior Sects, as ^b *Leo Afer* reports. The Jews as a company of vagabonds are scattered over all parts; whose story, present estate, progress from time to time, is fully set down by * *Mr. Thomas Jackson*, Doctor of Divinity, in his Comment on the Creed. A fifth part of the world, and hardly that, now professeth CHRIST, but so inlarded and interlaced with several superstitions, that there is scarce a sound part to be found, or any agreement amongst them. Presbyter *John* in Africk, Lord of those Abyssines or Ethiopians, is by his profession a Christian, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganism, ^c that they keep little more than a bare title of Christianity. They suffer Polygamy, Circumcision, stupend fastings, divorce as they will themselves, &c. and as the Papists call on the Virgin Mary, so do they on *Thomas Didymus* before Christ. ^d The Greek or Eastern Church is rent from this of the West, and as they have four chief Patriarchs, so have they four subdivisions, besides those Nestorians, Jacobines, Syrians, Armenians, Georgians, &c. scattered over Asia minor, Syria, Egypt, &c. Greece, Valachia, Circassia, Bulgary, Bosnia, Albania, Illyricum, Slavonia, Croatia, Thrace,

Servia, Rascia, and a sprinkling amongst the Tartars. The Russians, Muscovites, and most of that great Dukes subjects, are part of the Greek Church, and still Christians: but as ^e one faith, *temporis successu multas illi addiderunt superstitiones*, In process of time they have added so many superstitions, they be rather semi-Christians, than otherwise. That which remains, is the Western Church with us in Europe, but so eclipsed with several Schisms, Heresies and Superstitions, that one knows not where to find it. The Papists have Italy, Spain, Savoy, part of Germany, France, Poland, and a sprinkling in the rest of Europe. In America they hold all that which Spaniards inhabit, Hispania nova, Casta Aura, Peru, &c. In the East Indies, the Philippine, some small holds about Goa, Malacha, Zelan, Ormus, &c. which the Portugal got not long since, and those land-leaping Jesuites have assayed in China, Japan, as appears by their yearly Letters; in Africk they have Melinda, Quiloa, Mombaze, &c. and some few Towns, they drive out one superstition with another. Poland is a receptacle of all Religions, where Samosetans, Socinians, Photinians (now protected in Transilvania and Poland) Arrians, Anabaptists are to be found, as well as in some German Cities. Scandia is Christian, but as ^f *Damianus A-Goes* the Portugal Knight complains, so mixt with Magick, Pagan Rites and Ceremonies, they may be as well counted Idolaters: what *Tacitus* formerly said of a like Nation, is verified in them, [†] *A people subject to superstition, contrary to Religion.* And some of them as about Lapland and the [†] *Pilapians*, the Devils possession to this day, *Misera hac gens* (saith mine * *Author*) *Satana habet nus possessio*, — & *quod maxime mirandum & dolendum*, and which is to be admired and pitied, if any of them be baptized, which the Kings of Sweden much laboured, they die within 7 or 9 daies after, and for that cause they will hardly be brought to Christianity, but worship still the Devil, who daily appears to them in their idolatrous courses, *Gaudentibus diis patriis, quos religiose colunt*, &c. Yet are they very superstitious, like our wild Irish: Though they of the better note, the Kings of Denmark and Sweden themselves, that govern them, be Lutherans; The remnant are Calvinists, Lutherans, in Germany equally mixt: And yet the Emperour himself, Dukes of Lorain, Bavaria, and the Princes Electors, are most part professed Papists. And though some part of France and Ireland, Great Britain, half the Canto's in Switzerland, and the Low Countries be Calvinists, more defecate than the rest, yet at odds amongst themselves, not free from superstition. And which * *Brochard* the Monk in his description of the Holy Land, after he had censured the Greek Church, and shewed their errors, concluded at last, *Faxit Deus ne Latinis multa irrepserint stultitie*. I say God grant there be no topgeries in our Church. As a dam of water stop in one place breaks out into another, so doth superstition.

* Alex. ab Alex. lib. 6. cap. 26.

^a Purchas Pilgrim. lib. 1. c. 3.
^b Lib. 3.

* 2 Part. sec. 3. lib. 1. cap. & deinceps.

^c Titelmanus. Maginus. Bredendachius. Fr. Aluarezus. Itin. de Abyssinis. Herbis solum vescuntur votarii, aquis mento tenuis dormiant, &c.

^d Bredendachius Ind. a Allegen.

See Pas-
serinus
Herbaslein,
Magin. D.
Fletcher,
Jovius,
Hacluit,
Purchas,
&c. of
their er-
rours.

^f Deployat.
Gentis
Lapp.

[†] Gens su-
perstitio-
nis obnoxia,
religioni-
bus adver-
sa.
* Boissar-
dus de Ma-
gia. Intra
septimum
aut nonum
a baptismo
diem mori-
untur. Hinc
fit, &c.

* Cap. de
Incolis ter-
ra sancte.

tion. I say nothing of *Anabaptists, Socinians, Brownists, Barrowists, Familists, &c.* There is superstition in our Prayers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversity of opinions, schisms, factions, &c. But as the Lord (Job 42. cap. 7. 5.) said to Eliphaz the Temanite, and his two friends, his wrath was kindled against them, for they had not spoken of him things that were right: we may justly of these Schismatiques, and Heretiques, how wise soever in their own conceits, *non rectè loquuntur de Deo*, they speak not, they think not, they write not well of God, and as they ought. And therefore, *Quid quæso mi Dorpi, as Erasmus concludes to Dorpius, hisce Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur?* What shall we wish them, but *sanam mentem*, and a good Physician? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes: I now hasten to the causes.

SUBJECT. 2.

Causes of Religious Melancholy. From the Devil by Miracles, Apparitions, Oracles. His instruments or factors, Politicians, Priests, Impostors, Hereticks, blind guides. In them simplicity, fear, blind zeal, ignorance, solitariness, curiosity, pride, vain-glory, presumption, &c. His engines, fasting, solitariness, hope, fear, &c.

WE are taught in holy Scripture, that the Devil rangeth abroad like a roaring Lyon, still seeking whom he may devour: and as in several shapes, so by several engines and devices he goeth about to seduce us; sometimes he transforms himself into an Angel of light; and is so cunning, that he is able, if it were possible, to deceive the very Elect. He will be worshipped as God himself; and is so adored by the Heathen, and esteemed. And in imitation of that divine power, as Eusebius observes, ⁱ to abuse or emulate Gods glory, as Dandinus adds, he will have all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to be done likewise unto him, *similis erit altissimo*, and by this means infatuates the world, deludes, entraps, and destroys many thousand souls. Sometimes by dreams, visions, (as God to Moses by familiar conference) the Devil in several shapes talks with them: in the ^k Indies it is common, and in China nothing so familiar as Apparitions, Inspirations, Oracles, by terrifying them with false Prodigies, counterfeit Miracles, sending storms, tempests, diseases, plagues, (as of old in Athens there was Apollo Alexicacus, Apollo λόιμῶν pestifer & malorum depulso) raising wars, seditions by Spectrums,

troubling their Consciencés, driving them to despair, terrours of mind, intolerable pains; by promises, rewards, benefits, and fair means, he raiseth such an opinion of his Deity and greatness, that they dare not do otherwise than adore him, do as he will have them, they dare not offend him. And to compel them more to stand in awe of him, ^l he sends and cures diseases, disquiets their spirits (as Cyprian saith) torments and terrifies their souls, to make them adore him: and all his study, all his endeavour is to divert them from true Religion, to superstition: and because he is damned himself, and in an error, he would have all the world participate of his errors, and be damned with him. The primum mobile, therefore, and first mover of all superstition, is the Devil, that great enemy of mankind, the principal agent, who in a thousand several shapes, after divers fashions, with several engines, illusions, and by several names hath deceived the inhabitants of the earth, in several places and Countries, still rejoycing at their falls. All the world over before Christs time, he freely domineered, and held the souls of men in most slavish subjection, saith Eusebius, in divers forms, ceremonies, and sacrifices, till Christs coming, as if those Devils of the Air had shared the earth amongst them, which the Platonists held for Gods, ([†] *Ludus deorum sumus*) and were our governours and keepers. In several places, they had several rites, orders, names, of which read Wierus de præstigiis demonum lib. 1. cap. 5. ⁿ Strozius, Cicogna, and others; Adonided amongst the Syrians; Adramelech amongst the Capernaïtes, Asinæ amongst the Emathites; Astartes with the Sydonians, Astartoth with the Palestines; Dagon with the Philistines; Tartary with the Hanai; Melchonis amongst the Ammonites: Bel the Babylonian, Beelzebub and Baal with the Samaritans and Moabites, Apis, Isis and Osyris amongst the Egyptians: Apollo Pithius at Delphos; Colophon, Ancyra, Cuma, Erythra: Jupiter in Crete, Venus at Cyprus, Juno at Carthage, Esculapius at Epidaurus, Diana at Ephesus, Pallas at Athens, &c. And even in these our daies, both in the East and West Indies, in Tartary, China, Japan, &c. what strange Idols, in what prodigious forms, with what absurd ceremonies are they adored? What strange Sacraments, like ours of Baptism and the Lords Supper, what goodly Temples, Priests, sacrifices they had in America when the Spaniards first landed there, let Acoffa the Jesuite relate lib. 5. cap. 1, 2, 3, 4, &c. and how the Devil imitated the Ark, and the children of Israels coming out of Egypt: with many such. For as Lipsius well discourseth out of the doctrine of the Stoicks, *maximè cupiunt adorationem hominum*, now and of old, they still and most especially desire to be adored by men. See but what Vertomannus, l. 5. c. 2. Marcus Polus, Lerius, Benzo, P. Martyr in his Ocean Decades, Acoffa, and Mat. Riccius expedit. Christ. in Sinas lib. 1. relate. Eusebius wonders how that wise City of Athens, and

^g Plato in Crit. Dæmones custodes sunt hominum & eorum domini, ut nos animalium, nec hominibus, sed & regionibus imperant, vaticiniis, auguriis, nos regunt. Idem fere Max. Tyrinus ser. 1. & 26, 27. medios vult dæmones inter Deos & homines deorum ministris, praesides hominum, à cælo ad homines descendentes. ^h De præparat. Evangel. ⁱ Vel in abusum Dei vel in emulationem. Dandinus com. in lib. 2. Arist. de An. Text. 29. ^k Dæmones consulunt, & familiares habent dæmones plerique sacerdotes. Riccius lib. 1. cap. 10. expedit. Sinar.

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flourishing Kingdoms of Greece should be so befotted; and we in our times, how those witty Chinese, so perspicacious in all other things should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvel, when we see all out as great effects amongst Christians themselves: how are those Anabaptists, Arrians, and Papists above the rest, miserably infatuated! Mars, Jupiter, Apollo, and Esculapius, have resigned their interest, names and offices to St. George,

† Bapt.
Mant. 4.
Fals. de
Sancto
Georgio.

† *Maxime bellorum rector, quem nostra juvenus*

Pro Mavorte colit.)

St. Christopher, and a company of fictitious Saints, Venus to the Lady of Lauretta. And as those old Romans had several distinct gods, for divers offices, persons, places, so have they

p Part. 1. Saints, as P Lavater well observes out of
cap. 1. & Laetantius, *mutato nomine tantum*, 'tis the
lib. 2. cap. 9. same Spirit or Devil that deludes them still.

The manner how, as I say, is by rewards, promises, terrours, affrights, punishments: In a word fair and foul means, Hope and Fear. How often hath Jupiter, Apollo, Bacchus and the rest, sent Plagues in Greece, and Italy, because their Sacrifices were neglected?

q Polyd.
Virg. lib. 1.
de prodig.

† Hor. l. 3.
od. 6.

† *Dii multa neglecti dederunt
Hesperia mala luctuosa.*

to terrifie them, to rouse them up, and the like: see but Livy, Dionysius Halicarnassus, Thucydides, Pausanias, Philostratus, Polybius, before the battel of Cannas, prodigiis, signis, ostentis, templa cuncta, privata etiam ades scatebant. Oeneus raigned in Etolia, and because he did not sacrifice to Diana with his other Gods (see more in Libanius his Diana) she sent a wild Bore, *insolita magnitudinis, qui terras & homines misere depascebatur*, to spoil both men and Country, which was afterwards killed by Meleager. So Plutarch in the life of Lucullus relates, how Mithridates King of Pontus, at the Siege of Cizicum, with all his Navy was overthrown by Proserpina, for neglecting of her holy-day. She appeared in a vision to Aristagoras in the night, *Cras inquit tibi cinem Libycum cum tibi cine Pontico committam*, and the day following this Anigma was understood; for with a great South wind which came from Libya, she quite overwhelmed Mithridates Army. What prodigies and Miracles, Dreams, Visions, Predictions, Apparitions, Oracles, have been of old at Delphos, Dodona, Trophonius Den, at Thebes, and Lebaudia, of Jupiter Ammon in Agypt, Amphiareus in Attica, &c.

r Orat. le
ge me dica-
tis mulie-
res. Dion
Halicarn.
Tully de
n. t. deorum
lib. 2.

Equi Ve-
nus Teucris,
Pa. as ini-
qua fuit.

what strange cure performed by Apollo and Esculapius? Juro's Image, and that of Fortune spake, Castor and Pollux fought in person for the Romans against Hannibals Army, as Pallas, Mars, Juno, Venus, for Greeks and Trojans, &c. Amongst our Pseudocatholiques, nothing so familiar as such Miracles; how many cures done by our Lady of Lauretta, at Sicchem! of old at our St. Thomas Shrine, &c.

St. Sabine was seen to fight for Arnulphus Duke of Spoleto, St. George fought in person for John the bastard of Portugal, against the Castilians; St. James for the Spaniards in America. In the battel of Bonnoxburn, where Edward the second, our English King was foyled by the Scots, St. Philanus arm was seen to fight (if Hector Boethius doth not impose) that was before shut up in a silver Cap-case: Another time in the same Author, St. Magnus fought for them. Now for Visions, Revelations, Miracles, not only out of the Legend, out of Purgatory, but every day comes news from the Indies, and at home, read the Jesuits letters, Ribadineira, Thurfellinus, Acosta, Lippomanus, Xaverius, Ignatius lives, &c. and tell me what difference?

His ordinary instruments or factors which he useth, as God himself did good Kings, lawful Magistrates, Patriarchs, Prophets, to the establishing of his Church, y are Politicians, y Religio-
Statefmen, Priests, Heretiques, blind guides, on, as they
Impostors, Pseudoprophets, to propagate his hold, is
superstition. And first to begin with Politicians, policy,
it hath ever been a principal axiom with them, invented
to maintain religion, or superstition, which alone to
they determine of, alter and vary upon all oc- keep men
casions, as to them seems best, they make in awe.
Religion meet Policy, a cloak, a humane invention;
nihil aequè valet ad regendos vulgi animos ac superstitio, as Tacitus and Tully hold.

Justin l. 4. de civitat. Dei c. 9. censures Scavola saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing Cities should be deceived by Religion, according to the
diverb, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection. 'Tis that Aristotle and Plato inculcate in their Politiques, Religion neglected, brings Plagues to the City, opens a gap to all naughtiness. 'Tis that which all our late Politicians ingeminate.
Cromerus l. 2. pol. hist. Boterus, l. 3. de incrementis urbium, Clapmarus l. 2. c. 9. de Arcanis rerump. Arnejeus c. 4. l. 2. polit. Captain Machiavel will have a Prince, by all means to counterfeit Religion, to be superstitious in shew at least, to seem to be devout, frequent holy exercises, honour Divines, love the Church, affect Priests, as Numa, Lycurgus, and such law-makers were, and did, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keep people in obedience. † Nam naturaliter (as Cardan writes) *lex Christiana lex est pietatis, justitiae, fidei, simplicitatis, &c.* † Cardanus But this error of his, Innocentius Jentilettus Com. in a French Lawyer, Theorem. 9. comment. 1. de Relig. and Thomas Bozius in his book de ruinis gentium & Regnorum have copiously confuted.

Many Politicians, I dare not deny, maintain Religion as a true means, and sincerely speak of it without hypocrisie, are truly zealous and religious themselves. Justice and Religion are the two chief props and supporters of a well-governed Common-wealth, but most of them are but Machiavellians, counterfeits only for political ends; for Solus Rex (which Campanella

cap. 18.

cap. 18. *Atheismi Triumphati* observes) as amongst our modern Turks, Reipub. *Finis*, as knowing *magnus ejus in animos imperium*; and that as *Sabellicus* delivers, *A man without Religion, is like an Horse without a bridle*. No way better to curb than superstition, to terrifie mens consciences, and to keep them in awe: they make new Laws, Statutes, invent new Religions, Ceremonies, as so many stalking Horses, to their own ends. † *Hac enim (religio) si falsa sit, dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit*. Therefore (saith *Polybius* of *Lycurgus*.) did he maintain ceremonies, not that he was superstitious himself, but that he perceived mortal men more apt to embrace Paradoxes, than ought else, and durst attempt no evil things for fear of the gods. This was *Zamolcus* stratagem amongst the *Thracians*, *Numa's* plot, when he said he had conference with the Nymph *Algeria*, and that of *Sertorius* with an Hart; To get more credit to their Decrees, by deriving them from the gods; or else they did all by divine instinct, which *Nicholas Damascen* well observes of *Lycurgus*, *Solon*, and *Minos*, they had their laws dictated, *monte sacro*, by *Jupiter* himself. So *Mahomet* referred his new laws to the * Angel *Gabriel* by whose direction he gave out they were made. *Caligula* in *Dion* feigned himself to be familiar with *Castor* and *Pollux*, and many such, which kept those Romans under (who, as *Machiavel* proves, lib. 1. disput. cap. 11, & 12: were *Religione maxime moti*, most superstitious:) and did curb the people more by this means, than by force of arms, or severity of humane laws. *Sola plebecula eam agnoscebat* (saith *Vaninus dial. 1. lib. 4. de amirandis naturæ arcanis*) speaking of Religion, *quæ facile decipitur*; *magnates vero & Philosophi nequaquam*, your *Grandeess* and *Philosophers* had no such conceit, *sed ad imperii confirmationem & amplificationem*; *quam sine pretextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, *Philosophers* especially, *animadvertentibus hi semper hac esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for fear of Laws, &c. To this end that *Syrian Pherecydes*, *Pythagoras* his master, broached in the East amongst the Heathens, first the immortality of the Soul, as *Trismegistus* did in *Agypt*, with a many of feigned gods. Those *French* and *Britain* *Druides* in the West first taught, saith † *Cæsar*, *non interire animas*, but after death to go from one to another, that so they might encourage them to vertue. 'Twas for a politique end, and to this purpose the old Poets feigned those *Elysian fields*, their *Æacus*, *Minos*, and *Rhadamantus*, their infernal judges, and those *Stygian lakes*, fiery *Phlegeton's*, *Pluto's Kingdom*, and variety of torments after death. Those that had done well, went to the *Elysian fields*, but evil doers to *Cocytus*, and to that burning lake of † *Hell* with fire and brimstone for ever to be tormented. 'Tis this

c *Ipsius*
l. 1. c. 3.
d *Homo sine religione, sicut equus sine freno.*
† *Vaninus dial. 52. de oraculis.*
e *Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxam facilius amplecti, nec res graves audere sine periculo deorum.*
* *Cleopardus epist. 1. Novas leges suas ad Angelum Gabriellem referebat, quo monitione mentiebatur omnia se gerere.*
† *Lib. 16. belli Gallici. ut metu mortis neglecto, ad virtutem incitarent. De his lege Lucianum de luctu Tom. 1. Homer. Odyss. 11. Virg. An. 6. † Barathron sulfure & flammâ stagnante æternum demergebantur.*

which † *Plato* labours for in his *Phædon*, & 9. de rep. The Turks in their *Alcoran*, when they set down rewards, and several punishments for every particular vertue and vice, & when they perswade men, that they that die in battle, shall go directly to heaven, but wicked livers to eternal torment, and all of all sorts (much like our Papistical Purgatory) for a set time shall be tortured in their graves, as appears by that tract which *John Baptista Alfabari* that *Mauritanian Priest*, now turn'd Christian, hath written in his confutation of the *Alcoran*. After a mans death two black Angels *Nunquir* and *Nequir* (so they call them) come to him to his grave and punish him for his precedent sins; if he lived well, they torture him the less; if ill, per *indefinites cruciatus ad diem judicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long; and makes them spend their daies in fasting and prayer, *ne mala hæc contingant, &c.* A *Tartar Prince*, saith *Marcus Polus*, lib. 1. cap. 28. called *Senex de montibus*, the better to establish his government amongst his subjects, and to keep them in awe, found a convenient place in a pleasant valley, environed with hills, in^h which he made a delicious Park full of odoriferous flowers and fruits, and a Palace of all worldly contents, that could possibly be devised, Musick, Pictures, variety of meats, &c. and chose out a certain young man, whom with a ⁱ soporiferous potion he so benumbed, that he perceived nothing, and so fast asleep as he was, caused him to be conveyed into this fair Garden. Where after he had lived a while in all such pleasures a sensual man could desire, ^k He cast him into a sleep again, and brought him forth, that when he awaked he might tell others he had been in Paradise. The like he did for Hell, and by this means brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, and to be believed necessary by Christians: so cunningly can the Devil and his ministers in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such tricks and impostures are acted by Politicians, in *China* especially, but with what effect I will discourse in the Symptomes.

Next to Politicians, if I may distinguish them, are some of our Priests, (who make Religion Policy) if not far beyond them, for they domineer over Princes and Statesmen themselves. *Carnificinam exercent*, one saith, they tyrannize over mens consciences more than any other tormentors whatsoever, partly for their commodity and gain; *Religionem enim omnium abusus* (as † *Postellus* holds) *quæstus scilicet sacrificum in causa est*: for sovereignty, credit, to maintain their state and reputation, out of *Ambition* and *Avarice*, which are their chief supporters: What have they not made the common people believe? Impossibilities in nature, incredible things; what devices, traditions,

† *Et 3. de repub. omnis institutio ad adolescentum eo referenda ut de bene sentiant obcommune bonum.*
g *Boterus.*

h *Citra aquam viduarium plantavit maximum & pulcherrimum, floribus odoriferis & suavis plenum, &c.*
i *Potum quendam dedit quod inescatus & gravi sopore oppressus, in viridarium interitum ducebatur, &c.*
k *Atque iterum memoratum potum bibendum exhibuit, &c.*
† *Lib. 1. de rob. Cord. cap. 7.*

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1 Lib. 4.

m Lib. 4.

† Exerc.
228.n S. Ed.
Sands.* In consult.
de princ.
inter pro-
vinc. Eu-
rop.

a Lucian.

ceremonies, have they not invented in all ages to keep men in obedience to enrich themselves? *Quibus questui sunt capti superstitione animi*, as ¹ *Livy* saith. Those *Egyptian* Priests of old got all the sovereignty into their hands, and knowing, as ^m *Curtius* insinuates, *nulla res efficacius multitudinem regit, quam superstitio; melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœmina*; the common people will sooner obey Priests than Captains, and nothing so forcible as superstition, or better than blind zeal to a rude multitude; have so terrified and gulled them, that it is incredible to relate. All Nations almost have been besotted in this kind; amongst our *Brittains* and old *Gaules* the *Druides*; *Magi* in *Persia*; Philosophers in *Greece*; *Chaldeans* amongst the *Oriental*; *Brachmanni* in *India*; *Gymnosophists* in *Æthiopia*; the *Turditanes* in *Spain*, *Augures* in *Rome*, have insulted; *Apollo's* Priests in *Greece*, *Phabades* and *Pythonisse*, by their Oracles and Phantasms; *Amphiareus* and his companions; now *Mahometan* and *Pagan* Priests, what can they not effect? How do they not infatuate the world? *Adeo ubique* (as [†] *Scaliger* writes of the *Mahometan* Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia*, so cunningly can they gull the commons in all places and countreys. But above all others, that high Priest of *Rome*, the damm of that monstrous and superstitious brood, the Bull-bellowing Pope, which now rageth in the West, that three-headed *Cerberus* hath played his part. ⁿ *Whose religion at this day is meer policy, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it, that useth Colledges and Religious Houses to as good purpose as Forts and Castles, and doth more at this day by a company of scribbling Parasites, fiery spirited Friars, zealous Anachorites, hypocritical Confessors, and those Pretorian souldiers, his Jani-zary Jesuits, that dissociable society, as* ^{*} *Lan-gins* terms it, *postremus diaboli conatus, & sæculi excrementum*, that now stand in the forefront of the battle, will have a monopoly of, and ingross all other learning, but domineer in Divinity,

^b *Excipiunt soli totius vulnera belli*, and fight alone almost (for the rest are but his Dromedaries and Asses) than ever he could have done by Garrisons and Armies. What power of Prince or Penal Law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? As to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and penance, abandon the world, wilful poverty, perform canonical and blind obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerful an engine as superstition? which they right well perceiving,

are of no religion at all themselves: *Primum enim* (as *Calvin* rightly suspects, the tenor and practice of their life proves) *arcana illius Theologiæ, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as *Leo* the tenth did, *Hildebrand* the Magician, *Alexander* the sixth, *Julius* the second meer Atheists, and which the common proverb amongst them approves, [†] *The worst Christians of Italy are the Romans, of the Romans the Priests are wildest, the lewdest Priests are preferred to be Cardinals, and the baddest man amongst the Cardinals is chosen to be Pope*, that is an *Epicure*, as most part the Popes are, Infidels and Lucianists, for so they think and believe; and what is said of *Christ* to be fables and impostures, of Heaven and Hell, day of Judgement, Paradise, Immortality of the Soul, are all,

*P Ramores vacui, verbaque inania,
Et par sollicito fabula somnio.*

P Seneca.

Dreams, toyes, and old wives tales. Yet as so many whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promises and threats, compel, enforce from, and lead them by the nose like so many Bears in a line. When as their end is not to propagate the Church, advance Gods Kingdom; seek his glory or common good: but to enrich themselves, to enlarge their Territories, to domineer and compel them to stand in awe, to live in subjection to the See of *Rome*. For what otherwise care they? *Si mundus vult decipi, decipiatur*, 'tis fit it should be so. And for which [†] *Austin* cites *Varro* to maintain his *Roman* Religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile; pleraque falsa, quæ tamen aliter existinare populum expedit*; some things are true, some false, which for their own ends they will not have the gullish commonalty take notice of. As well may witness their intolerable covetousness, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthrall, circumvent and subjugate them, to maintain their own estates. ^r One while by Bulls, Pardons, Indulgences, and their doctrine of good works, that they be meritorious, hope of heaven, by that means they have so fleeced the commonalty, and spurred on this free superstitious horse, that he runs himself blind, and is an Ass to carry burdens. They have so amplified *Peters* patrimony, that from a poor Bishop, he is become *Rex Regum*, *Dominus dominantium*, a Demi-god, as his Canonists make him (*Felinus* and the rest) above God himself. And for his wealth and ^t temporalities, is not inferiour to many Kings; ^u his Cardinals Princes companions, and in every Kingdom almost Abbots, Priors, Monks, Friars, &c. and his Clergy have ingrossed a ^u third part, half, in some places all into their hands. Three Princes Electors in *Germany* Bishops;

† S. Ed.
Sands in
his Relation.q Vice co-
tis, acu-
tum Red-
dere quæ
ferrum va-
let, exors
ipsa secan-
di.† De Civ.
Del lib. 4.
cap. 31.
r Seeking
their own,
saith
Paul, not
Christs.
† He hath
the Dut-
chy of
Spoledo in
Italy, the
Marquis-
sate of
Ancona,
beside
Rome, and
the terri-
tories ad-
jacent,
Bologne,
Ferrara,
&c. Avig-
nion in
France,
&c.
† Estate
fratres
mei, &
principes
huius mun-
di.
u The La-
ity suspect
their
greatness,
witness
those Sta-
tutes of
Mortmain.

* Lib. 8. de
Academ.
† Prefat.
lib. de pa-
radox. Je-
suit. Rom.
provincia
habet Col.
36. Neapol.
23. Veneta
13. Lucit.
15. India
orient. 27.
Brasil. 20.
&c.
† In his
Chronic.
vit. Hen. 8.
* 15. cap.
of his fu-
neral mo-
numents.

† Pausanias
in Laconi-
cis lib. 3.
Idem de
Achaicis
lib. 7. cuius
summ.e
opes, &
valde in-
culta fama.
* Exercit.
Eth. Colleg.
3. disp. 3.
† Act. 19.
28.
x Pontifex
Romanus
prorsus in-
erimis regi-
bus terræ
jura dat,
ad regna
evehit, ad
pacem co-
git, & pec-
cantes ca-
stigat, &c.
quod impe-
ratores Ro-
mani 40.
legionibus
armati non
effecerunt.
y Mirum
quanta
passus sit
H. 2. quo-
modo se sub-
misit, ease
facturum
pollicitus,
quorum ho-
die ne pri-
vatus qui-
dem par-
tem face-
ret.

Bishops; besides *Magdeburge*, *Spire*, *Salts-
burge*, *Breme*, *Bamberge*, &c. In France,
as *Bodine lib. de repub.* gives us to under-
stand, their revenues are twelve millions, and
three hundred thousand levres; and of twelve
parts of the revenues in France, the Church
possesseth seven. The Jesuits, a new Sect be-
gun in this age, have as * *Middendorpius* and
† *Pelargus* reckon up, three or four hundred
Colledges in Europe, and more revenues than
many Princes. In France, as *Arnoldus* proves,
in thirty years they have got *bis centum libra-
rum millia annua*, 200000^l. I say nothing
of the rest of their Orders. We have had in
England, as *Armachanus* demonstrates, above
thirty thousand Friars at once, and as † *Speed*
collects out of *Leland* and others, almost 600
religious houses, and near two hundred thou-
sand pound in revenues of the old rent belong-
ing to them, besides Images of Gold, Silver,
plate, furniture, goods and ornaments, as *
Weever calculates, and esteems them at the
dissolution of Abbies, worth a million of gold.
How many Towns in every kingdom hath su-
perstition enriched? What a deal of money
by musty reliques, Images, Idolatry, have
their Mass-Priests ingrossed, and what sums
have they scraped by their other tricks! *Lau-
retum* in Italy, *Walsingham* in England, in
those days, *Ubi omnia auro nitent*, saith *Eras-
mus*, *S. Thomas Shrine*, &c. may witness.
† *Delphos* so renowned of old in Greece for
Apollo's oracle, *Delos commune conciliabu-
lum & emporium solâ religione munitum*; *Do-
dona*, whose fame and wealth were sustained
by religion, were not so rich, so famous. If
they can get but a relique of some Saint, the
Virgin *Marys* picture, idols or the like, that
City is for ever made, it needs no other main-
tenance. Now, if any of these their impostures,
or juggling tricks be controverted, or called in
question: If a magnanimous or zealous *Luther*,
an heroical *Luther*, as * *Dithmarus* calls him,
dare touch the Monks bellies, all is in a com-
bustion, all is in an uprore: *Demetrius* and his
associates are ready to pull him in pieces, to
keep up their trades, † *Great is Diana of the
Ephesians*: With a mighty shout of two hours
long they will roar and not be pacified.

Now for their authority, what by auricu-
lar confession, satisfaction, penance, *Peters*
keys, thunderings, excommunications, &c.
roaring bulls, this high Priest of Rome, sha-
king his *Gorgons* head, hath so terrified the
soul of many a silly man, insulted over maje-
sty it self, and swaggered generally over all
Europe for many ages, and still doth to some,
holding them as yet in slavish subjection, as ne-
ver tyrannizing *Spaniards* did by their poor
Negroes, or *Turks* by their gally-slaves. *
The Bishop of Rome (saith *Stapleton*, a parasite
of his, *da mag. Eccles. lib. 2. cap. 1.*) hath
done that without arms, which those Roman
Emperours could never atchieve with forty le-
gions of souldiers, deposed Kings, and crown-
ed them again with his foot, made friends,
and corrected at his pleasure, &c. y *Tis a*

wonder, saith *Machiavel*, *Florentine hist.*
lib. 1. what slavery King Henry the second
endured for the death of Th. Becker, what things
he was enjoined by the Pope, and how he sub-
mitted himself to do that which in our times
a private man would not endure, and all
through superstition. ² *Henry the fourth, de-*
posed of his Empire, stood bare-footed with
his wife, at the gates of Canossus. ³ *Frede-*
rick the Emperour was trodden on by Ale-
xander the third. Another held Adrians
stirrup, King John kissed the knees of Pan-
dulphos the Popes Legate, &c. What made
so many thousand Christians travel from
France, Britain, &c. into the Holy land,
spend such huge summs of money, go a pil-
grimage so familiarly to *Jerusalem*, to creep
and crouch, but slavish superstition? What
makes them so freely venture their lives, to
leave their native countries, to go seek mar-
tyrdom in the *Indies*, but superstition? to
be assassinated, to meet death, murder Kings,
but a false perswasion of merit, of canon-
ical or blind obedience which they instill in-
to them, and animate them strange by illusions,
hope of being Martyrs and Saints? Such
pretty feats can the Devil work by Priests,
and so well for their own advantage can
they play their parts. And if it were not
yet enough, by Priests and Politicians to de-
lude mankind, and crucifie the souls of men,
he hath more actors in his Tragœdy, more
irons in the fire, another Scene of Here-
ticks, factious, ambitious wits, insolent spi-
rits, Schismaticks, Impostors, false Pro-
phets, blind guides, that out of pride, sin-
gularity, vain-glory, blind zeal, cause much
more madness yet, set all in an uprore by
their new doctrines, paradoxes, figments,
crotchets, make new divisions, subdivisions,
new sects, oppose one superstition to another,
one Kingdom to another, commit Prince and
subjects; brother against brother, father a-
gainst son, to the ruine and destruction of a
commonwealth, to the disturbance of peace,
and to make a general confusion of all estates.
How did those *Arrians* rage of old? How
many did they circumvent? Those *Pelagians*,
Manichees, &c. their names alone would
make a just volume. How many silly souls
have Impostors still deluded, drawn away
and quite alienated from Christ! *Lucians A-*
lexander, *Simon Magus*, whose Statue was
to be seen and adored in Rome, saith *Justine*
Martyr, *Simoni deo sancto*, &c. after his
decease, ^b *Apollonius Tyanaus*, *Cynops*, *Eu-*
mo, who by counterfeiting some new cere-
monies and juggling tricks of that *Dea Syria*
by spitting fire, and the like, got an army to-
gether of forty thousand men, and did much
harm: with *Endo. de stellis*, of whom *Nu-*
brigenis speaks, *lib. 1. cap. 19.* that in
King *Stephens* dayes imitated most of Christs
Miracles, fed I know not how many people
in the Wilderness, and built Castles in the
air, &c. to the seducing of multitudes of
poor souls. In *Franconia* 1476. a base illi-
terate

² *Sigonius*
9. hist. Ital.

³ *Curio lib.*

⁴ *Fox*

Martyr's

^b *Hierocles*
contends
Apollonius
to have
been as
great a
Prophet
as Christ,
whom
Eusebius
confutes.

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* Munster
Cosmog.
l. 3. c. 36.
Artifices
ex officinis,
arator
è stiva,
fœmina è
colo, &c.
quasi numi-
ne quodam
rapti, nesci-
is parenti-
bus & do-
minis recta
adeunt,
&c.
Combustus
demum ab
Herbipo-
lensi Epif-
copo, hæ-
resis evanui-
it.

† Nulla non
provincia
hæresibus,
Atheismis,
&c. plena.
Nullus or-
bis angulus
ab hisce
bellis im-
munis.
O Lib. I.
de nat.
Deorum.

terate fellow took upon him to be a Prophet, and preach, John Beheim by name, a neat-herd at *Nicholhausen*, he seduced thirty thousand persons, and was taken by the Commonalty to be a most holy man, come from heaven. * *Tradesmen left their shops, women their distaves, servants ran from their masters, children from their parents, scholars left their tutors, all to hear him, some for novelty, some for zeal. He was burnt at last by the Bishop of Wurtzburg, and so he and his heresie vanished together.* How many such Impostors, false Prophets, have lived in every Kings reign? what Chronicle will not afford such examples? that as so many *Ignes fatui*, have led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of every wind, a rude inconstant multitude, a silly company of poor souls, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these impostors, hereticks, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptoms.

Now the means by which, or advantages the Devil and his infernal ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate fear, ignorance, simplicity, *Hope and Fear*, those two battering Cannons and principal Engines, with their objects, reward and punishment, *Purgatory, Limbus Patrum, &c.* which now more than ever tyrannize; † for what Province is free from *Atheism, Superstition, Idolatry, Schism, Heresie, Impiety*, their factors and followers? thence they proceed, and from that same decayed Image of God, which is yet remaining in us.

o *Os homini sublimè dedit, cœlumque tueri*
Jussit, ———

our own conscience doth dictate so much unto us, we know there is a God, and nature doth inform us; *Nulla gens tam barbara* (saith Tully) *cui non infideat hæc persuasio Deum esse; sed nec Scythæ, nec Græci, nec Persæ, nec Hyperboreus dissentiet* (as *Maximus Tyrius* the Platonist, ser. 1. farther adds) *nec continentis nec insularum habitator*, let him dwell where he will, in what coast soever, there is no Nation so barbarous, that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the *Indians* in this kind, of their Tenents in *America*, *pro suo quisque libitu varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant* (some few places excepted as he grants, that had no God at all.) So the *Heavens* declare the glory of God, and the *Firmament* declareth his handy-work, *Psal. 19.* Every creature will evince it;

Præsentemque refert qualibet herba deum.
Nolentes sciunt, fatentur inviti, as the said *Tyrius* proceeds, will or nill, they must ac-

knowledge it. The Philosophers, *Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus*, those *Magi, Druides &c.* went as far as they could by the light of Nature; *multa præclara de natura Dei* *1 Zanchius.* *scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse,*

† *Quale per incertam lunam sub luce maligna* † *Virg. 6.*
Est iter in sylvis, ——— *An.*

as he that walks by Moonshine in a Wood, they groped in the dark; they had a gross knowledge, as he in *Euripides*, *O Deus quicquid es, sive cœlum, sive terra, sive aliud quid*, and that of *Aristotle*, *Ens entium miserrere mei.* And so of the immortality of the soul, and future happiness. *Immortalitatem animæ* (saith *Hierom*) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit; Indus, Persa, Gothus, &c. Philosophantur.* So some said this, some that, as they conceived themselves, which the Devil perceiving, led them farther out (as *Lemnius* observes) and made them worship him as their God, with stocks and stones, and torture themselves to their own destruction, as he thought fit himself, inspired his Priests and Ministers with lyes and fictions to prosecute the same, which they for their own ends were as willing to undergo, taking advantage of their simplicity, fear and ignorance. For the common people are as a flock of sheep, a rude illiterate rout, void many times of common sense, a meer beast, *belua multorum capitum*, will go whithersoever they are led: as you lead a Ram over a gap by the horns, all the rest will follow, † *Non quæ eundum, sed quæ itur*, they will do as they see others do, and as their Prince will have them, let him be of what Religion he will, they are for him. * *Vide Ba-*
Now for those Idolaters, *Maxentius* and *Licinius*, then for *Constantine* a Christian. * *Qui Christum negant male pereant, acclamatum est decies*, for two hours space; *qui Christum non colunt, Augusti inimici sunt, acclamatum est ter decies*: and by and by Idolaters again under that Apostate *Julianus*; all *Arrians* under *Constantius*, good Catholics again under *Jovinianus*. And little difference there is betwixt the discretion of men and children in this case, especially of old folks and women, as *Cardan* discours-eth, when as they are tossed with fear and superstition, and with other mens folly and dishonesty. So that I may say their ignorance is a cause of their superstition, a Symptom, and madness it self.

Supplicii causa est, suppliciumque sui.

Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and pulls these miseries on their

e Supersti-
tio ex igno-
rantia di-
vinitatis
emerfit, ex
vitiosa
emulatione
& demonis
illecebris,
inconstans,
timens, flu-
ctuans, &c.
cui se ad-
dicat ne-
sciens, quem
imploret,
cui se com-
mittat, à
demone fa-
cile decepta.
Iemnius
lib. 3. c. 8.
f Seneca.
* Vide Ba-
ronium 3.
Annalium
ad annum
324. vit.
Constantin.
g De rerum
varietate
l. 3. c. 38.
Parum vero
distat sapi-
entia viro-
rum à pue-
rili, multo
minus se-
num &
mulierum,
cum metu
& supersti-
tione &
alienâ stul-
titiâ &
improbata-
te simplices
agitantur.

their own heads: For in all these Religions and Superstitions, amongst our idolaters, you shall still find that the parties first affected, are silly, rude, ignorant people, old folks, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to be wrought upon, and gulled in this kind, prone without either examination or due consideration (for they take up Religion on trust, as at Mercers they do their wares) to believe any thing. And the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knows, and these times can amply witness. This hath been the devils practice, and his infernal ministers in all ages; not as our Saviour by a few silly Fishermen, to confound the wisdom of the world, to save Publicans and sinners, but to make advantage of their ignorance, to convert them and their associates; and that they may better effect what they intend, they begin, as I say, with poor ^b stupid, illiterate persons. So *Mahomet* did when he published his *Alcoran*, which is a piece of work (saith ⁱ *Bredenbachius*) full of non-sense, barbarism, confusion, without rhyme, reason, or any good composition, first published to a company of rude rusticks, hog-rubbers, that had no discretion, judgement, art, or understanding, and is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, it must be believed *implicite*, upon pain of death no man must dare to contradict it, *God and the Emperour*, &c. What else do our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of Legends, and such like fabulous narrations? Whom do they begin with but collapsed Ladies, some few tradesmen, superstitious old folks, illiterate persons, weak women, discontent, rude, silly companions, or sooner circumvent? So do all our schismatics and hereticks. *Marcus* and *Valentinian* hereticks in ^k *Irenæus*, seduced first I know not how many women, and made them believe they were Prophets. ^l *Frier Cornelius* of *Dort* seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude, illiterate, capricious, base fellows? What are most of our Papists, but stupid, ignorant and blind bayards? how should they otherwise be, when as they are brought up and kept still in darkness? ^m If their *Pastors* (saith *Lavater*) had done their duties, and instructed their flocks as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not been as they are. But being so mis-led all their lives in superstition, and carried hood-winked like hawkes, how

can they prove otherwise than blind ideots, and superstitious Asses? what shall we expect else at their hands? Neither is it sufficient to keep them blind, and in *Cymmerian* darkness, but withall, as a Schoolmaster doth by his boyes, to make them follow their books, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, do they colloque and sooth up their silly Auditors, and so bring them into a fools paradise. *Rex eris aiunt, si rectè facies*, do well, thou shalt be crowned; but for the most part by threats, terrours and affrights, they tyrannize and terrifie their distressed souls: knowing that fear alone is the sole and only means to keep men in obedience, according to that *Hemistichium* of *Petronius*, *primus in orbe deos fecit timor*, the fear of some divine and supream powers, keeps men in obedience, makes the people do their duties: they play upon their consciences; ⁿ which was practised of old in *Agypt* by their Priests; when there was an Eclipse, they made the people believe God was angry, great miseries were to come; they take all opportunities of natural causes, to delude the peoples senses, and with fearful tales out of purgatory, feigned apparitions, earth-quakes in *Japonia* or *China*, tragical examples of devils, possessions, obsessions, false miracles, counterfeit visions, &c. they do so insult over, and restrain them, never Hoby so dared a Lark, that they will not offend the least tradition, tread, or scarce look awry: *Deus bone* (*p* *Lavater* exclaims) *quot hoc commentum de purgatorio miserè afflixit!* good God, how many men have been miserably afflicted by this fiction of purgatory!

To these advantages of *Hope* and *Fear*, ignorance and simplicity, he hath several engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens several inclinations, abilities, to circumvent and humour them, to maintain his superstition; sometimes to stupifie, besot them; sometimes again by oppositions, factions, to set all at odds and in an uproar; sometimes he infects one man, and makes him a principal agent; sometimes whole Cities, Countreys. If of meaner sort, by stupidity, canonical obedience, blind zeal, &c. If of better note, by pride, ambition, popularity, vain glory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he puffs them up with a vain conceit of their own worth, *scientia inflati*, they begin to swell and scorn all the world in respect of themselves, and thereupon turn hereticks, schismatics, broach new doctrines, frame new crotchets and the like; or else out of too much learning become mad, or out of curiosity they will search into Gods secrets, and eat of the forbidden fruit; or out of presumption of their holiness and good gifts, inspirations, become prophets, *Enthusiasts*, and what not? Or else if they be displeased, discontent, and have not (as they suppose)

^b In all superstition wise men follow fools. *Bacon* Es-sayes.
ⁱ *Peregrin.* Hieros. c. 5. totum scriptum confusum sine ordine vel colore, absque sensu & ratione ad rusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullius erant discretions, ut disjungere possent.
^k *Lib. 1.* cap. 9. *Valent. heret. 9.*
^l *Meteranus* li. 8. hist. Belg.
^m *Si Doctores suum fecissent officium, & plebem fidei commissam recte instruisent de doctrina Christianæ capitibus, nec sacris scripturis interdixissent, de multis proculdubio recte sensissent.*

ⁿ *Conti* li. 4.

^o See more in *Kennis* *Examen Concil. Trident. de Purgatorio.*

^p *Part. 1.* c. 16. part. 3. cap. 18. & 14.

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q Austin.

e Curtius
lib. 8.

(Lampri-
dius vita
ejus. Vir-
gines vesta-
les, & sa-
crum ignem
Romæ ex-
stinxit, &
omnes ubiq;
per orbem
terre reli-
giones,
unum hoc
studens ut
solus deus
coleretur.

† Flagel-
latorum
secta. Mun-
ster. lib. 3.
Cosmog.
cap. 19.

† Porum
celibatus,
monacha-
tus.

suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *cælum terra miscent*, they become so impatient in an instant, that a whole Kingdom cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. q *Donatus* when he saw *Cecilianus* preferred before him in the bishoprick of *Carthage*, turned heretick, and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments of such persons. If they be lay-men of better note, the same engines of pride, ambition, emulation and jealousy take place, they will be gods themselves: r *Alexander* in *India* after his victories, became so insolent, he would be adored for a god: and those Roman Emperours came to that height of madness they must have Temples built to them, sacrifices to their deities, *Divus Augustus*, *D. Claudius*, *D. Adrianus*: s *Heliogabalus* put out that *Vestal* fire at *Rome*, expelled the *Virgins*, and banished all other Religions all over the world, and would be the sole God himself. Our *Turks*, *China* Kings, great *Chams*, and *Mogors* do little less, assuming divine and bum-bast titles to themselves; the meaner sort are too credulous, and led with blind zeal, blind obedience, to prosecute and maintain whatsoever their sottish leaders shall propose. what they in pride and singularity, revenge, vain glory, ambition, spleen for gain, shall rashly maintain and broach; their disciples make a matter of conscience, of hell and damnation, if they do it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitours, assassins, pseudo-martyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

Now when they are truly possessed with blind zeal, and nuzzled with superstition, he hath many other baits to inveagle and infatuate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going wolward, whipping, alms, fastings, &c. An. 1320. there was a Sect of † whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato*, *ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis & umbrâ*, those Evangelical counsels are propounded, as our pseudocatholicks call them, canonical obedience, wilful poverty, † vows of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions,

to *Turks*, *China's*, *Gentiles*, *Abyssines*, *Greeks*, *Latines*, and all Countries. Amongst the rest, fasting, contemplation, solitariness, are as it were certain rams by which the devil doth batter and work upon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) oblongas in edias, studia & meditationes cœlestes, de rebus sacris & religione semper agitant, by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it self to be discommended, for it is an excellent means to keep the body in subjection, u a preparative to devotion, the physick of the soul, by which chaste thoughts are ingendred, true zeal, a divine spirit, whence wholesome counsels do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The Fathers are very much in commendation of it, and as *Calvin* notes, sometimes immoderate. The mother of health, key of heaven, a spiritual wing to ereare us, the chariot of the holy Ghost, banner of faith, &c. And 'tis true they say of it, if it be moderately and seasonably used, by such parties as *Moses*, *Elias*, *Daniel*, CHRIST, and as his apostles made use of it; but when by this means they will supererrogate, and as y *Erasmus* well taxeth, *Cælum non sufficere putant suis meritis*, Heaven is too small a reward for it; They make choice of times and meats, buy and sell their merits, attribute more to them than to the ten Commandments, and count it a greater sin to eat meat in Lent, than to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such works of theirs than to Christs death and passion; the devil sets in a foot, strangely deludes them, and by that means makes them to overthrow the temperature of their bodies, and hazard their souls. Never any strange illusions of devils amongst *Hermites*, *Anachorites*, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but in immoderate fasting, bad diet, sickness, melancholy, solitariness, or some such things were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the Devil takes to delude them. *Marcilius Cognatus* lib. 1. cont. cap. 7. hath many stories to this purpose, of such as after long fasting have been seduced by devils: and z 'tis a miraculous thing to relate (as *Cardan* writes) what strange accidents proceed from fasting; dreams, superstition, contempt of torments, desire of death, prophecies, paradoxes, madness; fasting naturally prepares men to these things. Monks, *Anachorites*, and the like, after much emptiness become melancholy, vertiginous, they think they hear strange noises, confer with *Hobgoblins*, *Devils*, rivel up their bodies, & dum hostem insequimur, saith *Gregory*, civem quem diligimus trucidamus, they become bare. *Skeletons*, skin and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa*

u Mater sanitatis, clavis cœlorum, ala animæ quæ leves penas producat, ut in sublime ferat; curvus spiritus sancti, vexillum fidei, porta paradisi, vita angelorum, &c. x Castigo corpus meum. Paul. y Mor. ne com.

z Lib. 8. cap. 10. de rerum varietate: admirati- one digna sunt quæ per jejuni- um hoc modo contingunt: somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinatio, insania: jejunium naturaliter præparat ad hæc omnia.

^a Epist. l. 3. Ita at-
tenatus
fuit jejuni-
o & vigi-
liis, in
tantum ex-
so corpore
ut ossibus
vix here-
bat, unde
nocte infan-
tum vagi-
tus, bala-
tus peco-
rum, mugi-
tus boum,
voces &
ludibria
demonum,
&c.

^b Lib. de
abstinentia.
Sobrietas
& conti-
nentia men-
tem deo cor-
junt

^c Extasis
nihil est
aliud quam
gustus futu-
re beatitudi-
nis. Eras-
mus ad
Dorpium in
qua toti
absorbemur
in Deum.

^d Si reli-
giosum ni-
mis jejunia
videris ob-
servantem,
audacter
melancholi-
cam pro-
nunciabis

^e Tract. 5. c. 5
Solitudo
ipsa, mens
agra labo-
ribus anxi-
is & jeju-
niis, tum
temperatu-
ra cibis
mutata
agrestibus,
& humor
melancholi-
cus Here-
mitis illu-
sionum cau-
sa sunt.

^f Solitudo
est causa
apparitio-
num; nulli
visionibus
& hinc de-
lirio magis
obnoxii sunt
quam qui
collegiis &
eremo vi-
vunt mona-
chi; tales
plerumque melancholici ob victum, solitudinem.

^g Morachi sese putant
prophetare ex Deo, & qui solitariam agunt vitam, quum sit instinctu
demonum; & sic falluntur fatidice; a malo genio habent, que putant
a Deo, & sic Enthusiaste. ^h Sibylla, Pythia & Prophetæ qui divi-
nare solent, omnes phanatici sunt melancholici. ⁱ Exercit. c. 1.

ossa sit reliquum. Hilarion, as ^a Hierome re-
ports in his life, and Athanasius of Antonius,
was so bare with fasting, that the skin did scarce
stick to the bones; for want of vapours he could
not sleep, and for want of sleep became idle-
headed, heard every night infants cry, Oxen
low, Wolves howl, Lions roar (as he thought)
clattering of chains, strange voices, and the
like illusions of Devils. Such symptoms are
common to those that fast long, are solitary,
given to contemplation, over much solitariness
and meditation. Not that these things (as I
said of fasting) are to be discommended of
themselves, but very behoveful in some cases
and good: sobriety and contemplation joyn our
souls to God, as that heathen ^b Porphyrie can
tell us. ^c Extasis is a taste of future happiness,
by which we are united to God, a divine melan-
choly, a spiritual wing Bonaventure terms it,
to lift us up to heaven: But as it is abused, a
meer dotage, madness, a cause and symptome
of Religious Melancholy. ^d If you shall at
anytime see (saith Guatinerius) a Religious
person over superstitious, too solitary or much
given to fasting, that man will certainly be me-
lancholy, thou maist boldly say it, he will be
so. P. Forestus hath almost the same words,
and ^e Cardan subtil. lib. 18. & cap. 40. lib. 8.
de rerum varietate, solitariness, fasting, and
that melancholy humour, are the causes of all
Hermits illusions. Lavater, de spect. cap. 19.
part. 1. and part. 1. cap 10. puts solitariness a
main cause of such spectrums and apparitions;
none, saith he, so melancholy as Monks and
Hermits, the Devils bath melancholy, ^f none
so subject to visions and dotage in this kind, as
such as live solitary lives, they hear and see
strange things in their dotage. ^g Polydore
Virgil lib. 2. de prodigiis, holds that those
Prophecies and Monks revelations, Nuns
dreams, which they suppose come from God,
do proceed wholly ab instinctu demonum, by
the Devils means: and so those Enthusiasts,
Anabaptists, pseudo-Prophets from the same
cause. ^h Fracastorius lib. 2. de intellectu. will
have all your Pythonisses, Sibyls, and pseudo-
Prophets to be meer melancholy; so doth Wie-
rus prove, lib. 1. cap. 8. & l. 3. cap. 7. and
Arculanus in 9. Rhapsis, that Melancholy is a
sole cause, and the Devil together, with fasting
and solitariness, of such Sibylline Prophecies,
if there were ever such, which with ⁱ Casau-
bon and others I justly except at; for it is not
likely that the Spirit of God should ever reveal
such manifest revelations and predictions of
Christ, to those Pythonissa, Witches, Apollo's
Priests, the Devils ministers, (they were no
better) and conceal them from his own Pro-
phets; for these Sibyls set down all particular
circumstances of Christs Coming, and many
other future accidents far more perspicuous and
plain than ever any Prophet did. But howso-
ever there be no Phabades or Sibyls, I am assured

there be other Enthusiasts, Prophets, dii Fati-
dici Magi, (of which read Jo. Boissardus, who
hath laboriously collected them into a great & vo-
lume of late, with elegant pictures, and epitom-
ized their lives) &c. ever have been in all
ages, and still proceeding from those causes;
* qui visiones suas enarrant, somniant futura,
prophetizant, & ejusmodi deliriis agitati, Spi-
ritum Sanctum sibi communicari putant. That
which is written of St. Francis five wounds, and
other such monastical effects, of him and others,
may justly be referred to this our Melancholy;
and that which Matthew Paris relates of the
Monk of Evesham, who saw Heaven and Hell
in a Vision; of ¹ Sir Owen, that went down
into St. Patricks Purgatory in King Stephens
daies, and saw as much: Walsingham of him
that was shewed as much by St. Julian. Bede
lib. 5. cap. 13, 14, 15, & 20. reports of King
Sebba, lib. 4. cap. 11. eccles. hist. that saw
strange visions; and Stumphius Helvet. Cor-
nic. a Cobler of Basil, 1520. that beheld rare
apparitions at Ausborough in Germany. Alex-
ander ab Alexandro, gen. dier. lib. 6. cap. 21.
of an Enthusiastical prisoner, (all out as proba-
ble as that of Eris Armenius, in Plato's tenth
dialogue de Repub. that revived again ten daies
after he was killed in a battel, and told strange
wonders, like those tales Ulysses related to Alci-
nous in Homer, or Lucians vera historia it self)
was still after much solitariness, fasting, or long
sickness, when their brains were addle, and their
bellies as empty of meat as their heads of wit.
Florilegus hath many such examples, fol. 191.
one of St. Gultlake of Crowalde that fought
with Devils, but still after long fasting, over-
much solitariness, the Devil perswaded him
therefore to fast, as Moses and Elias did, the
better to delude him. ^o In the same Author is
recorded Carolus Magnus vision An. 185. or
extasis, wherein he saw heaven and hell after
much fasting and meditation. So did the Devil
of old with Apollo's Priests. Amphiaras and
his fellows, those Egyptians, still enjoyn long
fasting before he would give any Oracles, tri-
duum a cibo & vino abstinerent, before they
gave any answers, as Volateran lib. 13. cap. 4.
records, and Strabo Geog. lib. 14. describes
Charon's den, in the way betwixt Tralles and
Nissum, whither the Priests led sick and phana-
tick men: but nothing performed without long
fasting, no good to be done. That scoffing
& Lucian conducts his Menippus to hell by
the directions of that Chaldean Mithrobarza-
nes, but after long fasting, and such like idle
preparation. Which the Jesuites right well
perceiving of what force this fasting and soli-
tary meditation is, to alter mens minds, when
they would make a man mad, ravish him, im-
prove him beyond himself; to undertake some
great business of moment, to kill a King, or
the like; ^r they bring him into a melancholy
dark Chamber, where he shall see no light
for many daies together, no company, little
meat, ghastly pictures of Devils all about him,
and leave him to lie as he will himself, on the

rardus Britanno-Romanus ledit. 1611. describes all the manner of

M m m

bare

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bare floor in this Chamber of meditation, as they call it, on his back, side, belly, till by his strange usage they make him quite mad and beside himself. And then after some ten daies, as they find him animated and resolved, they make use of him. The Devil hath many such factors, many such engines, which what effect they produce, you shall hear in these following Symptoms.

SUBSECT. 3.

Symptomes general, love to their own Sect, hate of all other Religions, obstinacy, peevishness, ready to undergo any danger or cross for it; Martyrs, blind zeal, blind obedience, fastings, vows, belief of incredibilities, impossibilities: Particular of Gentiles Mahometans, Jews, Christians; and in them, Hereticks old and new, Schismatics, School-men, Prophets, Enthusiasts, &c.

FLeat *Heraclitus*, an rideat *Democritus*? In attempting to speak of these Symptoms, shall I laugh with *Democritus*, or weep with *Heraclitus*? they are so ridiculous and absurd on the one side, so lamentable and tragical on the other; a mixt Scene offers it self, so full of errors, and a promiscuous variety of objects, that I know not in what strain to represent it. When I think of that *Turkish* paradise, those *Jewish* fables, and pontifical rites, those Pagan superstitions, their Sacrifices, and Ceremonies, as to make Images of all matter, and adore them when they have done, to see them kiss the pyx, creep to the Cross, &c. I cannot choose but laugh with *Democritus*: but when I see them whip and torture themselves, grind their souls for toys and trifles, desperate, and now ready to die, I cannot choose but weep with *Heraclitus*. When I see a Priest say Mass, with all those apish gestures, murmurings, &c. read the customs of the *Jews* Synagogue, or *Mohometans* Melchites, I must needs laugh at their folly, *risum teneatis amici*? but when I see them make matters of conscience of such toys and trifles, to adore the Devil, to endanger their souls, to offer their children to their Idols, &c. I must needs condole their misery. When I see two superstitious Orders contend *pro aris & focis*, with such have and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much pains to so small effect, their Satyres, invectives, apologies, dull and gross fictions; when I see grave learned men rail and scold like butter-women, methinks 'tis pretty sport, and fit for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many Murders and Massacres, so many cruel battels fought, &c. 'tis a fitter subject for *Heraclitus* to lament. ⁿ As *Merlin* when he sate

by the lake side with *Vortiger*, and had seen the white and red Dragon fight, before he began to interpret or to speak, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant. I should first pity and bewail this misery of humane kind with some passionate Preface, wishing mine eyes a fountain of tears, as *Jeremy* did, and then to my task. For it is that great torture, that infernal plague of mortal men, *omnium pestium pestilentissima superstitio*, and able of it self alone to stand in opposition to all other plagues, miseries and calamities whatsoever; far more cruel, more pestiferous, more grievous, more general; more violent, of a greater extent. Other fears and sorrows, grievances of body and mind, are troublesome for the time; but this is for ever, eternal damnation, hell it self, a plague, a fire: an inundation hurts one Province alone, and the loss may be recovered; but this superstition involves all the world almost, and can never be remedied. Sickness and sorrows come and go, but a superstitious soul hath no rest; ^x *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quietness. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lactantius* describes, the one crears, the other dejects; *illorum pietas, mera impietas*; the one is an easie yoke, the other an intolerable burden, an absolute tyranny; the one a sure Anchor, an Haven; the other a tempestuous Ocean; the one makes, the other mars; the one is wisdom, the other is folly, madness, indiscretion; the one unfeigned, the other a counterfeit; the one a diligent observer, the other an ape; one leads to heaven, the other to hell. But these differences will more evidently appear by their particular symptoms. What Religion is, and of what parts it doth consist, every Catechism will tell you what symptoms it hath, and what effects it produceth: but for their superstitions, no tongue can tell them, no pen express, they are so many, so diverse, so uncertain, so unconstant, and so different from themselves. *Tot mundi superstitiones, quot cælo stellæ*, one saith, there be as many superstitions in the world, as there be stars in heaven, or devils themselves that are the first founders of them: with such ridiculous, absurd symptoms and signs, so many several rites, ceremonies, torments and vexations accompanying, as may well express and besem the devil to be the Author and maintainer of them. I will only point at some of them, *ex ungue leonem*, guess at the rest, and those of the chief kinds of superstition, which beside us Christians now domineer and crucifie the world, Gentiles, Mahometans, Jews, &c.

Of these symptoms some be general, some particular to each private sect: general to all, are, an extraordinary love and affection they bear and shew to such as are of their own sect, and more than *Vatinian* hate to such as are opposite in Religion, as they call it, or disagree meat, ghastly pictures of Devils all about him, and leave him to lie as he will himself, on the bare

Varius
mappa com-
ponere ri-
sum vix po-
terat.

Pleno ri-
det Cal-
phurnius
ore. Hor.
u Alanus
de Insulis.

x Cicero 1.
de finibus.

from them in their superstitious rites, blind zeal, (which is as much a symptome as a cause,) vain fears, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is love and hate, as *y Montanus* saith, *nulla fir-*
mior amicitia quam quæ contrahitur hinc; nulla discordia major, quæ a religione fit; no greater concord, no greater discord than that which proceeds from Religion. It is incredible to relate, did not our daily experience evince it, what factions, *quam teterri-*
mæ factiones, (as *† Rich. Dinot* writes) have been of late for matters of Religion in France, and what hurly burly all over Europe for these many years. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio; siquidem pro ea omnes gentes corpora & animas devovere solent, & arctissimo necessitudinis vinculo se invicem colligare.* We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same cross, but co-adjutors, comforters, helpers, at all times, upon all occasions: as they did in the primitive Church, *Acts* the fifth, they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutual love we have had under the ten general persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set Father against Son, &c. In imitation of whom the Devil belike (*nam superstitio irrepsit vere religionis imitatrix,* superstition is still Religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old Romans were affected, those ten persecutions may be a witness, and that cruel executioner in *Eusebius*, *aut lita aut morere,* sacrifice or die. No greater hate, more continue, bitter faction, wars, persecution in all ages, than for matters of Religion, no such feral opposition, Father against Son, Mother against Daughter, Husband against Wife, City against City, Kingdom against Kingdom: as of old at *Tentira* and *Combos*.

a *Immortale odium, & nunquam sanabile vulnus,*

Inde furor vulgo, quod numina vicinorum Odit uterque locus, quum solos credit habendos Esse deos quos ipse colat. —

Immortal hate it breeds, a wound past cure,
 And fury to the commons still to endure:
 Because one City others god's as vain
 Deride, and his alone as good maintain.

The *Turks* at this day count no better of us than of Dogs, so they commonly call us *Gaures*, infidels, miscreants, make that their main quarrel and cause of Christian persecution. If he

will turn *Turk*, he shall be entertained as a brother, and had in good esteem, a *Muselman* or a believer, which is a greater tie to them than any affinity or consanguinity. The *Jews* stick together like so many burrs, but as for the rest whom they call Gentiles, they do hate and abhor, they cannot endure their *Messias* should be a common Saviour to us all, and rather as *b Luther* writes, *than they that now scoff at them, curse them, persecute and revile them, shall be co-heirs and brethren with them, or have any part of fellowship with their Messias, they would crucifie their Messias ten times over, and God himself, his Angels, and all his creatures, if it were possible, though they endure a thousand hells for it:* Such is their malice towards us. Now for Papists, what in a common cause for the advancement of their Religion they will endure, our Traytors and Pseudocatholicks will declare unto us; and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the Spanish inquisition, the Duke of *Alva's* tyranny in the Low-Countries, the French Massacres and Civil Wars.

c Tantum religio potuit suadere malorum.

Not there only, but all over Europe, we read of bloody battels, racks and wheels, seditions, factions, oppositions.

— *† obvia signis*

Signa, pares aquilas, & pila minantia pilis, Invectives and contentions. They had rather shake hands with a *Jew*, *Turk*, or as the Spaniards do, suffer *Moors* to live amongst them, and *Jews* than Protestants; *My name,* (saith

d Luther) *is more odious to them than any thief or murderer.* So it is with all hereticks and schismatics whatsoever: and none so passionate, violent in their tenents, opinions, obstinate, wilfull, refractory, peevish, factious, singular and stiff in defence of them; they do not only persecute and hate, but pity all other Religions, account them damned, blind, as if they alone were the true Church, they are the true heirs, have the Fee-simple of heaven by a peculiar donation, 'tis entailed on them and their posterities, their doctrine sound, *per funem aureum de cælo delapsa doctrina,* they alone are to be saved. The *Jews* at this day are so incomprehensibly proud & churlish, saith *e Luther*, that *soli salvari, soli domini terrarum salvari volunt.* And as *f Buxtorf* adds, so ignorant and self-willed withal, that amongst their most understanding Rabbins you shall find nought but gross dotage, horrible hardness of heart, and stupend obstinacy, in all their actions, opinions, conversations: and yet so zealous withal, that no man living can be more, and vindicate themselves for the elect people of *G O D.* 'Tis so with all other superstitious sects, *Mahometans*, Gentiles in *China*, and *Tartary*; our ignorant Papists, Anabaptists, Separatists, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saved. *s Zealous* (as *Paul* saith, *Rom. 10. 2.*) without knowledge, they will endure any misery, any trouble, suffer and do that which the Sun beams

b *Comment. in Micha. Fery non possunt ut illorum Messias communis servator sit; nostrum gaudium, &c. Messias vel decem decies crucifixuri essent, ipsumque deum si id fieri posset, una cum angelis & creaturis omnibus, nec abstererentur ab hoc faculo et si mille inferna subeunda forent.*
c *Lucret. † Lucan.*

d *Ad Gal. lat. comment. Nomen odiosius meum quam ullus homicida aut fur.*

e *In comment. Micah. Adeo incomprehensibilis & aspera eorum superbia, &c. f* *Synagog. Judæorum c. 1. Inter eorum intelligentissimos Rabbinos nil præter ignorantiam & insipientiam invenies, horrendam indurationem, &c. g* *Great is Diana of the Ephesians, Act. 19*

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h Malunt
cum illis
insanire,
quam cum
aliis bene
sentire.

* Acofta.
l. 5.

† O Aegypti-
te, religio-
nis tue sole
superfuit fa-
bulae eaeue
incredibili-
tes posteris
tuis.

† Meditat.
19. de coe-
na domin.

will not endure to see, *Religionis acti Furis*, all extremities, losses and dangers, take any pains, fast, pray, vow chastity, wilful poverty, forsake all and follow their Idols, die a thousand deaths, as some Jews did to *Pilates* souldiers, in like case, *exertos prabentes jugulos, & manifestè præ se ferentes*, (as *Josephus* hath it) *chariorem esse vitæ sibi legis patriæ observati-
nem*, rather than abjure, or deny the least particle of that Religion which their Fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiously false, they will believe it: they will take much more pains to go to Hell, than we shall do to Heaven. Single out the most ignorant of them, convince his understanding, shew him his errors, grossness, and absurdities of his Sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded. As those Pagans told the Jesuits in *Japona*,^h they would do as their fore-fathers have done; and with *Ratholde* the *Frisian* Prince, go to Hell for company, if most of their friends went thither: they will not be moved, no perswasion, no torture can stir them. So that Papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, fastings, alms, good works, pilgrimages: much and more than all this, I shall shew you, is, and hath been done by these superstitious Gentiles, Pagans, Idolaters and Jews: their blind zeal and idolatrous superstition in all kinds is much at one; little or no difference, and it is hard to say which is the greatest, which is the grossest. For if a man shall duly consider those superstitious rites amongst the Ethnicks in *Japan*, the *Bannians* in *Gusart*, the *Chinese* idolaters, * *Americans* of old, in *Mexico* especially, *Mahometan* Priests, he shall find the same government almost, the same orders and ceremonies, or so like, that they may seem all apparently to be derived from some Heathen spirit, and the *Roman* Hierarchy no better than the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not believe, observe, and diligently perform as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a thing is superstition. † *O Aegypti* (as *Trismegistus* exclaims) *thy Religion is fables, and such as posterity will not believe*. I know that in true Religion it self, many mysteries are so apprehended alone by faith, as that of the Trinity, which *Turks* especially deride, *Christs* Incarnation, Resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian*) *quod incredibile, &c.* many miracles not to be controverted or disputed of. *Mirari non rimari sapientia vera est*, saith † *Gerhardus*, & in divinis (as a good Father informs us) *quedam credenda, quedam admiranda, &c.* some things are to be believed, embraced, followed with all

submission and obedience, some again admired. Though *Julian* the Apostate scoff at Christians in this point, *quod captivemus intellectum in obsequium fidei*, saying, [that the Christian Creed is like the *Pythagorean* *Ipse dixit*, we make our will and understanding too slavishly subject to our faith, without farther examination of the truth; yet as *St. Gregory* truly answers, our Creed is *altioris præstantiæ*, and much more divine; and as *Thomas* will, *piè consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus*, we do absolutely believe it, and upon good reasons, for as *Gregory* well informeth us; *Fides non habet meritum, ubi humana ratio querit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration: we must and will believe Gods Word; and if we be mistaken or erre in our general belief, as * *Richardus de sancto Vi-* * *Lib. 1. de*
ctore vows he will say to Christ himself at the *trin. cap. 2.*
day of Judgement; *Lord, if we be deceived, si decepti*
thou alone hast deceived us: thus we plead. *sumus, &c.*
But for the rest I will not justify that pontifical consubstantiation, that which * *Mahometans* * *Vide*
and Jews justly except at, as *Campanella* con- *Samsatis*
fesseth, *Atheismi triumphat. cap. 12. fol. 125.* *Iphocanis*
difficillimum dogma esse, nec aliud subjectum objectiones
magis hæreticorum blasphemis, & stultis irri- in mona-
tionibus politicorum reperiri. They hold it im- *chum Mile-*
possible, *Deum in pane manducari*; and besides *sum.*
they scoff at it, *vide gentem comedentem Deum*
suum, inquit quidam Maurus. † *Hunc Deum* † *Legs Hoff-*
musæ & vermes irrident, quum ipsum polluant *man. Mus*
& devorant, subditus est igni, aqua & latro- *exentera-*
nes furantur, pixidem auream humi proster- *tus.*
nunt, & se tamen non defendit hic Deus. *Qui*
fieri potest, ut sit integer in singulis hostiæ par-
ticulis, idem corpus numero, tan multis locis,
cælo, terrâ? &c. But he that shall read the
† *Turks* *Alcoran*, the *Jews* *Talmud*, and Papists i As true
Golden Legend, in the mean time will swear as *Homers*
that such gross fictions, fables, vain traditions, *Iliads,*
prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of *Ovids* *Me-*
the Devil himself, which is the Author of con- *tamorpho-*
fusion and lies; and wonder withal how such *sis, Alops*
wise men as have been of the Jews, such learned *riables.*
understanding men as *Averroes*, *Avicenna*,
or those Heathen Philosophers, could never be
perswaded to believe, or to subscribe to the least
part of them: *aut fraudem non detegere*: but
that as † *Vanninus* answers, *ob publicæ potestatis* † *Dial. 52.*
formidinem allatrare philosophi non audebant, *de oraculis.*
they durst not speak for fear of the Law. But
I will descend to particulars: read their several
Symptomes and then guess.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some again feral to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd Names, Actions, Offices they put upon them, their feasts, holy-daies, sacrifices, adorations, and the like. The *Egyptians* that pretended so great antiquity, 300 Kings before

before *Amasis*: and as *Mela* writes, 13000 years from the beginning of their Chronicles, that brag'd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry: of their wealth and power, that vaunted of 20000 Cities: yet at the same time their Idolatry and superstition was most gross: they worshipped, as *Diodorus Siculus* records, Sun and Moon under the name of *Isis* and *Osiris*, and after, such men as were beneficial to them, or any creature that did them good. In the City of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and Storks, an Oxe (saith *Pliny*) † Leeks and Onions, *Macrobrius*,

† O sanctas
gentes qui-
bus hæc na-
cuntur in
borto Nu-
mina! Ju-
ven. Sat. 15
* Pruden-
tius.
† Prefat.
ver. hist.

* Porrum & cape deos imponere nubibus ausi,
Hos tu Nile deos colis,
Scoffing † *Lucian* in his *vera Historia*, which as he confesseth himself was not perswasively written as a truth, but in Comical fashion to glance at the monstrous fictions, and gross absurdities of writers and Nations, to deride without doubt this prodigious *Ægyptian* Idolatry, feigns this story of himself; that when he had seen the *Elysian* fields, and was now coming away, *Radamanthus* gave him a Mal-low-root, and bade him pray to that when he was in any peril or extremity; which he did accordingly; for when he came to *Hydamordia* in the Island of treacherous women, he made his prayers to his root, and was instantly delivered. The *Syrians*, *Chaldeans* had as many proper gods of their own invention; see the said *Lucian de dea Syria*. *Morny* cap. 22.

† Tiguri.
fol. 1494.
k Rosin.
antiq. Rom.
l. 2. c. 1. &
deinceps.

de veritat. relig. *Guliel. Stuckius* † *Sacrorum Sacrificiorumque Gentil. descript. Peter Faber Semester. l. 3. c. 1, 2, 3. Selden de diis Syris, Purchas Pilgrimage, k Rosinus of the Romans and Lilius Giralduus of the Greeks.* The *Romans* borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as *Varro* holds, certain and uncertain; some celestial select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastata*, *dii tutelares* amongst the *Greeks*: gods of all sorts, for all functions; some for the Land, some for Sea; some for Heaven, some for Hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Fœlicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Sylvanus*, *Priapus*, *Flora*, *Cloacina*, *Stercutius*, *Febris*, *Pallor*, *Invidia*, *Protervia*, *Risus*, *Angerona*, *Volupia*, *Vacuna*, *Viriplaca*, *Veneranda*, *Pales*, *Neptunia*, *Doris*, *Kings*, *Emperours*, valiant men that had done any good offices for them, they did likewise canq-nize and adore for gods, and it was usually done usitatum apud antiquos, as † *Jac. Boissardus* well observes, deificare homines qui beneficiis mortales juvarent, and the Devil was still ready to second their intents, statim se ingessit illorum sepulchris, statuis, templis, aris, &c. he crept into their temples, statues, tombes, altars, and was ready to give oracles, cure diseases, do miracles, &c. as by *Jupiter*, *Æsculapius*,

Tiresias, *Apollo*, *Mopsus*, *Amphiaræus*, &c. dei & Semi-dei. For so they were *Semi-dii*, demi-gods, some *medii inter Deos & homines*, as *Max. † Tyrius*; the *Platonist*, ser. 26. & 27. maintains and justifies in many words. When a good man dies, his body is buried, but his soul ex homine dæmon evadit, becomes forthwith a Demi-god, nothing disparaged with malignity of air, or variety of forms, rejoiceth, exults and sees that perfect beauty with his eyes. Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, in forms, succours, &c. punisheth those that are bad, and do amiss, as a good *Genius* to protect and govern mortal men appointed by the gods, so they will have it, ordaining some for provinces, some for private men, some for one office, some for another. *Hector* and *Achilles* assist *Souldiers* to this day; *Æsculapius* all sick men, the *Dioscuri* Sea-faring men, &c. and sometimes upon occasion they shew themselves. The *Dioscuri*, *Hercules* and *Æsculapius*, he saw himself (or the Devil in his likeness) non somnians sed vigilans ipse vidi: So far *Tyrius*. And not good men only do they thus adore, but tyrants, monsters, devils, (as * *Stuckius* inveighs) *Neros*, *Domitians*, *Heliogabules*, beastly women; and arrant whores amongst the rest. For all intents, places, creatures, they assign gods;

Et domibus, tectis, thermis, & equis soleatis

Assignare solent genios

saith *Prudentius*. *Cuna* for cradles, *Diverra* for sweeping houses, *Nodina* knots, *Prema*, *Præmunda*, *Hymen*, *Hymeneus*, for weddings; *Comus* the god of good fellows, gods of silence, of comfort, *Hebe* goddess of youth, *Mena* menstruarum, &c. male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not born at all, but as *Minerva* start out of *Jupiters* head: *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Jupiters*. As *Jeremy* told them, their gods were to the multitude of Cities;

Quicquid humus, pelagus, cœlum miserabile gignit

Id dixere deos, colles, freta, flumina, flammæ.

What ever heavens, sea and land begat,

Hills, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions; As children make babies (so saith † *Morneus*) their Poets make Gods, & quos adorant in templis, ludunt in Theatris, as *Lactantius* scoffs. *Saturn* a man gelded himself, did eat his own children, a cruel tyrant driven out of his Kingdom by his son *Jupiter*, as good a god as himself, a wicked lascivious paltry King of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. *Venus* a notorious strumper, as common as a Barbers chair, *Mars*, *Adonis*, *Anchises* whore, is a great Ihe-goddes as well as the rest, as much renowned by their Poets; with many such: and these gods so fabulously and foolishly made, ceremoniis, Hymnis, & cantibus celebrant; their errors, luctus & gaudia, amores, iras, nuptias & liberorum procreationes, († as *Eusebius* well taxeth) weddings, mirth and mournings,

† Cosmo
Paccio In-
terpret. ni-
hil ab aeris
caigine
ant figura-
rum varie-
tate impe-
ditus me-
ram pul-
chritudi-
nem meruit,
exultans
& miseri-
cordia mo-
tus, cognat-
os amicos
qui adhuc
morantur
in terra
tuetur, er-
rantibus
succurrit,
&c. Deus
hoc jussit ut
essent geni-
dii tutela-
res homini-
bus, bonos
juvantes,
malos puni-
entes, &c.

* Sacrorum
gent. de-
script. non
bene meri-
tos solum;
sed & ty-
rannos pro-
diis colant;
qui genus
humanum
horrendum
in modum
portentosa
immanita-
te divexa-
runt, &c.
fœdas me-
retrices;
&c.

† Cap. 22.
de ver. rel.
Deos sinxe-
runt eorum
Poetæ, ut
infantium
puppas.

† Proem.
lib. contra
philos.

* *Lucius*
lib. 1. *Deus*
vobis in
posterum
propitius,
Quirites.

1 *Anth. Ver-*
dure Imag-
deorum.
† *Mulieris*
candido
splendentes
amicimie
varioque
letantes
gestimine,
verno flo-
rentis cona-
nime, solum
sternentes,
&c. Apulei-
us lib. 11.
de Asino
aureo.

† *Magna*
religione
queritur
que possit
adulteria
plura nume-
rare. Minut.
* *Lib. de*
sacrificiis,
Fumo inhi-
ante, &
muscarum
in morem
sanguinem
exugentis
circum
ar. as effu-
sum.

mournings, loves, angers, and quarrelling they did celebrate in Hymns, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their originals. When *Romulus* was made away by the sedition of the Senators, to pacifie the people; * *Julius Proculus* gave out that *Romulus* was taken up by *Jupiter* into Heaven, and therefore to be ever after adored for a God amongst the *Romans*. *Syrophanes* of *Agypt* had one only Son, whom he dearly loved, he erected his Statue in his House, which his servants did adorn with Crowns and Garlands, to pacifie their masters wrath when he was angry, so by little and little he was adored for a god. This did *Semiramis* for her Husband *Belus*, and *Adrian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that she made the Common-wealth her heir, her birthday was solemnized long after; and to make it a more plausible holy-day, they made her Goddess of Flowers, and sacrificed to her amongst the rest. The Matrons of *Rome*, as *Dionysius Halicarnassensis* relates, because at their entreaty *Coriolanus* desisted from his Wars, consecrated a Church *Fortuna muliebri*; and † *Venus Barbata* had a Temple erected, for that somewhat was amiss about hair, and so the rest. The Citizens † of *Alabanda* a small Town in *Asia minor*, to curry favour with the *Romans*, (who then warred in *Greece* with *Persens* of *Macedon*, and were formidable to these parts) consecrated a Temple to the City of *Rome*, and made her a Goddess, with annual games and sacrifices: so a Town of houses was deified, with shameful flattery of the one side to give, and intolerable arrogance on the other to accept, upon so vile and absurd an occasion. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a Goddess, and adored as *Juno* and *Minerva*, and as well she deserved it. Their Holy-daies and adorations were all out as ridiculous; those *Lupercals* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith * *Lucian*, and lick blood like flies that was spilled about the Altars. Their carved Idols, gilt Images of wood, iron, ivory, silver, brass, stone, *olim truncus eram*, &c. were most absurd, as being their own workmanship; for as *Seneca* notes, *adorant lignos deos, & fabros interim qui facerunt, contemnunt*, they adore work, contemn the workman; and as *Tertullian* follows it, *Si homines non essent diis propitii, non essent dii*, had it not been for men, they had never been gods, but blocks still, and stupid statues, in which mice, swallows, birds made their nests, spiders their webbs, and in their very mouths laid their excrements. Those Images I say were all out as gross, as the shapes in which they did represent them: *Jupiter* with a Rams head, *Mercury* a Dogs, *Pan* like a Goat, *Hecate* with three heads, one with a beard, another without;

see more in *Carterius* and † *Verdurius* of their monstrous forms and ugly pictures: and which was absurder yet, they told them these Images came from Heaven, as that of *Minerva* in her Temple at *Athens*, *quod è caelo cecidisse credebant accola*, saith *Pausanias*. They formed some like Storks, Apes, Bulls, and yet seriously believed; and that which was impious, and abominable, they made their gods notorious whore-masters, incestuous Sodomites, (as commonly they were all, as well as *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) Thieves, Slaves, Drudges, (for *Apollo* and *Neptune* made tiles in *Phrygia*,) kept sheep, *Hercules* empty'd stables, *Vulcan* a Black-Smith, unfit to dwell upon the earth for their villanies, much less in Heaven, as † *Mornay* well saith, and yet they gave them out to be such; so weak and brutish, some to whine, lament, and roar, as *Isis* for her son and *Cenocephalus*, as also all her weeping Priests; *Mars* in *Homer* to be wounded, vexed; *Venus* run away crying, and the like; than which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which † *Minutius* objects) *Si dii, cur plan- gitis? si mortui, cur adoratis?* that it is no marvel if ^m *Lucian*, that adamantine persecutor of superstition, and *Pliny* could so scoff at them and their horrible Idolatry as they did: If *Diagoras* took *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his thirteenth labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat.* *Chrysost. advers. Gentil.* *Arnobius adv. Gentes.* *Austin. de civ. dei.* *Theodoret. de curat. Grac. affect.* *Clemens Alexandrinus*, *Minutius Felix*, *Eusebius*, *Lactantius*, *Stuckius*, &c. Lamentable, tragical, and fearful those Symptoms are, that they should be so far forth affrighted with their fictitious gods, as to spend the goods, lives, fortunes, pretious time, best daies in their honour, to * Sacrifice unto them, to their inestimable loss, such Hecatombes, so many thousand Sheep, Oxen, with gilded horns, Goats, as † *Cræsus* King of *Lydia*, † *Marcus Julianus*, surnamed *ob crebras hostias Vulturarius*, & *Tauricremus*, and the rest of the *Roman* Emperours usually did with such labour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to Sacrifice in † *Lucians* time, a Heifer for their good health, four Oxen for wealth, an hundred for a Kingdom, nine Bulls for their safe return from *Troja* to *Pylus*, &c.

† *Imagines*
Deorum
lib. sic in-
script.

† *De ver.*
relig. c. 22.
Indigni qui
terram cal-
cent, &c.

† *Octavia-*
no.
m Jupiter
Tragedius,
de sacrifici-
is, & pas-
sim alias.

* 666 sever-
al kinds
of sacri-
fices in
Egypt Ma-
jor rec-
kons up,
Tom. 2. coll.
of which
read more
in cap. 1.
of *Lauren-*
tius Pigno-
rius his
Agypt.
chara-
cters, a
cause of
which *Sa-*
nubius
gives, sub-
cis. lib. 3.

cap. 1. † *Herod Clito.* *Immolavit lecta pecora ter mille Delphis, una cum lectis phialis tribus.* in *Superstitiosus Julianus innumeras sine parsimonia pecudes mactavit.* *Amianus 25.* *Boves albi.* *M. Casari salutem, si tu viceris perimus;* lib. 3. *Romani observantissimi sunt ceremoniarum, bello præsertim.* a *De sacrificiis:* *buculam pro bona valetudine, boves quatuor pro divitiis, centum tauros pro hospitibus à Troje reditu, &c.*

Every

Every God almost had a peculiar sacrifice, the Sun Horses, *Vulcan* Fire, *Diana* a White-Hart, *Venus* a Turtle, *Ceres* an Hog, *Proserpina* a black Lamb, *Neptune* a Bull, (read more in * *Stukius* at large) besides Sheep, Cocks, Corals, Frankincense, to their undoings, as if their gods were affected with blood or smoke. And surely (b saith he) if one should but repeat the fopperies of mortal men, in their Sacrifices, Feasts, worshipping their Gods, their Rites and Ceremonies, what they think of them, of their Diet, Houses, Orders, &c. what Prayers and vows they make; if one should but observe their absurdity and madness, he would burst out a laughing, and pity their folly. For what can be more absurd than their ordinary Prayers, Petitions, † Requests, Sacrifices, Oracles, Devotions? of which we have a taste in *Maximus Tyrius* serm. 1. *Plato's Alcibiades Secundus*, *Persius* Sat. 2. *Juvenal* Sat. 10. there likewise exploded, *Mactant opimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitiienti, lumina accendunt velut in tenebris agenti* (*Lactantius* lib. 2. cap. 6.) as if their Gods were an hungry, a thirst, in the dark, they light candles, offer meat and drink And what so base as to reveal their counsels and give Oracles è viscerum sterquiliniis, out of the bowels and excremental parts of beasts? *sordidos Deos Varro* truly calls them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majestic structures; To the roof of *Apollo Didymus* Temple, ad *Branchidas*, as † *Strabo* writes, a thousand Oaks did not suffice. Who can relate the glorious splendor, and stupend magnificence, the sumptuous building of *Diana* at *Ephesus*, *Jupiter Ammons* Temple in *Africk*, the *Pantheon* at *Rome*, the *Capitol*, the *Sarapium* at *Alexandria*, *Apollo's* Temple at *Daphne* in the Suburbs of *Antioch*. The great Temple at *Mexico* so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair *Pantheon* of *Cusco*, described by *Acosta* in his *Indian History*, which eclipses both Jews and Christians. There were in old *Jerusalem* as some write, 408 Synagogues; but new *Cairo* reckons up (if * *Radzinius* may be believed) 6800 meskites. *Fessa* 400, whereof 50 are most magnificent, like *Saint Pauls* in *London*. *Helena* built 300 fair Churches in the Holy Land, but one *Bassa* hath built 400 meskites. The *Mahometans* have 1000 Monks in a Monastery; the like saith *Acosta* of *Americans*; *Riccius* of the *Chineses*, for men and women, fairly built; and more richly endowed some of them than *Arras* in *Artois*, *Fulda* in *Germany*, or *Saint Edmunds-Bury* in *England* with us: who can describe those curious and costly Statues, Idols, Images, so frequently mentioned in *Pausanias*? I conceal their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. c *Alexander* the son of *Amyntas*, King of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*

d *Cræsus* King of *Lydia* dedicated an hundredth golden tiles in the same place, with a golden altar: No man came empty-handed to their Shrines. But these are base offerings in respect; they offered men themselves alive: The *Leucadians*, as *Strabo* writes, sacrificed every year a man, *averuncande deorum ira causa*, to pacifie their Gods, *de montis precipitio dejecerunt*, &c. and they did voluntarily undergo it. The *Decii* did so sacrifice *Diis manibus*, *Curtius* did leap into the gulf. Were they not all strangely deluded to go so far to their Oracles, to be so gulled by them, both in war and peace, as *Polybius* relates, (which their Augurs, Priests, Vestal Virgins can witness) to be so superstitious, that they would rather lose goods and lives, than omit any ceremonies, or offend their Heathen gods? *Nicias* that generous and valiant Captain of the *Greeks*, overthrew the *Athenian* Navy, by reason of his too much superstition, e because the *Augures* told him it was ominous to set sail from the haven of *Syracuse* whilest the Moon was eclipsed, he tarried so long till his enemies besieged him, he and all his Army was overthrown. The * *Parthians* of old were so sottish in this kind, they would rather lose a victory, nay lose their own lives, than fight in the night, 'twas against their religion. The *Jews* would make no resistance on the Sabbath, when *Pompeius* besieged *Jerusalem*; and some Jewish Christians in *Africa*, set upon by the *Goths*, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the *Dibrenses*, a bordering town in *Epirus*, besieged by the *Turks*, is miraculous almost to report. Because a dead dog was flung into the only fountain which the City had, they would die of thirst all rather than drink of that * unclean water, and yield up the City upon any conditions. Though the *Prætor* and chief Citizens began to drink first, using all good persuasions, their superstition was such, no saying would serve, they must all forthwith die or yield up the City: *Vix ausum ipse credere* (saith * *Barletius*) *tantam superstitionem, vel affirmare levissimam hanc causam tantæ rei vel magis ridiculam, quum non dubitem risum potius quam admirationem posteris excitaturam*. The story was too ridiculous, he was ashamed to report it, because he thought no body would believe it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of the latter years in the *Indies* and those bordering parts: p in what feral shapes the † Devil is adored, *ne quid mali intenter*, as they say; for in the mountains betwixt *Scanderone* and *Aleppo* at this day, there are dwelling a certain kind of people called *Coordes* coming of the race of the ancient *Parthians*, who worship the Devil, and alledge this reason in so doing; God is a good man and will do no harm, but the Devil is bad and must be pleased, lest he hurt them. It is wonderful to tell how the Devil deludes them, how he terrifies them, how they offer men, and women sacrifices unto him, an hundred at once, as they did infants in *Crete* to *Saturn* of old, the finest children, like

* De sacris Gentil. & sacrific. Tyg. 1596. b Enim vero si quis recenseret que stulti mortales in festis, sacrificiis, diis adorandis. &c. que vota faciunt, quid de eis stuant, &c. haud scio an risurus, &c. † Max Tyrius ser. 1. Cræsus reum omnium multissimus de le bete consult, alius de numero arenarum, dimensione maris, &c.

† Lib. 4.

* Perigr. Hierosol.

c Solinus.

d Herodotus.

e Boter polit. l. c. 16.

* Plutarch vit. Crassi.

* They were of the Greek Church.

* I ib. 5. de gestis Scanderbeus.

p In templis immania idolorum monstra conspiciuntur, maxime, hæc, nea, lutea, &c. Riccius. † Deum enim placare non est opus, quæa non nocet; sed demonem sacrificiis placant, &c.

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like *Agamemnon's Iphigenia*, &c. At *Mexico*, when the *Spaniards* first overcame them, they daily sacrificed *viva hominum corda è ventium corporibus extracta*, the hearts of men yet living, 20000 in a year (*Acosta lib. 5. cap. 20.*) to their Idols made of flower and mens blood, and every year six thousand infants of both Sexes: And as prodigious to relate how they bury their Wives with Husbands deceased, 'tis fearful to report, and harder to believe.

† *Nam certamen habent lethi quæ viva sequatur*

Conjugium, pudor est non licuisse mori, and burn them alive, best goods, servants, horses, when a grandee dies, 12000 at once amongst the *Tartars*, when a great *Cham* departs, or an Emperour in *America*: how they plague themselves, which abstain from all that hath life, like those old *Pythagoreans*, with immoderate fastings, as the *Bannians* about *Sur-rat*, they of *China*, that for superstitions sake never eat flesh nor fish all their lives, never marry, but live in Desarts and by-places, and some pray to their Idols 24. hours together, without any intermission, biting off their tongues when they have done, for devotions sake. Some again are brought to that madness by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of Heaven in that other life) that many thousands voluntarily break their own necks, as *Cleombrotus Amborciatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poisons, another stranglenth himself; and the King of *China* had done as much, deluded with this vain hope, had he not been detained by his servant. But who can sufficiently tell of their several superstitions, vexations, follies, torments? I may conclude with * *Possevinus*, *Religio facit asperos mites, homines è feris*; *superstitio ex hominibus feras*, Religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better than dizards; nay more, if that of *Plotinus* be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of Religion to make us like him whom we worship: what shall be the end of Idolaters, but to degenerate into stocks and stones? of such as worship these Heathen gods, for *dii gentium demonia*, * but to become Devils themselves? 'Tis therefore *exitiosus error*, & *maximè periculosus*, a most perilous and dangerous error of all others, as *Plutarch* holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeih men. Unhappy superstition, *Pliny* calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are far more happy than they which are superstitious, no torture like to it, none so continueate, so general, so destructive, so violent.

* *Quin ipsius diaboli ut nequitiam referant.* *Lib. de superstitione.* *Homini-bus vitæ finis mors, non autem superstitionis, profert hæc suos terminos ultra vitæ finem.*

In this superstitious row, *Jews* for antiquity may go next to *Gentiles*; what of old they have done, what Idolatries they have committed in their groves and high places, what their *Pharisees*, *Sadduces*, *Scribes*, *Essai*, and such sectaries have maintained, I will not so much as mention: for the present, I presume no Nation under Heaven can be more sottish, ignorant, blind, superstitious, wilfull, obstinate and peevish, tying themselves with vain ceremonies to no purpose; he that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly believe, will think they be scarce rational creatures; their foolish customs, when they rise in the morning, and how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, and those figments, miracles, vain pomp that shall attend him, as how he shall terrifie the *Gentiles*, and overcome them by new diseases; how *Michael* the Arch-Angel shall sound his trumpet, how he shall gather all the scattered *Jews* into the Holy Land, and there make them a great banquet, *Wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath been kept in Adam's Cellar ever since.* At the first course shall be served in that great Ox in *Job* 4. 10. that every day feeds on a thousand hills, *Psal.* 50. 10. that great *Leviathan*, and a great bird, that laid an egge so big, that by chance tumbling out of the nest, it knockt down 300 tall Cedars, and breaking as it fell, drowned 160 Villages: This bird stood up to the knees in the Sea, and the Sea was so deep, that a hatchet would not fall to the bottom in seven years: Of their *Messias* wives and children; *Adam* and *Eve*, &c. and that one stupend fiction amongst the rest: When a Roman Prince asked of *Rabbi Jehosua ben Hanania*, why the *Jews* God was compared to a Lion; he made answer, he compared himself to no ordinary Lion, but to one in the Wood *Ela*, which when he desired to see, the Rabbin pray'd to God he might, and forthwith the Lion set forward, but when he was four hundred miles from Rome, he so roared that all the great-belled women in Rome made aberts, the City walls fell down, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himself fell down dead, and so the Lion went back. With an infinite number of such lies and forgeries, which they verily believe, feed themselves with vain hope, and in the mean time will by no perswasions be diverted, but still crucifie their souls with a company of idle Ceremonies; live like slaves and vagabonds, will not be relieved or reconciled.

Mahometans are a compound of *Gentiles*, *Jews*, and *Christians*, and so absurd in their ceremonies, as if they had taken that which is most

a *Buxtorfius Synagog. Jud. c. 4.*

Inter pre-candum nemo pediculos attin-

gat, vel pulicem, aut per guttur inferius ventum emittat, &c. Id. c. 5.

b *Illic omnia animalia, pisces, aves, quos Deus unquam creavit mactabuntur, &c.*

c *Cujus lapsum cedri altissimi 300 dejecti sunt, quæque lapsu ovum fuerat confra-*

ctum pagi 160. inde submersi, & alluvione inundati.

d Every King of the world shall send him one of his daughters to be his wife, because it is written, *Psal.* 45. 10

Kings daughters shall attend on him, &c.

e *Quum quadringentis adhuc millibus ab imperatore Leo hic abesset, tam fortiter rugiebat, ut mulieres*

Romane abortierint omnes, murique, &c.

most sottish out of every one of them, full of idle fables in their superstitious law, their *Alcoran* it self a gallimaufry of lies, tales, ceremonies, traditions, precepts, stole from other sects, and confusedly heaped up to delude a company of rude and barbarous clowns. As how birds, beasts, stones, saluted *Mahomet* when he came from *Mecha*, the Moon came down from Heaven to visit him, ^f how God sent for him, spake to him, &c. with a company of stupend figments of the Angels, Sun, Moon, and Stars, &c. Of the day of judgement, and three founts to prepare to it, which must last 50000 years, of Paradise, which wholly consists in *coeundi & comedendi voluptate*, and *pecorinis hominibus scriptum, bestialis beatitudo*, is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can be more fabulous. Their rites and ceremonies are most vain and superstitious. Wine and Swines flesh are utterly forbidden by their Law, ^g they must pray five times a day; and still towards the South, wash before and after all their bodies over, with many such. For fasting, vows, religious orders, peregrinations, they go far beyond any Papists, ^h they fast a month together many times, and must not eat a bit till Sun be set. Their *Kalenders*, *Dervises*, and *Torlachers*, &c. are more ⁱ abstemious some of them, then *Carthusians*, *Franciscans*, *Anachorites*, forsake all, live solitary, fare hard, go naked, &c. ^k Their pilgrimages are as far as to the River [†] *Ganges* (which the *Gentiles* of those Tracts likewise do) to wash themselves, for that River as they hold hath a sovereign vertue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the *Indies*; *Maximus gentium omnium confluxus est*, and infinite numbers yearly resort to it. Others go as far as *Mecha* to *Mahomet's* Tomb, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the Devil, of eating a Camel at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomet's* Temple, Tomb, and building of it, would ask a whole Volume to dilate: and for their pains taken in this holy pilgrimage, all their sins are forgiven, and they reputed for so many Saints. And divers of them with hot bricks, when they return, will put out their eyes, ^l that they never after see any prophane thing, bite out their tongues, &c. They look for their Prophet *Mahomet*, as *Jews* do for their *Messias*. Read more of their customs, rites, ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the twenty fourth chapter. *Bredenbachius cap. 4, 5, 6.* *Leo Afer lib. 1.* *Busbequius, Sabellicus, Purchas lib. 3. cap. 3, & 4, 5.* *Theodorus Bibliander, &c.* Many foolish ceremonies you shall find in them; and which is most to be lamented, the people are generally so curious in observing of them, that if the least circumstance be omitted, they think they shall be damned, 'tis an irremissible offence, and can

hardly be forgiven. I kept in my house amongst my followers (saith *Busbequius* sometimes the *Turks* Orator in *Constantinople*) a *Turky* boy that by chance did eat shell-fish, a meat forbidden by their Law, but the next day when he knew what he had done, he was not only sick to cast and vomit, but very much troubled in mind, would weep and ^m grieve many daies after, torment himself for his foul offence. Another *Turk* being to drink a cup of Wine in his Cellar, first made a huge noise and filthy faces, ⁿ to warn his soul, as he said, that it should not be guilty of that foul fact which he was to commit. With such toys as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their Law, for conscience sake misled by superstition, which no humane edict otherwise, no force of arms could have enforced.

In the last place are *Pseudo-Christians*, in describing of whose superstitious symptoms, as a mixture of the rest, I may say that which *St. Benedict* once saw in a vision, one Devil in the market-place, but ten in a Monastery, because there was more work; in populous Cities, they would swear and forswear, lie, falsifie, deceive fast enough of themselves, one Devil could circumvent a thousand; but in their religious Houses a thousand Devils could scarce tempt one silly Monk. All the principal Devils I think busie themselves in subverting *Christians*, *Jews*, *Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, *eos enim pulsare negligit, quos quieto jure possidere se sentit*, they are his own already; but *Christians* have that shield of faith, sword of the spirit to resist, and must have a great deal of battery before they can be overcome. That the Devil is most busie amongst us that are of the true Church, appears by those several oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of *Rome* especially, wherein *Antichrist* himself now sits and playes his prize. This mystery of iniquity began to worke even in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens minds, to seduce and captivate their souls. Their symptoms I know not how better to express than in that twofold division, of such as lead, and are led. Such as lead are Hereticks, Schismatics, false Prophets, Impostors, and their ministers: they have some common symptoms, some peculiar. Common, as Madness, Folly, Pride, Insolency, Arrogancy, Singularity, Peevishness, Obstinacy, Impudence, scorn and contempt of all other Sects.

Nullius addicti jurare in verba magistri;

They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none

N n n shall

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o Epist.
190.p Orat. 8.
ut vertigi-
ne correptis
videntur
omnia mo-
veri, omnia
iis falsa
sunt, quum
error in ip-
sorum cere-
bro sit.q Res novas
affectant
& inutiles,
falsa veris
preferunt. 2
quod temeri-
tas effutit,
id superbia
postmodum tue-
bitur &
contumacia,
&c.r See more
in Vincent.
Lyrin.s Aust. de
heresi, usus
mulierum
indifferens.t Quod ante
peccavit
Adam, nu-
dus erat.
u Alii nu-
dis pedibus
semper am-
bulant.x Insana
feritate si-
bi non par-
cunt, nam
per mortes
varias pre-
cipitiorum
aquarum &
ignium, se-
iplos ne-
cant, & in
istum furo-
rem alios
cogunt,
mortem mi-
nantes ni-
faciant.y Elench.
heret. ab
orbe condi-
to.z Nubrigen-
sis. l. c. 15.
a Forian.
Pont. Ant.
Dial.

shall be in *secundis*, no not *intertius*, they are only wise, only learned in the truth, all damned but they and their followers, *cadem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turn it as a nose of wax to their own ends. So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole Tomes, Duplications, Triplings, never yield to death, so self-conceited, say what you can. As *o Bernard* (erroneously some say) speaks of *P. Aliardus*, *omnes patres sic, atque ego sic*. Though all the Fathers, Councils, the whole world contradict it, they care not, they are all one: and as *P Gregory* well notes of such as are vertiginous, they think all turns round and moves, all erre; when as the error is wholly in their own brains. *Magallianus* the *Jesuite* in his Comment on the first of *Timothy* cap. 16. vers. 20. and *Alphonsus de Castro* lib. 1. *adversus hereses*, gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when they said it) 1 First they affect Novelty and toys, and prefer falsehood before truth; 2 Second-ly, they care not what they say, that which rashness and folly hath brought out, pride afterward, peevishness and contumacy shall maintain to the last gasp. Peculiar symptoms are prodigious paradoxes, new doctrines, vain phantasms, which are many and divers as they themselves. 1 *Nicholaites* of old would have Wives in common: *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Severians* wine; *Adamians* go naked, because *Adam* did so in Paradise; and some barefoot all their lives, because *God*, *Exod. 3.* and *Joshua 5.* bid *Moses* so to do; and *Isa. 20.* was bid put off his shooes: *Manichees* hold that *Pythagorean transmigration* of souls from men to beasts; * the *Circumcellians* in *Africk*, with a mad cruelty made away themselves, some by fire, water, breaking their necks, and seducing others to do the like, threatening some if they did not, with a thousand such; as you may read in *y Austin*, (for there were four-score and eleven heresies in his time, besides schisms and smaller factions) *Epiphanius*, *Alphonsus de Castro*, *Daneus*, *Gab. Prateolus*, &c. Of Prophets, Enthusians and Impostors, our Ecclesiastical stories afford many examples; of *Elia's* and *Christ's*, as our *z Eudo de stellis*, a *Britain* in King *Stephens* time, that went invisible, translated himself from one to another in a moment, fed thousands with good chear in the wilderness, and many such; nothing so common as miracles, visions, revelations, prophecies. Now what these brain-sick Hereticks once broach, and Impostors set on foot, be it never so absurd, false, and prodigious, the common people will follow and believe. It will run along like Murrain in cattel, scab in sheep. *Nulla scabies*, as he said, *superstitione scabiosa*: as he that is bitten with a mad dog bites others, and all in the end become mad; either

out of affection of novelty, simplicity, blind zeal, hope and fear, the giddy-headed multitude will embrace it, and without farther examination approve it.

Sed vetera querimus, these are old, *hac prius fuere*. In our daies we have a new scene of superstitious impostors and hereticks, a new company of Actors, of *Antichrist*, that great *Antichrist* himself: A rope of Popes, that by their greatness and authority bear down all before them: who from that time they proclaimed themselves universal Bishops, to establish their own Kingdom, sovereignty, greatness, and to enrich themselves, brought in such a company of humane traditions, Purgatory, *Limbus Patrum*, *Infantum*, and all their subterranean Geography, Mass, adoration of Saints, alms, fastings, bulls, indulgences, orders, Friars, Images, Shrines, musty Reliques, Excommunications, confessions, satisfactions, blind obediences, vows, pilgrimages, peregrinations, with many such curious toys, intricate subtleties, gross errors, obscure questions, to vindicate the better and set a gloss upon them, that the light of the Gospel was quite eclipsed, darkness over all, the Scriptures concealed, legends brought in, religion banished, hypocritical superstition exalted, and the Church it self ^b obscured and persecuted: Christ and his members crucified more, saith *Benzo*, by a few Necromantical, Atheistical Popes, than ever it was by * *Julian* the Apostate, *Porphyrus* the Platonist, *Celsus* the Physician, *Libanius* the Sophister; by those heathen Emperors, *Hunnes*, *Gothes*, and *Vandals*. What each of them did, by what means, at what times, *quibus auxiliis*, superstition climbed to this height, traditions encreased, and *Antichrist* himself came to his estate, let *Magdeburgensis*, *Kemnissius*, *Osiander*, *Bale*, *Mornay*, *Fox*, *Usher*, and many others relate. In the mean time he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of Saints, Images, that rabble of Romish Deities, for trades, professions, diseases, persons, offices, countries, places; *St. George* for *England*; *St. Denis* for *France*; *Patrick*, *Ireland*; *Andrew*, *Scotland*; *Jago*, *Spain*, &c. *Gregory* for *Students*; *Luke* for *Painters*; *Cosmus* and *Damian* for *Philosophers*; *Crispine*, *Shoemakers*; *Katherine*, *Spinners*, &c. *Anthony* for *Pigs*; *Gallus*, *Geese*; *Wenceslaus*, *Sheep*; *Pelagius*, *Oxen*; *Sebastian*, the *Plague*; *Valentine*, falling sickness; *Apollonia*, tooth-ach; *Petronella* for *Agues*; and the *Virgin Mary* for *Sea and Land*, for all parties, offices: he that shall observe these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Crosses, our Lady of *Laureta's* rich ^c Gowns, her donaries, the cost bestowed on Images, and number of suiters; Image had *St. Nicholas Burge* in *France*; our *St. Thomas Shrine* of old at *Canterbury*; those Reliques at *Rome*, *Jerusalem*, *Genna*, *Lions*, *Pratum*, *St. Denis*; and how many thousands come yearly to offer to them, with what cost,

b Cum per
Paganos
nomen ejus
persequi non
poterat,
sub specie
religionis
fraudulen-
ter subver-
tere dispo-
nebat.

* That
writ de
profectio
against
Christi-
ans, & Pa-
lestinum de-
um (ut So-
crates l. 3.
c. 19.) scrip-
turam magis
plenam, &c.
vide Cyril-
lum in Ju-
lianum,
Origenem
in Celsum,
&c.

c On
one Gown
worth 400
crowns
and more.

† As at our
Ladies
Church at
Bergamo in
Italy.

cost, trouble, anxiety, superstition, (for forty several Masses are daily said in some of their Churches, and they rise at all hours of the night to Mass, come bare-foot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for forty thousand years to come, their processions on set daies, their strict fastings, Monks, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmases, Shrovetide, Candlemas, Palm-sunday, Blaise, St. Martin, St. Nicholas day; their adorations, exorcisms, &c. will think all those Grecian, Pagan, Mahometan superstitions, gods, idols, and ceremonies, the name, time and place, habit only altered, to have degenerated into Christians. Whilst they prefer traditions before Scriptures, those Evangelical Counsels, poverty, obedience, vows, alms, fasting, supererogations, before Gods Commandments; their own ordinances instead of his precepts, and keep them in ignorance, blindness, they have brought the common people into such a case by their cunning conveyances, strict discipline and servile education, that upon pain of damnation they dare not break the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despair if a small ceremony be omitted; and will accuse their own father, mother, brother, sister, nearest and dearest friends of heresie, if they do not as they do, will be their chief executioners, and help first to bring a fagot to burn them. What mulct, what penance soever is enjoined, they dare not but do it, tumble with St. Francis in the mire amongst hogs, if they be appointed, go woolward, whip themselves, build Hospitals, Abbies, &c. go to the East or West Indies, kill a King, or run upon a sword point: they perform all, without any muttering or hesitation, believe all.

d Lucilius
lib. 1. c. 22.
de falsa
relig.

d Ut pueri infantes credunt signa omnia
ahena
Vivere, & esse homines, & sic isti omnia ficta
Vera putant, credunt signis cor inesse ahenis.

As children think their babies live to be,
Do they these brazen Images they see.

And whilst the ruder sort are so carried headlong with blind zeal, are so gulled and tortured by their superstitions, their own too credulous simplicity and ignorance, their Epicurean Popes, and Hypocritical Cardinals laugh in their sleeves, and are merry in their Chambers with their Punks, they do indulgere genio, and make much of themselves. The middle sort, some for private gain, hope of Ecclesiastical preferment, (quis expedit psittaco suum zangae) popularity, base flattery, must and will believe all their paradoxes and absurd tenents, without exception, and as obstinately main-

tain and put in practice all their traditions and idolatrous ceremonies (for their Religion is half a Trade) to the death; they will defend all, the Golden Legend it self, with all the lies and tales in it: as that of St. George, St. Christopher, St. Winifred, St. Denis, &c. It is a wonder to see how Nic. Harpsfield that pharisaical Impostor amongst the rest, Ecclesiast. hist. cap. 22. sec. prim. sex. puzzles himself to vindicate that ridiculous fable of St. Ursula, and the eleven thousand Virgins, as when they lived, how they came to Cullen, by whom martyred, &c. though he can say nothing for it, yet he must and will approve it: nobilitavit (inquit) hoc † seculum Ursula cum comitibus, cujus historia utinam tam mihi esset expedita & certa, quam in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in cœlis virginem. They must and will (I say) either out of blind zeal believe, vary their compass with the rest, as the latitude of Religion varies, apply themselves to the times and seasons, and for fear and flattery are content to subscribe and do all that in them lies to maintain and defend their present Government, and slavish religious School-men, Canonists, Jesuites, Friars, Priests, Orators, Sophisters, who either for that they had nothing else to do, luxuriant wits, knew not otherwise how to busie themselves in those idle times, for the Church then had few or no open adversaries; or better to defend their lies, fictions, miracles, transubstantiations, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c. with glorious shews, fair pretences, big words, and plausible wits have coyned a thousand idle questions, nice distinctions, subtleties, Obs, and Sols, such tropological, allegorical expositions, to salve all appearances, objections, such quirks and quiddities, Quodlibetarees, as Bale saith of Ferribrigge and Strode, instances, ampliations, decrees, glosses, canons, that instead of sound Commentaries, good preachers, are come in a company of mad sophisters, primo secundo secundarii, sectaries, Canonists, Sorbonists, Minorites, with a rabble of idle controversies and questions, e an Papa sit Deus, an quasi Deus? An participet utramque Christi naturam? Whether it be as possible for God to be a Humble Bee, or a Gourd as a man? Whether he can produce respect without a foundation or term, make a Whore a Virgin? Fetch Trajan's soul from hell, and how? with a rable of questions about hell fire: whether it be a greater sin to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himself? Such, saith Kemnissus, are most of your Schoolmen, (meer Alchymists 200 Commentators on Peter Lombard; (Pitsius catal. scriptorum Anglie. reckons up 180. English Commentators alone, on the matter of the sentences) Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of * St. Austin may be verified. Indocti rapiunt cœlum, docti interim descendunt ad infernum. Thus they continued in such error, blindness, decrees, sophisms, superstitions; idle ceremonies and traditions were

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† An. 441.

e Hospini-
an. Osiander. An hæc
propositio
Deus sit cucurbita vel
scarabeus,
sit. eque possi-
bilis ac
Deus &
homo?
An possit
respectum
producere
sine funda-
mento &
termino. An
levius sit
hominem
jugulare
quam die
dominico
calceum
consuere?
* De doct.
christian.

408 the summ of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified souls, and if it were possible the very elect. In the mean time the true Church, as wine and water mixt, lay hid and obscure to speak of, till *Luthers* time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits, have done their endeavours, and still do.

* *Daniel.*

* *And what their ignorance esteem'd so holy,
Our wiser ages do accompt as folly.*

But see the Devil, that will never suffer the Church to be quiet or at rest: no Garden so well tilled but some noxious weeds grow up in it, no wheat but it hath some tares; we have a mad giddy company of *Precisians*, *Schismatics*, and some *Hereticks* even in our own bosoms in another extrem,

Dum vitant stulti vitia in contraria currunt;

That out of too much zeal in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting daies, no Crosse in Baptism, kneeling at Communion, no Church musick, &c. no Bishops Courts, no Church Government, rail at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Sion*. No not so much as Degrees some of them will tolerate, or Universities, all humane learning, (*'tis cloaca diaboli*) hoods, habits, cap and surples, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a Bear: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holy-daies, or honest recreations, as of Hawking, Hunting, &c. no Churches, no Bells some of them, because Papists use them: no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councils, but such as their own phantastical spirits dictate, or *Reclaratio*, as *Socinians*, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn Prophets, have secret revelations, will be of Privy Council with God himself, and know all his secrets, *f Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi*, A company of giddy heads will take upon them to define how many shall be saved, and who damned in a Parish, where they shall sit in Heaven, interpret Apocalypses, (*Commentatores precipites & vertiginosos*, one calls them, as well he might) and those hidden mysteries to private

*f Agrip.
ep. 29.*

persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down when the world shall come to an end, what year, what month, what day. Some of them again have such strong faith, so presumptuous, they will go into infected houses, expel Devils, and fast forty daies, as Christ himself did; some call God and his attributes into question, as *Vorstius* and *Socinus*; some Princes, civil Magistrates, and their authorities, as *Anabaptists*, will do all their own private spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages *Sleiden* relates in his Commentaries, of *Cretink*, *Knipperdoling*, and their associates, those mad men of *Munster* in *Germany*; what strange Enthusiasms, sortish Revelations they had, how absurdly they carried themselves, deluded others; and as prophane *Machiavel* in his political disputations holds of Christian Religion, in general it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so courageous Souldiers as that *Roman*: we may say of these peculiar Sects, their Religion takes away not spirits only, but wit and judgement, and deprives them of their understanding: for some of them are so far gone with their private Enthusiasms and Revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be God, as some do? to be the Holy Ghost, *Elias*, and what not? In *Poland* *g Alex.* 1518. in the Reign of King *Sigismund*, one *Gaguia. 12* said he was Christ, and got him twelve Apo- *Discipulus* stles, came to judge the World, and strangely *ascitus mi-* deluded the Commons. *h One David George* *rum in mo-* an illiterate Painter, not many years since, did *dum popu-* as much in *Holland*, took upon him to be the *lim dece-* *Messias*, and had many followers. *pit.* *h Guicci-* *ard. de sev.* *Bene-* *dictus Victorinus Faventinus consil. 15.* writes as much of one *Honorius*, that thought he was not only inspired as a Prophet, but that he was a God himself, and had a familiar conference with God and his Angels. *Lavat. de spect.* *c. 2. part. 8.* hath a story of one *John Sartorius*, that thought he was the Prophet *Elias*, and *cap. 7.* of divers others that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamiis c. 7.* makes mention of a Prophet of *Groning* that said he was God the Father; of an *Italian* and *Spanish* Prophet that held as much. We need not rove so far abroad, we have familiar examples at home; *Hacket* that said he was Christ, *Copping* and *Arbington* his disciples: *k Bur-* *chet* and *Hovatus* burned at *Norwich*. We are never likely seven years together without some new Prophets that have several inspirations, some to convert the Jews, some fast forty daies, go with *Daniel* to the Lions Den; some foretel strange things, some for one thing, some for another. Great *Precisians* of mean conditions and very illiterate, most part by a preposterous

g Alex. 1518.
h Guicciard. de sev. Berg. complures habuit affectus ab iisdem honoratus.
i Hen. Nichol. as at Leiden 1580. such a one.

k See Camden's annals fol. 242. & 235.

posterous zeal, fasting, meditation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, *lesam habent imaginationem*, they are like comets, round in all places but only where they blaze, *catera sani*, they have impregnable wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, *in infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad, and have more need of Physick than many a man that keeps his bed, more need of Hel-lebor than those that are in Bedlam.

SUBSECT. 4.

Prognosticks of Religious Melancholy.

YOU may guess at the Prognosticks, by the Symptoms. What can these signs foretel otherwise than folly, dotage, madness, gross ignorance, despair, obstinacy, a reprobate sense, ¹ a bad end? What else can Superstition, Heresie produce, but Wars, Tumults, Uproars, torture of Souls, and Despair, a desolate Land, as *Jeremy* teacheth, *cap. 7. 34.* when they commit Idolatry, and walk after their own waies? how should it be otherwise with them? What can they expect but *Blasting, Famine, Dearth*, and all the plagues of *Aegypt*, as *Amos* denounceth, *Cap. 4. vers. 9, 10.* to be led into Captivity? If our hopes be frustrate, we sow much and bring in little, eat and have not enough, drink and are not filled, cloath and be not warm, &c. *Haggai 1. 6.* we look for much and it comes to little, whence is it? *His house was waste, they came to their own houses, vers. 9.* therefore the *Heaven staid his dew, the earth his fruit*: Because we are superstitious, irreligious, we do not serve God as we ought, all these plagues and miseries come upon us; what can we look for else but mutual Wars, Slaughters, fearful ends in this life, and in the life to come eternal Damnation? What is it that hath caused so many feral battles to be fought, so much Christian blood shed, but superstition? That *Spanish Inquisition, Racks, Wheels, Tortures, Torments*, whence do they proceed? from superstition. *Bodine* the Frenchman in his ^m method. hist. accounts *Englishmen Barbarians*, for their civil Wars: but let him but read those *Phar-salian fields* ⁿ fought of late in France for Religion, their *Massacres*, wherein by their own relations in twenty four years, I know not how many millions have been consumed, whole Families and Cities, and he shall find ours to have been but velitations to theirs. But it hath ever been the custom

of Hereticks and Idolaters, when they are plagued for their sins, and Gods just judgments come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In *Cyprian's* time it was much controverted betwixt him and *Demetrius* an Idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on Christians, (and so they did ever in the Primitive Church, as appears by the first book of *Arnobius*) ^o that there were [†] *Advers.* not such ordinary showres in Winter, the ^{gentes l. 1.} ripening heat in Summer, so seasonable ^{postquam in} Springs, fruitful Autumns, no Marble Mines ^{mundo} in the Mountains, less Gold and Silver than ^{Christiana} of old; that Husbandmen, Seamen, Soul-^{gens cepit} diers, all were scantied, Justice, Friendship, ^{terrarum} skill in Arts, all was decayed, and that ^{omnem peri-} through Christians default, and all their ^{isse, &} other miseries from them, ^{multis mi-} *quod dii nostri* ^{lis affectum} *à vobis non colantur*, because they did not ^{esse genus} worship their gods. But *Cyprian* retorts all ^{humanum} upon him again, as appears by his Tract ^{videmus.} against him. 'Tis true the world is miser-^{o Quod nec} ably tormented and shaken with Wars, Dearth, ^{hyme, nec} Famine, Fire, Inundations, Plagues, and ^{estate tan-} many feral diseases rage amongst us, ^{ta imbrum} *sed* ^{copia, nec} *non ut tu quereris ista accidunt quod dii* ^{frugibus} *vestri à vobis non colantur*, ^{torrendis} *sed quod à vo-* ^{solita fl-} *bis non colatur Deus*, ^{grantia, ne} *à quibus nec quaritur* ^{vernali} *nec timetur*, Not as thou complaineest, that ^{temperie} we do not worship your Gods, but because ^{sata tam} you are Idolaters, and do not serve the true ^{leta sint,} God, neither seek him, nor fear him as ^{nec arboreis} you ought. Our Papists object as much to ^{festibus au-} us, and account us Heretiques, we them; ^{tummi fœ-} the *Turks* esteem of both as Infidels, and we ^{cundi, mi-} them as a company of Pagans, Jews against ^{nus de mor-} all; When indeed there is a general fault ^{tibus mar-} in us all, and something in the very best, ^{mor erua-} which may justly deserve Gods wrath, and ^{tur, minus} pull these miseries upon our heads. I will ^{aurum, &c.} say nothing here of those vain cares, torments, needless works, penance, pilgrimages, pseudo-martyrdom, &c. We heap upon our selves unnecessary troubles, observations; we punish our bodies, as in *Turkie* (saith *Busbequius leg. Turcic. ep. 3.*) one did, ^{p Solitus} that was much affected with Musick, and ^{erat obli-} to hear Boyes sing, but very superstitious; ^{stare se fi-} an old Sibyl coming to his house, or an ho- ^{ibus, &} ly woman (as that place yields many) took ^{voce musica} him down for it, and told him, that in that ^{carentur &} other world he should suffer for it; thereup- ^{sed hoc om-} on he flung his rich and costly instruments, ^{ne sublatum} which he had bedecked with Jewels, all at ^{Sibylle en-} once into the fire. He was served in Silver ^{justiam in-} plate, and had goodly household stuff: a little ^{terventu,} after, another religious man reprehended him ^{&c. Inde} in like sort, and from thence forth he was ^{quicquid} served in earthen vessels. Last of all, a De- ^{erat instru-} cree came forth, because *Turks* might not ^{mentorun} drink wine themselves, that neither Jew nor ^{Symphonia-} Christian then living in Constantinople, might ^{corum, aura} drink any wine at all. In like sort amongst ^{geniisque} Papists, fasting at first was generally pro- ^{egregio ope-} posed as a good thing; after, from such ^{re distin-} means ^{etatum} ^{committit} ^{& in ignem} ^{injecit, &c.}

¹ Arius his bowels burst, *Mon-tanus* hanged himself, &c. *Eudo de stellis*, his disciples, *ardere potius quam ad vitam corrigi maluerunt*; tanta vis infixi semel erroris, they died blaspheming. *Nubigenis c. 9. l. 1.* *Jer. 7. 23.* *Amos 5. 5.*

m 5. Cap.

n Poplineri-
us *Lerius*
præf. hist.
Rich. Di-
noth.

410

meats at set times, and then last of all so rigorously proposed, to bind the consciences upon pain of damnation. *First Fryday*, saith *Erasmus*, then *Saturday*, & nunc periclitatur dies *Mercurii* and *Wednesday* now is in danger of a Fast. ¶ And for such like toys, some so miserably afflict themselves, to despair, and death it self, rather than offend, and think themselves good Christians in it, when as indeed they are superstitious Jews. So saith *Leonardus Fuchsins*, a great Physitian in his time, ¶ We are tortured in Germany with these Popish edicts, our bodies so taken down, our goods so diminished, that if God had not sent *Luther*, a worthy man, in time to redress these mischiefs, we should have eaten hay with our horses before this. ¶ As in Fasting, so in all other superstitious edicts, we crucifie one another without a cause, barring our selves of many good and lawful things, honest disports, pleasures and recreations; for wherefore did God create them but for our use? Feasts, mirth, musick, hawking, hunting, singing, dancing, &c. *non tam necessitatibus nostris Deus inseruit, sed in delicias amamur*, as *Seneca* notes, God would have it so. And as *Plato 2. de legibus* gives out, *Deos laboriosam hominum vitam miseratos*, the gods in commiseration of humane estate sent *Apollo*, *Bacchus*, and the *Muses*, qui cum voluptate tripudia & saltationes nobis ducant, to be merrily with mortals, to sing and dance with us. So that he that will not rejoyce and enjoy himself, making good use of such things as are lawfully permitted, *non est temperatus*, as he will, sed *superstitiosus*. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour, *Eccles. 2. 24.* And as* one said of hawking and hunting, tot solatia in hac agri orbis calamitate mortalibus tediis Deus objecit, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But we are some of us too stern, too rigid, too precise, too grossly superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those *Pythagoreans* of old, and some *Indians* now that will eat no flesh, or suffer any living creature to be killed, the *Bannians* about *Guzzerat*; we tyrannize over our brothers soul, lose the right use of many good gifts, honest * sports, games and pleasant recreations, † punish our selves without a cause, lose our liberties, and sometimes our lives. Anno 1270, at † *Magdeburge* in Germany, a Jew fell into a Privy upon a Saturday, and so precise, their zeal over-runs their wits, and so stupid they oppose all humane learning, because they are ignorant themselves and illiterate, nothing must be read but Scriptures: but these men deserve to be pitied, rather than confuted. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other plaies, recreations and games, hawking, hunting, Cock-fighting, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c. † *Nuda ac tremebunda cruentis Irrepet genibus si candida jusserit Ino. Juvenalis. Sect. 6.* † *Munster Cosmog. l. 3. c. 444.* Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant, &c.

q Ob id genus obser-
vatiuncu-
las vide-
mus homi-
nes misere
affligi, &
deniq; mo-
ri, & sibi
ipsis Chri-
stianos vi-
deri quum
revera sint
Judei.
¶ Ita in cor-
pora nostra
fortunasque
decretis suis
sevit, ut
parum ab-
suerat nisi
Deus Lu-
therum vi-
rum perpe-
tua memo-
ria dignif-
icasset, quin
nobis fieno
mox com-
muni cum
jumentis ci-
bo utendum
fuisse.

¶ The Gen-
tiles in In-
dia will
eat no sen-
sible crea-
tures, or
ought that
hath blood
in it.
* *Vandor-
milinus de
Aucupio.
cap. 27.*

* Some
explode
all hu-
mane Au-
thors,
Arts, and
Sciences,
Poets, Hi-
stories, &c.

so precise, their zeal over-runs their wits, and so stupid they oppose all humane learning, because they are ignorant them-
selves and illiterate, nothing must be read but Scriptures: but
these men deserve to be pitied, rather than confuted. Others
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Juvenalis. Sect. 6.* † *Munster Cosmog. l. 3. c. 444.* Incidit in cloacam,
unde se non possit eximere, implorat opem sociorum, sed illi negant, &c.

without help could not possibly get out; he called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the mean time the wretch died before Munday. We have myriads of examples in this kind, amongst those rigid Sabbatarians, and therefore not without good cause, *Intolerabilem perturbationem Seneca* calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soul, and hell it self.

u De bene-
fic. 7. 2.

SUBJECT. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatry and superstition, will require some monster-taming *Hercules*, a divine *Æsculapius*, or CHRIST himself to come in his own person, to reign a thousand years on earth before the end, as the Millenaries will have him. They are generally so refractory, self-conceited, obstinate, so firmly addicted to that Religion in which they have been bred and brought up, that no persuasion, no terrour, no persecution can divert them. The consideration of which, hath induced many Common-wealths to suffer them to enjoy their consciences as they will themselves; a toleration of Jews is in most Provinces of Europe: In Asia they have their Synagogues: Spaniards permit Moors to live amongst them: the *Mogullians*, Gentiles: the Turks all Religions. In Europe, Poland and Amsterdam are the common Sanctuaries. Some are of opinion, that no men ought to be compelled for conscience sake, but let him be of what Religion he will, he may be saved, as *Cornelius* was formerly accepted, Jew, Turk, Anabaptists, &c. If he be an honest man, live soberly and civilly in his profession, (*Volkelius*, *Crellius*, and the rest of the Socinians, that now nestle themselves about *Crakowe* and *Rakowe* in Poland, have renewed this opinion) serve his own God, with that fear and reverence as he ought. *Sua cuique civitati (Læli) religio sit, nostra nobis*, Tully thought fit every City should be free in this behalf, adore their own *Custodes & Topicos Deos*, tutelar and local gods, as *Symmachus* calls them. *Isocrates* advised *Demonicus*, when he came to a strange City, to † worship by all means the † *Numen Gods of the place, & unumquemque Topicum venerare deum sic coli oportere, quomodo ipse praeceperit*; which *Cecilius* in † *Minutius* labours, and would have every Nation, *sacrorum ritus gentiles habere, & deos colere municipes*, keep their own ceremonies, worship their peculiar gods, which *Pomponius Mela* reports of the Africans, *Deos suos patrio more venerantur*, they worship their own gods according to their own or-
di-

† *Numen
venerare
praesertim
quod civi-
tas colit.
† Octavio
dial.*

dination. For why should any one Nation, as he there pleads, challenge that universality of God, *Deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubique presentem, in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Christians do? Let every Province enjoy their liberty in this behalf, worship one God, or all as they will, and are informed. The Romans built Altars *Diis Asiae, Europae, Libyae, diis ignotis & peregrinis*: others otherwise, &c. *Plinius Secundus* as appears by his Epistle to *Trajan*, would not have the Christians so persecuted, and in some time of the reign of *Maximinus*, as we find it Registered in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, *Nullus cogatur invitum ad hunc vel illum deorum cultum*, and by *Constantine* in the nineteenth year of his reign, as *† Baronius* informeth us, *Nemo alteri exhibeat molestiam, quod cuiusque animus vult, hoc quisque transigat*, new gods, new lawgivers, new Priests will have new ceremonies, customs and religions, to which every wise man as a good Formalist should accommodate himself.

† Annal.
tom. 3. ad
annum
324. I.

* Ovid.

* *Saturnus periit, perierunt & sua jura,
Sub Jove nunc mundus, jussa sequare Jovis.*

The said *Constantine* the Emperour, as *Eusebius* writes, flung down and demolished all the Heathen gods, silver and gold Statues, Altars, Images and Temples, and turned them all to Christian Churches, *infestus gentilium monumentis ludibrio exposuit*; the Turk now converts them again to *Mahometan Meskites*. The like Edict came forth in the reign of *Arcadius* and *Honorius*. *† Symachus* the Orator in his daies, to procure a general toleration used this argument, *2 Because God is immense and infinite, and his nature cannot perfectly be known, it is convenient he should be as diversly worshipped as every man shall perceive or understand.* It was impossible he thought for one Religion to be universal: you see that one small Province can hardly be ruled by one Law civil or spiritual; and how shall so many distinct and vast Empires of the world be united into one? It never was, never will be. Besides, if there be infinite planetary and firmamental worlds, as *† some* will, there be infinite *Genii* or commanding Spirits belonging to each of them: and so per consequens, (for they will be all adored) infinite Religions. And therefore let every Territory keep their proper rites and ceremonies, as their *dii tutelares* will, so *Tyrinus* calls them; and according to the quarter they hold, their own institutions, revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers. This tenent was stiffly maintained in *Turky* not long since, as you may read in the third Epistle of *Busbequius*, *2 that all those should participate of eternal happiness, that lived an holy and innocent life, what Religion soever they professed*: *Rustan Bassa* was a great Patron of it;

y In epist.
Sym.

z Quia
Deus im-
mensum
quiddam
est, & in-
finitum, cu-
jus natura
perfecte cog-
noscere non
potest,

equum ergo
est, ut di-
versa rati-
one colatur
prout quisq;
aliquid de
Deo perci-
pit aut in-
telligit.
† Campa-
nella Cal-
cagninus,
& others.

a Aeternae
beatitudi-
nis confor-
tes fore, qui
sancte inno-
centerque
hanc vitam
traduxerint,
quam-
cunque illi
religionem
sequeantur.

though *Mahomet* himself was sent *virtute gladii*, to enforce all, as he writes in his *Alcoran*, to follow him. Some again will approve of this for *Jews, Gentiles, Infidels*; that are out of the fold, they can be content to give them all respect and favour, but by no means to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismaticques, or the like; let the *Spanish Inquisition*, that fourth *Fury*, speak of some of them, the civil wars and Massacres in *France*, our *Marian times*. *† Magallianus* the Jesuite will not admit of conference with an heretique, but severity and rigour to be used, *non illis verba reddere, sed furcas figere oportet*; and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* *† That he put all Hereticks to silence.* *Bernard. Epist. 190.* will have club-law, fire and sword for Hereticks, *† compell them, stop their mouthes not with disputations, or refute them with reasons, but with fists*; and this is their ordinary practice. Another company are as mild on the other side, to avoid all heart-burning, and contentious wars and uproars, they would have a general toleration in every Kingdom, no mulct at all, no man for Religion or conscience be put to death, which *† Thuanus* the French Historian much favours: our late *Socinians* defend; *Vaticanus* against *Calvin* in a large Treatise in behalf of *Servetus*, vindicates; *Castalio, &c.* *Martin Ballius* and his companions, maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a just Volume. The medium is best, and that which *Paul* prescribes, *Gal. 1.* *If any man shall fall by occasion, to restore such a one with the spirit of meekness, by all fair means, gentle admonitions*: but if that will not take place, *Post unam & alteram admonitionem haereticum devota*, he must be excommunicate, as *Paul* did by *Hymenaeus*, delivered over to Satan. *Immedicabile vulnus ense recidendum est.* As *Hippocrates* said in Physick, I may well say in Divinity, *Quae ferro non curantur, ignis curat.* For the vulgar, restrain them by laws, mulcts, burn their books, forbid their conventicles: for when the cause is taken away, the effect will soon cease. Now for Prophets, Dreamers, and such rude silly fellows, that through fasting, too much meditation, preciseness, or by Melancholy are distempered: the best means to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions, to intermix Physick. *Hercules de Saxonia* had such a Prophet committed to his charge in *Venice*, that thought he was *Elias*, and would fast as he did; he dressed a fellow in Angels attire, that said he came from Heaven to bring him divine food, and by that means staid his fast, administered his Physick: so by the mediation of this forged Angel he was cured. *† Rhasis* an Arabian, cont. *lib. 1. cap. 9.* speaks of a fellow that in like case complained to him, and desired his help: *I asked him (saith he) what the matter was,*

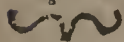
b Comment.
in c. Tim. 6.
ver. 20. &
21. severi-
tate cum
haereticis
agendum,
& non aliter.

c Quod si
lentium ha-
reticis in-
dixerit.
d Igne &
fuste potius
agendum
cum haere-
ticis quam
cum disputa-
tionibus;
os alia lo-
quens, &c.
† Praefata
hist.

e Quidam
conquestus
est mihi de
hoc morbo,
& depre-
catus est ut
ego illum
curarem;
ego quasi-
visi ab eo quid
sentiret;
respondit,
semper ima-
ginor &
cogito de
Deo & an-
gelis, &c.
& ita de-
mersus sum
hac imagi-
natione, ut
nec edam,
nec dormi-
am, nec ne-
gotiis, &c.
Ego curavi
medicina
& persuasi-
one; & sic
plures
alios.

he

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he replied, I am continually meditating of Heaven and Hell, and methinks I see and talk with fiery spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my business: I cured him (saith Rhasis) partly by perswasion, partly by Physick, and so have I done by many others. We have frequently such Prophets and Dreamers amongst us, whom we persecute with Fire and Fagot: I think the most compendious cure for some of them at least, had been in Bedlam. Sed de his satis.

MEMB. 2.

SUBJECT. 1.

Religious Melancholy in defect; parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.

IN that other extream, or defect of this love of God, knowledge, faith, fear, hope, &c. are such as erre both in doctrine and manners, Sadduces, Herodians, Libertines, Politicians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at all, and such are two distrustful and timorous, as desperate persons be: That grand sin of Atheism or impiety, ^f Melancthon calls it *monstruosam melancholiam*, monstrous melancholy; or *venenatam melancholiam*, poisoned melancholy. A company of Cyclopes or Giants, that war with the gods, as the Poets feigned, Antipodes to Christians, that scoff at all Religion, at God himself, deny him and all his Attributes, his Wisdom, Power, Providence, his Mercy and Judgement.

^f De anima. c. de humoribus.

^g Juvenal:

*Esse aliquos manes, & subterranea regna,
Et contum, & Stygio ranas in gurgite nigras,
Atque unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi quinondum ære lavatur.*

* Lib. 5. Gal. hist. quamplurimi reperti sunt qui tot pericula subeuntes irridebant; & que de fide, religione, &c. dicebant, ludibrio habebant, nihil eorum admittentes de futura vita.
† 50000 Atheists at this day in Paris, Mercenius thinks.

That there is either Heaven or Hell, Resurrection of the Dead, pain, happiness, or world to come, *credat Judeus Apella*: for their parts they esteem them as so many Poets tales, Bugbears, *Lucians Alexander*; *Moses, Homer* and *Christ* are all as one in their Creed. When those bloody wars in France for matters of Religion, (saith * *Richard Dinot*) were so violently pursued betwixt *Hugonotes* and *Papists*, there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to lose their lives and fortunes, accounting Faith, Religion, immortality of the soul, meer sopperies and illusions. Such loose † Atheistical spirits are too predominant in all Kingdoms. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor Devil; but with that Cyclops in *Euripides*.

*Haud ulla numina expavescent cœlitum,
Sed victimas uni deorum maximo,
Ventre offerunt, deos ignorant cæteros.*

They fear no God but one,
They sacrifice to none,
But belly, and him adore,
For Gods they know no more.

Their God is their belly, as Paul saith, *Sancta mater saturitas*;

quibus in solo vivendi causa palato est.

The Idol which they worship and adore, is their Mistriss, with him in *Plautus*, *malem hac mulier me amet quam dii*, they had rather have her favour than the gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellor, Vanity their fellow-souldier, their will their law, Ambition their Captain, Custom their rule: temerity, boldness, impudence their Art, toys their trading, damnation their end. All their endeavours are to satisfy their lust and appetite, how to please their *Genius*, and to be merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.
The same condition is of men and of beasts; as the one dieth, so dieth the other, *Eccles. 3. 9.* the world goes round.

—† *truditur dies die,*

Novaque pergunt interire Luna:

* they did eat and drink of old, marry, bury, bought, sold, planted, built, and will do still.

^h Our life is short and tedious, and in the death ^{hw} of a man there is no recovery, neither was any man known that hath returned from the grave: for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c. and the spirit vanisheth as the soft air. ⁱ Come let us enjoy the pleasures that are present, let us ^{7, 8.} cheerfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life pass by us, let us crown our selves with rose buds before they are withered, &c. * *Vivamus mea Lesbia & amemus,* * *Catullus.* &c. † Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot. † *Prov. 7. 8.*

† Hor. l. 2. od. 18.

* Luke 17.

hw d. 2. 2.

i Vers. 6, 7, 8.

* Catullus.

† Prov. 7. 8.

Tempora labuntur, tacitisq; senescimus annis,
For the rest of Heaven and Hell, let children and superstitious fools believe it: for their parts they are so far from trembling at the dreadful day of judgement, that they wish with *Nero*, *Me vivo fiat*, let it come in their times: so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caitiffs in his time in Rome, *Quod nequiter ausi fortiter executi*: it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, fear and shame, temporal punishment, and their own infamy, they would *Lycaon*-like exenterate, as so many *Cannibals* eat up, or *Cadmus* souldiers, consume one another. These are most impious, and commonly professed Atheists, that never use the name of God but to swear by it: that express nought else but Epicurism in their carriage, or hypocrisie; with *Pentheus* they neglect and contemn these Rites and religious Ceremonies of

of the Gods, they will be Gods themselves, or at least *socii deorum*;

Divisum imperium cum Jove Caesar habet.

* Lib. 1. *Aproxis* an Egyptian tyrant, grew, faith
† M. Mon- * *Herodotus*, to that height of pride, insolency
tan. lib. 1. and impiety, to that contempt of God and
cap. 4. men, that he held his kingdom so sure, *ut à*
* Orat. *nemine deorum aut hominum sibi eripi posset*,
cont. Hi- neither God nor men could take it from him.
span. ne † A certain blasphemous King of Spain (as
proximo de- * *Lansius* reports) made an edict, that no sub-
um adora- ject of his for ten years space, should believe
rent, &c. in, call on, or worship any God. And as
* *Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, unde effectum ut promissa nisi quatenus in suum commodum cederent minime servaret, nec ullo scelere peccatum statueret, ut suis desideris satisfaceret.*
† Lib. de mor. Germ. i Or Bre- slaw. k usque adeo insanus, ut nec inferos, nec superos esse dicat, animasque cum corporibus interire credat &c.
† Europæ deser. c. 24. m Fratres à Bry Amer. par. 6. librum à Vincentio monacho datum abje-
cit, nihil se videre ibi hujusmodi dicens, rogansque unde hæc sciret, quum de cælo & Tartaro contineri ibi diceret. n Non minus hi fuerunt quam Hercules, qui conjugem, & liberos interfecit; hæbet hæc ætas plura hujusmodi portentosa monstra.

Aproxis an Egyptian tyrant, grew, faith
* *Herodotus*, to that height of pride, insolency and impiety, to that contempt of God and men, that he held his kingdom so sure, *ut à nemine deorum aut hominum sibi eripi posset*, neither God nor men could take it from him.
† A certain blasphemous King of Spain (as * *Lansius* reports) made an edict, that no subject of his for ten years space, should believe in, call on, or worship any God. And as
* *Jovius* relates of *Mahomet* the second, that sacked Constantinople, he so behaved himself, that he believed neither Christ nor Mahomet, and thence it came to pass, that he kept his word and promise no farther than for his advantage, neither did he care to commit any offence to satisfy his lust. I could say the like of many Princes, many private men (our stories are full of them) in times past, this present age, that love, fear, obey, and perform all civil duties, as they shall find them expedient or behoveful to their own ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which † *Tacitus* reports of some Germans, they need not pray, fear, hope, for they are secure to their thinking, both from God and men. *Bulco Opiliensis*, sometimes Duke of *Silesia*, was such a one to an hair, he lived (faith ^k *Aneas Sylvius*) at † *Uratislavia*, and was so mad to satisfy his lust, that he believed neither heaven nor hell, or that the soul was immortal, but married wives, and turned them up as he thought fit, did murder and mischief, and what he list himself. This Duke hath too many followers in our dayes: say what you can, debort, exhort, perswade to the contrary, they are no more moved,

— *quam si dura silex aut stet Marpesia cantes*, than so many stocks, and stones; tell them of Heaven and hell, 'tis to no purpose, *laterem lavas*, they answer as *Ataliba* that Indian Prince did Frier Vincent, ^m when he brought him a book, and told him all the mysteries of salvation, heaven and hell were contained in it: he looked upon it, and said he saw no such matter, asking withall how he knew it: they will but scoff at it, or wholly reject it. *Petronius* in *Tacitus* when he was now by Nero's command bleeding to death, *audiebat amicos nihil referentes de immortalitate animæ, aut sapientum placitis, sed levia carmina & faciles versus*, instead of good counsel and divine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heaven, paradise, and that future happiness that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobate sense, meer carnalists, fleshly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men, ⁿ They seem to me (faith *Melancthon*) to be as mad as *Hercules* was when he raved and killed his wife and children. A milder sort of these Atheistical spirits there are that profess

religion, but *timide & hesitant*, tempted thereunto out of that horrible consideration of diversity of Religions, which are and have been in the world, (which argument *Campanella*, *Atheismi Triumphati* cap. 9. both urgeth and answers) besides the covetousness, imposture and knavery of Priests, *quæ faciunt* (as *Postellus* observes) *ut rebus sacris minus faciant fidem*; and those religions some of them so phantastical, exorbitant, so violently maintained with equal constancy and assurance; whence they infer, that if there be so many religious sects, and denyed by the rest, why may they not be all false? or why should this or that be preferred before the rest? The Scepticks urge this, and amongst others it is the conclusion of *Sextus Empericus* lib. 8. *advers. Mathematicos*: after many Philosophical arguments and reasons *pro* and *con* that there are Gods, and again that there are no Gods, he so concludes, *cum tot inter se pugnent, &c. Una tantum potest esse vera*, as *Tully* likewise disputes: Christians say, they alone worship the true God, pity all other sects, lament their case; and yet those old Greeks and Romans that worshipped the Devil, as the Chinese do now, *aut Deos Topicos* their own Gods; as *Julian* the Apostate, † *Cecilius* in *Minutius*, *Celsus* and *Porphyrius* the Philosopher object, and as *Machiavel* contends, were much more noble, generous, victorious, had a more flourishing commonwealth, better cities, better souldiers, better Scholars, better wits. Their Gods often overcame our Gods, did as many miracles, &c. *S. Cyril*, *Arnobius*, *Minutius*, with many other ancients; of late, *Lessius*, *Morneus*, *Grotius* de *verit. Relig. Christianæ*, *Savonarola* de *verit. fidei Christianæ*, well defend; but *Zanchius*, † *Campanella*, *Marinus Marcennus*, *Bozcius*, and *Gentilletius* answer all these Atheistical arguments at large. But this again troubles many as of old, wicked men generally thrive, professed Atheists thrive.

* *Nullos esse Deos, inane cælum, Affirmat Selius: probatque, quod se Factum, dum negat hæc, videt beatum*; There are no Gods, heavens are toys, *Selius* in publick justifies; Because that whil'st he thus denies Their Deities, he better thrives.

This is a prime argument: and most part your most sincere, upright, honest, and † good men are depressed, *The race is not to the swift, nor the battle to the strong*, (Eccl. 9. 11.) nor yet bread to the wise, favour nor riches to men of understanding, but time and chance comes to all. There was a great plague in Athens (as *Thucydides* lib. 2. relates) in which at last every man with great licentiousness, did what he list, not caring at all for Gods or mens laws. Neither the fear of God nor laws of men (faith he) awed any man, because the plague swept all away alike, good and bad; they thence concluded it was alike to worship or not worship the gods, since they perished all alike. Some cavil and make doubts of Scripture it self, it cannot stand with Gods mercy, that so many should be

O o o

damned,

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† Nonne Romani sine Deo vestro regnant & fruuntur orbe toto, & vos & Deos vestros captivos tenent, &c. *Minutius Octavianus*.

† Comment. in *Genesin* copiosus in hoc subje-cto.

* Ecce pars vestrum & major & melior atget, fame laborat, & deus patitur, dissimulat, non vult, non potest optulari suis, & vel invalidus vel iniquus est.

Cecilius in *Minut.*

Dum rapiunt mala fata bonos, ignoret

Jasso, *Sollicitor nullos esse putare deos.*

Ovid. Vi-

di ego diis fretos multos decipi.

Plautus

Casina act. 2. scen. 5.

† *Martial. l. 4. Epig. 21.*

4.4

* Ser. 30.
in 5. cap.
ad Ephes.
hic fractis
est pedibus,
alter fuit,
alius ad
extremam
senectam
progressus
omnem vi-
tam pau-
pertate pe-
ragit, ille
morbis gra-
vissimis:
sunt hec
providen-
tie opera?
hic surdus,
ille mutus,
&c.

o Omnia
contingen-
ter fieri vo-
lunt. Me-
lancthon in
preceptum
primum.

† Dial. 1.
lib. 4. de
admir. nat.
Arcanis.
† Anima
mea sit cum
animis Phi-
losophorum.

† Deum
unum mul-
tis desig-
nant nomi-
nibus, &c.
p Non in-
telligis te
quum hec
dicis, nega-
re te ipsum
nomen dei:
quid enim
est aliud
natura
quum De-
us? &c.
tot habet
appellatio-
nes quot
mura. q
Astin.

damned, so many bad, so few good, such have and hold about religions, all stiff on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other; *It cannot stand with Gods goodness, protection and providence* (as * S. Chrysostom in the Dialect of such discontented persons) *to see and suffer one man to be lame, another mad, a third poor and miserable all the dayes of his life, a fourth grievously torment- ed with sickness and aches, to his last hour. Are these signs and works of Gods providence, to let one man be deaf, another dumb? A poor honest fellow lives in disgrace, woe and want, wretch- ed he is; whereas a wicked Caitiff abounds in superfluity of wealth, keeps whores, parasites, and what he will himself: Audis Jupiter hec? Ta- lia multa connectentes, longam reprehensionis ser- monem erga dei providentiam contextunt.* Thus they mutter and object, (see the rest of their arguments in *Marcennus in Genesim*, and in *Campanella*, amply confuted) with many such vain cavils, well known, not worthy the recapitulation or answering, whatsoever they pre- tend, they are *interim* of little or no Religion.

Cousin-germans to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good moral precepts, honest, upright, and sober in their conversation, yet in effect they are the same, (accounting no man a good Scholar that is not an Atheist) *nimis altum sapiunt*, too much learning makes them mad. Whiles they attribute all to natural causes, o contingency of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a pievish Generation of men, that mis-led by Philosophy, and the Devils suggestion, their own innate blindness, deny God as much as the rest, hold all Religion a fiction, opposite to reason and Philosophy, though for fear of Magistrates, saith † *Vaninus*, they durst not publicly profess it. Ask one of them of what Religion he is, he scoffingly re- plies, a Philosopher, a *Galenist*, an † *Averroist*, and with *Rablais* a Physician, a Peripatetick, an Epicure. In spiritual things God must demon- strate all to sense, leave a pawn with them, or else seek some other creditour. They will ac- knowledge nature and fortune, yet not God: though in effect they grant both: for as *Sca- liger* defines, *Nature* signifies Gods ordinary power; or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called unnatural: *Fortune* his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose † *Minutius in Octavio*, and p *Seneca* well discourseth with them, lib. 4. de beneficiis cap. 5, 6, 7. They do not understand what they say; what is *Nature* but God? call him what thou wilt, *Nature*, *Ju- piter*, he hath as many names as Offices: it comes all to one pass, God is the fountain of all, the first Giver and Preserver, from whom all things depend, q a quo, & per quem omnia.

Nam quodcumque vides Deus est, quocumque moveris,

God is all in all, God is everywhere, in every place. And yet this *Seneca* that could confute

and blame them, is all out as much to be blamed and confuted himself, as mad himself; for he holds *fatum Stoicum*, that inevitable necessity in the other extream, as those *Chaldean Astro- logers* of old did, against whom the Prophet *Jeremy* so often Thunders, and those heathen Mathematicians, *Nigidius Figulus*, *Magicians* and *Priscilianists*, whom S. *Austin* so eagerly confutes, those *Arabian* questionaries, *Novem Judices*, *Albumazer*, *Dorotheus*, &c. and our Countreyman *Estuinus* r, that take upon them r *Principi Ephemer.* to define out of those great conjunctions of Stars, with *Ptolomeus*, the periods of King- doms, or Religions, of all future Accidents, Wars, Plagues, Schismes, Heresies, and what not? all from Stars, and such things, saith *Ma- ginus*, *Que sibi & intelligentiis suis reservavit Deus*, which God hath reserved to himself and his Angels, they will take upon them to fore- tell, as if Stars were immediate, inevitable causes of all future Accidents. *Cesar Vaninus* in his Book de admirandis naturæ Arca- nis dial. 52. de oraculis, is more free, copi- ous and open in the explication of this Astrolo- gical Tenent of *Ptolomy*, than any of our mo- dern Writers, *Cardan* excepted, a true disciple of his Master *Pomponatius*, according to the doctrine of Peripateticks, he refers all Appa- ritions, Prodigies, Miracles, Oracles, Acci- dents, Alterations of Religions, Kingdoms, &c. (for which he is soundly lashed by *Marinus Marcennus*, as well he deserves) to natural causes, (for spirits he will not acknowledge) to that light, motion, influences of Heavens and Stars, and to the Intelligences that move the Orbes. *Intelligentia quæ movet orbem medi- ante Cælo*, &c. Intelligences do all: and af- ter a long Discourse of Miracles done of old, *si hæc demones possint, cur non & intelligentia cælorum motrices?* And as these great Con- junctions, Aspects of Planets begin or end, vary, are vertical and predominant, so have Re- ligions, Rites, Ceremonies, and Kingdoms their beginning, progress, periods, in *Urbibus*, *Regibus*, *Religionibus*, ac in particularibus ho- minibus hæc vera ac manifesta sunt, ut *Ari- stoteles innuere videtur*, & quotidiana docet experientia, ut historias perlegens videbit; quid olim in Gentili lege Jove sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cœlestia corpora pro mortalium beneficio religi- ones adificant, & cum cessat influxus, cessat lex, &c. And because according to their Te- nents, the world is eternal, intelligences eternal, Influences of Stars eternal, Kingdoms, Religi- ons, alterations shall be likewise eternal, and run round after many Ages; *Atque iterum ad Trojam magnus mittetur Achilles; renascentur Religiones, & Ceremonia, res humana in idem recident, nihil nunc quod non olim fuit, & post sæculorum revolutiones alias est, erit, &c. idem specie*, saith *Vaninus*, non individuo, quod *Plato significavit*. These* (saith mine* Author) these * *Vaninus dia. 52. de oraculis.* are the Decrees of Peripateticks, which though I recite, in obsequium Christianæ fidei detestor, as I am a Christian I detest and hate. Thus Pe- ripateticks and Astrologians held in former times,

times, and to this effect of old in Rome, saith *Dionysius Halicarnassus*, lib. 7. when those Meteors and Prodigies appeared in the Air, after the banishment of *Coriolanus*, *Men were diversly affected, some said they were Gods just judgments for the execution of that good man, some referred all to natural causes, some to Stars, some thought they came by chance, some by necessity decreed ab initio, & could not be altered.* The two last Opinions of *Necessity* and *Chance*, were, it seems, of greater note than the rest.

** Sunt qui in Fortuna jam casibus omnia ponunt, Et mundum credunt nullo rectore moveri, Naturâ volvente vices, &c.*

For the first of *Chance*, as *† Salust* likewise informeth us, those old Romans generally received; *They supposed Fortune alone gave Kingdoms and Empires, Wealth, Honours, Offices, and that for two causes; first, because every wicked, base unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they began upon better advice to think otherwise, that every man made his own fortune.* The last of *Necessity* was *Seneca's* tenent, that God was *alligatus causis secundis*, so tyed to second causes, to that inexorable necessity, that he could alter nothing of that which was once decreed, *sic erat in fatiis*, it cannot be altered, *semel jussit, semper paret Deus*, *nulla vis rumpit, nulla preces, nec ipsum fulmen*, God hath once said it, and it must for ever stand good, no prayers, no threats, nor power, nor thunder it self can alter it. *Zeno, Chrysippus*, and those other Stoicks, as you may read in *Tully* 2. *de divinatione*, *Gellius*, lib. 6. cap. 2. &c. maintained as much. In all Ages, there have been such, that either deny God in all, or in part, some deride him, they could have made a better world, and rule it more orderly themselves, blaspheme him, derogate at their pleasure from him. 'Twas so in ** Plato's* time, *Some say there be no gods, others that they care not for men, a middle sort grant both. Si non sit Deus, unde bona? si sit Deus, unde mala?* So *Cotta* argues in *Tully*, why made he not all good, or at least renders not the welfare of such as are good? As the woman told *Alexander*, if he be not at leisure to hear Causes, and redress them, why doth he reign? ** Sextus Empericus* hath many such Arguments. Thus perverse men cavil. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarm, Libertines, atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or believe any: They think in the mean time (which *† Celsus* objects, and whom *Origen* confutes) we Christians adore a person put to ** death with no more reason than the barbarous Getes worshipped Zamolxis, the Cilicians Mopsus, the Thebans Amphiarus, and the Lebadians Trophonius; one Religion is as true as another, new fangled devices, all for humane respects; great witted Aristotles works are as much authentical to them as Scriptures, subtle Seneca's Epistles as Canonical as*

S. Pauls, Pindarus Odes as good as the Prophet *David's Psalms, Epictetus Enchiridion* equivalent to wise *Solomons Proverbs*. They do openly and boldly speak this and more, some of them, in all places and companies. ** Claudius* the Emperour was angry with Heaven, because it thundred, and challenged Jupiter into the field: with what madness, saith *Seneca*? he thought Jupiter could not hurt him, but he could hurt Jupiter. *Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius,*

—Contemptorque Deum Mezentius, professed Atheists all in their times: though not simple Atheists neither, as *Cicogna* proves, lib. 1. cap. 1. they scoffed only at those Pagan gods, their plurality, base and fictitious Offices. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandal, and there be those that apologize for *Epicurus*; but all in vain, *Lucian* scoffs at all, *Epicurus* he denies all, and *Lucretius* his Scholar defends him in it;

** Humana ante oculos fœdè cum vita jaceret, In terris oppressa gravi cum religione, Quæ caput à cœli regionibus ostendebat, Horribili super aspectu mortalibus instans, &c.*

When humane kind was drench'd in superstition, With gasty looks aloft, which frightened mortal men, &c.

He alone as another *Hercules*, did vindicate the world from that Monster. *Unkle* *† Pliny*, lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55. in express words denies the Immortality of the Soul. ** Seneca* doth little less, lib. 7. epist. 55. ad *Lucilium*, & lib. de consol. ad *Martiam*, or rather more. Some Greek Commentators would put as much upon *Job*, that he should deny resurrection, &c. whom *Pineda* copiously confutes in cap. 7. *Job* vers. 9. *Aristotle* is hardly censured of some, both Divines and Philosophers. *S. Justine* in *Paranetica ad gentes*, *Greg. Nazianzen*. in disput. adversus *Eun. Theodoret*. lib. 5. de curat. græc. affect. *Origen*. lib. de principiis. *Pomponatius* justifies in his Tract (so styled at least) *De immortalitate Anima, Scalliger*, (who would forswear himself at any time, saith *Patritius*, in defence of his great master *Aristotle*) and *Dandinus*, lib. 3. de animâ, acknowledge as much. *Averroes* opposes all spirits and supream powers; of late *Brunus*, (*infelix Brunus*, y *Keper* calls him) *Machiavel*, *Cesar Vanninus* lately burned at *Tholouse* in France, and *Pet. Aretine*, have publickly maintained such Atheistical paradoxes, * with that Italian *Bocace*, with his Fable of three Rings, &c. ex quo infert haud posse inter nosci, quæ sit verior Religio, Judaica, Mahometana, an Christiana, quoniam eadem signa, &c. *† Marinus Mercenus* suspects *Cardan* for his subtleties, *Campanella*, and *Charrons* Book of Wisdom, with some other Tracts to favour of *† Atheism*: but amongst the rest that plentiful Book de tribus mundi impostoribus, quem sine horrore (ing.) non legas, & mundi Cymbalum dialogis quatuor contentum, An. 1538. auctore *Pereſu*, *Parisiis excusum*, &c. And as there

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c Lib. de
immortal.
anime.† Pag. 645.
an. 1238.
ad finem
Henrici
textii.
Hen Piste-
rius pag.
743. in
compilat.
sua.

have been in all Ages such blasphemous spirits, so there have not been wanting their Patrons, Protectors, Disciples and Adherents. Never so many Atheists in Italy and Germany, saith *Colerus*, as in this Age: the like complaint *Mercennus* makes in France, 50000 in that one City of Paris. *Frederick* the Emperour, as *Matthew Paris* records, *licet non sit recitabile* (I use his own words) is reported to have said, *Tres prestigiatore, Moses, Christus, & Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse.* (Henry the Lansgrave of Hessen heard him speak it,) *Si principes imperii institutioni mea adhererent, ego multò meliorem modum credendi & vivendi ordinarem.*

To these professed Atheists we may well add that impious and carnal crew of worldly-minded men, impenitent sinners, that go to Hell in a lethargy, or in a dream, who though they be professed Christians, yet they will *Nulla pallefcere culpa*, make a conscience of nothing they do, they have cauterized consciences, and are indeed in a reprobate sense, *past all feeling, have given themselves over to wantonness, to work all manner of uncleanness even with greediness, Ephes. 4. 19.* They do know there is a God, a day of Judgement to come, and yet for all that, as *Hugo* saith, *ita comedunt ac dormiunt, ac si diem judicii evassissent; ita ludunt ac rident, ac si in cœlis cum Deo regnarent*: they are as merry for all the sorrow, as if they had escaped all dangers, and were in Heaven already:

† Virg.

—† *Metus omnes, & inexorabile fatum*

Subjecit pedibus, strepitumq; Acherontis avari. Those rude Idiots and ignorant persons, that neglect and contemn the means of their salvation, may march on with these, but above all others, those *Herodian* temporizing Statesmen, politick Machiavelians and Hypocrites, that make a shew of Religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, that fashion themselves to this world, which *Paul* forbids, and like *Mercury* the Planet, are good with good, bad with bad. When they are at Rome, they do there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines, Formalists, Ambodexters*, lukewarm *Laodiceans*.^a All their study is to please, and their god is their commodity, their labour to satisfy their lusts, and their endeavours to their own ends. Whatsoever they pretend, or in publick seem to do, ^b *with the fool in their hearts, they say there is no God.*

z Rom.
12. 2.a Omnis A-
ristippum
decurt co-
lor, & sta-
tus & res.
b Psal.
13. 1.*Hæus tu—de Jove quid sentis?*c Guicci-
ardine.

Their words are as soft as oyl, but bitterness is in their hearts, like *Alexander* the Sixth so cunning dissemblers, that what they think they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressours, as most are, no bribers, no simoniacal Contractors, no such ambitious, lascivious persons as some others are, no drunkards, *sobrii solem vident orientem, sobrii vident occi-*

dentem, they rise sober, and go sober to bed, plain-dealing, upright honest men, they do wrong to no man, and are so reputed in the worlds esteem at least, very zealous in Religion, very charitable, meek, humble, peace-makers, keep all duties, very devout, honest, well spoken of, beloved of all men: but he that knows better how to judge, he that examines the heart, saith they are Hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not sound within. As it is with Writers^d of-^d *Erasmus*. tentimes, *Plus sanctimonia in libello, quàm libelli authore*, more holiness is in the Book than in the Authour of it: So 'tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino*, read *Austin*, frequent Sermons, and yet professed Usurers, meer Gripes, *tota vitæ ratio Epicurea est*; all their life is Epicurism and Atheism, come to Church all day, and lie with a Curtezan at night.

Qui Curios simulant & Bacchanalia vivunt.

They have *Esaus* hands, and *Jacobs* voice; Yea, and many of those holy Fryers, sanctified men, *Cappam*, saith *Hierom*, & *cilicium induunt, sed intus latronem tegunt*. They are Wolves in sheeps cloathing,

Introrsum turpes, speciosi pelli decorâ,
Fair without, and most foul within. ^e *Latet e Hierom.*

plerumque sub tristi amictu lascivia, & deformis horror vili veste tegitur; oft-times under a mourning weed lies lust it self, and horrible vices under a poor coat. But who can examine all those kinds of Hypocrites, or dive into their hearts? If we may guess at the tree by the fruit, never so many as in these dayes; shew me a plain-dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. He that shall but look into their lives, and see such enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely think they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this Age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse upon their own heads, *thesaurisant iram Dei*. Besides all such as are in *deos contumeliosi*, blasphemous, contemn, neglect God, or scoff at him, as the Poets feign of *Salmonens*, that would in derision imitate *Jupiters* Thunder, he was precipitated for his pains, *Jupiter intonuit contra; &c.* so shall they certainly rue it in the end, (^{*} *in se spuit, qui in cœlum spuit*) their ^{*} *Senec.* doom's at hand, & hell is ready to receive them. *consol. ad Polyb. c. 21.*

Some are of Opinion, that it is in vain to dispute with such Atheistical spirits; in the mean time, 'tis not the best way to reclaim them. Atheism, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptoms, occasions, and must have several cures and remedies. 'Tis true some deny there is any God,

God, some confess, yet believe it not; a third sort confess and believe, but will not live after his Laws, worship and obey him: others allow God and Gods subordinate, but not one God, no such general God, *non talem deum*, but several Topick gods for several places, and those not to persecute one another for any differences, as *Socinus* will, but rather love and cherish.

To describe them in particular, to produce their Arguments and reasons, would require a just volume, I refer them therefore that expect a more ample satisfaction, to those subtle and elaborate Treatises, devout and famous Tracts of our learned Divines (Schoolmen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soul, &c. out of the strength of wit and Philosophy bring irrefragable Arguments to such as are ingenious and well disposed; at the least, answer all cavils and objections to confute their folly and madness, and to reduce them, *si fieri posset, ad sanam mentem*, to a better mind, though to small purpose many times. Amongst others consult with *Julius Caesar Lagalla* Professor of Philosophy in Rome, who hath written a large Volume of late to confute Atheists of the Immortality of the Soul; *Hierom. Montanus de immortalitate Anima: Lelius Vincentius* of the same subject: *Thomas Giaminus*, and *Franciscus Collius de Paganorum animabus post mortem*, a famous Doctor of the *Ambrosian* Colledge in *Millain*. Bishop *Fotherby* in his *Atheomastix*, Dr. *Dove*, Dr. *Fackson*, *Abernethy*, *Corderoy*, have written well of this subject in our mother tongue: In Latine, *Colerus*, *Zanchius*, *Paleareus*, *Illyricus*, † *Philippus*, *Faber Faventinus*, &c. But *instar omnium*, the most copious confuter of Atheists, is *Marinus Mercennus* in his Commentaries on *Genesis*: * with *Campanella's Atheismus Triumphatus*. He sets down at large the causes of this brutish passion (seventeen in number I take it) answers all their Arguments and Sophisms, which he reduceth to twenty six heads, proving withal his own Assertion; *There is a God, such a God, the true and sole God*, by thirty five reasons. His Colophon is how to resist and repress Atheism, and to that purpose he adds four especial means or wayes, which who so will, may profitably peruse.

SUBSECT. 2.

Despair.

Despairs, Equivocations, Definitions, parties and parts affected.

† *Abernethy* c. 24. of his phisick of the Soul.

There be many kinds of desperation, whereof some be holy, some unholy, as † one distinguisheth; that unholy he defines out of *Tully*, to be *Aegritudinem animi sine ulla rerum expectatione meliore*, a sickness of the soul without any hope or expectation of amendment: which commonly succeeds fear; for whilst evil is expected, we fear; but when it is

certain, we despair. According to *Thomas 2.2 e. distinct. 40. art. 4.* it is *Recessus à re desiderata, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtain what they would, they become desperate, and many times either yield to the passion by death it self, or else attempt impossibilities, not to be performed by men. In some cases, this desperate humour is not much to be discommended, as in Wars it is a cause many times of extraordinary valour; as *Joseph. lib. 1. de bello Jud. cap. 14. L. Danaus in Aphorif. polit. pag. 226.* and many Politicians hold. It makes them improve their worth beyond it self, and of a forlorn impotent Company become Conquerors in a moment.

Una salus victis nullam sperare salutem.

In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and oftentimes *præter spem*, beyond all hope vindicate themselves. Fifteen thousand *Locrenses* fought against a hundred thousand *Crotonienses*, and seeing now no way but one, they must all dye, † thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their Enemies. *Nec alia causa victorie* (saith *Justine* mine Author) *quàm quòd desperaverant*. *William* the Conqueror, when he first landed in England, sent back his ships, that his Souldiers might have no hope of retiring back. † *Bodine* excuseth his Countreymens overthrow at that famous Battel at *Agencourt*, in *Henry* the fifth his time, (*cui simile*, saith *Frossard, tota historia producere non possit*, which no History can parallel almost, wherein one handful of Englishmen overthrew a Royal Army of Frenchmen) with this refuge of despair, *pauci desperati*, a few desperate fellows being compassed in by their Enemies, past all hope of life, fought like so many Devils; and gives a caution, that no Souldiers hereafter set upon desperate persons, which † after *Frontinus* and *Vigeti*, *Guicciardine* likewise admonisheth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kinds there are of desperation, when men are past hope of obtaining any suit, or in despair of better fortune; *Desperatio facit Monachum*, as the saying is, and desperation causeth death it self; how many thousands in such distress have made away themselves and many others? For he that cares not for his own, is master of another mans life. A *Tuscan* South-sayer, as * *Paterculus* tells the story, perceiving himself and *Fulvius Flaccus* his dear friend, now both carried to prison by *Opimius*, and in despair of pardon, seeing the young man weep, *quin tu potius hoc inquit facis*, do as I do; and with that knockt out his brains against the door cheek as he was entring into Prison, *protinusque illiso capite in carceris januam effuso cerebro expiravit*, and so desperately dyed. But these are equivocal, unproper. When I speak of despair, saith † *Zanchy*, I speak not of every kind, but of that alone which concerns God, it is opposite to hope,

† *Disput. 4. Philosophicæ adver. Atheos Venetiis 1627. quarto. Edit. Romæ fol. 1631.*

† *Omissa spe victorie in desinatam mortem conspirant, tantusque ardor singulos cepit, ut victores se putarent si non inultum morerentur. Justin. l. 20. g Method. hist. cap. 3.*

† *Hosti absque ulla viro eorum interminis intersecindas, &c.*

* *Posterius volum. h Super preceptum primum de Relig. & partibus ejus. Non loquor de omni desperatione, sed tantum ea quæ desperare solent homines de deo; oppositur spei; & est peccatum gravissimum, &c.*

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hope, and a most pernicious sin, wherewith the Devil seeks to entrap men. Muscuus makes four kinds of desperation, of God, our selves, our Neighbour, or any thing to be done; but this division of his may be reduced easily to the former: all kinds are opposite to hope, that sweet Moderator of passions, as Simonides calls it; I do not mean that vain hope which phantastical Fellows feign to themselves, which according to Aristotle is *insomnium vigilantium*, a waking dream; but this Divine hope which proceeds from confidence, and is an Anchor to a floating soul; *spes alit agricolas*, even in our temporal affairs, hope revives us, but in spiritual it farther animateth; and were it not for hope, we of all others were the most miserable, as Paul saith, in this life; were it not for hope, the heart would break; for though they be punished in the sight of men, (*Wisdom 3. 4.*) yet is their hope full of immortality: yet doth it not so rear, as despair doth deject; this violent and sour passion of Despair, is of all perturbations most grievous, as *Patritius* holds. Some divide it into final and temporal; ^k final is incurable, which befalleth Reprobates; temporal is a rejection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds ^l from weakness of Faith, as in David when he was oppressed, he cried out, O Lord, thou hast forsaken me, but this for a time. This ebbs and flows with hope and fear; it is a grievous sin howsoever: although some kind of Despair be not amiss, when, saith Zanchius, we despair of our own means, and rely wholly upon God: but that species is not here meant. This pernicious kind of desperation is the subject of our Discourse, *homicida animæ*, the Murderer of the soul, as Austin terms it, a fearful passion, wherein the party oppressed thinks he can get no ease but by death, and is fully resolved to offer violence unto himself, so sensible of his burthen, and impatient of his cross, that he hopes by death alone to be freed of his calamity (though it prove otherwise) and chuseth with Job, chap. 6. 8, 9. 17. 5 Rather to be strangled and dye, than to be in his bonds. ^m The part affected is the whole soul, and all the faculties of it; there is a privation of joy, hope, trust, confidence, of present and future good, and in their place succeed fear, sorrow, &c. as in the Symptoms shall be shewed: The heart is grieved, the conscience wounded, the mind eclipsed with black fumes arising from those perpetual terrors.

i Lib. 5. tit. 21. de regis institut. *Omni-um perturbationum deterrima.*
k Reprobis usque ad finem pertinaciter persistunt.
Zanchius. l Vitium ab infidelitate proficiscens.

m Abernetbie.

SUBSECT. 3.

Causes of despair, the Devil, melancholy, meditation, distrust, weakness of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.

THE principal agent and procurer of this mischief, is the Devil; those whom God forsakes, the Devil by his permission layes hold on. Sometimes he persecutes them with that worm of conscience, as he did Judas, ⁿ Saul, ⁿ I Sam. 2. and others. The Poets call it *Nemesis*, but it is indeed Gods just judgement, *sero sed serio*, he strikes home at last, and setteth upon them as a thief in the night, *1 Thess. 2.* ^o This temporary passion made David cry out, Lord, rebuke me not in thine anger; neither chasten me in thine heavy displeasure; for thine arrows have light upon me, &c. There is nothing sound in my flesh, because of thine anger. Again, I roar for the very grief of my heart: and Psal. 22. My God, my God, why hast thou forsaken me, and art so far from my health, and the words of my crying? I am like to water poured out, my bones are out of joynt, mine heart is like wax, that is molten in the midst of my bowels. So Psal. 88. 15, 16. & Psal. 102. Verse 14. I am in misery at the point of death, from my youth I suffer thy terrors, doubting for my life; thine indignations have gone over me, and thy fear hath cut me off. Job doth often complain in this kind; and those God doth not assist, the Devil is ready to try and torment, still seeking whom he may devour. If he find them merry, saith Gregory, he tempts them forthwith to some dissolute act; if pensive and sad, to a desperate end. *Aut suadendo blanditur, aut minando terret*, sometimes by fair means, sometimes again by foul, as he perceives men severally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour it self, which is *balneum Diaboli*, the Devils bath; and as in Saul, those evil spirits get in as it were, and take possession of us. ^p Immiscent Black choler is a shooing-horn, a bait to allure them, in so much that many Writers make melancholy an ordinary cause, and a symptom of despair, for that such men are most apt by reason of their ill-disposed temper, to distrust, fear, grief, mistake, and amplify whatsoever they preposterously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexionem melancholicam* (saith Navarrus cap. 27. num. 282. Tom. 2. cas. conscient.) The body works upon the mind, by obfuscating the spirits and corrupted instruments, which ^q Perkins illustrates by a simile of an Artificer, that hath a bad tool, his skill is good, ability correspondent, by reason of ill tools his work must needs be lame and imperfect. But melancholy and despair though often, do not alwayes concur; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and grief, but this torment procures them

^p Cases of conscience, l. 1. 16.

† Tract. Melan. cap. 33. & 34. r Cap. 3. de mentis alien. Deo minus se curae esse, nec ad salutem predestinatos esse. Ad desperationem saepe ducit haec melancholia, & est frequentissima ob supplicii metum eternumque judicium; moror & metus in desperationem plerumque desinunt.

† Comment. in 1. cap. gen. artic. 3. quia impii florient, boni opprimuntur, &c. alius ex consideratione huius serie desperationis abundus.

* Lib. 20. cap. 17. t Damnatam se putavit, & per quatuor menses gehennae poenam sentire.

u 1566. ob triticum diutiis servatum conscientiae stimulis agitur, &c.

* Tom. 2. cap. 27. num. 282. conversatio cum scrupulosis, vigiliis, jeuniis.

x Solitarius & superstitiosus plerumque exagitat conscientia, non mercatores, levones, caupo-nes, feneratores, &c.

largiorem hi nati sunt conscientiam. Juvenes plerumque conscientiam negligunt, senes autem, &c.

them all extremity of bitterness; much melancholy is without affliction of conscience, as † Bright and Perkins illustrate by four reasons; and yet melancholy alone again may be sometimes a sufficient cause of this terror of conscience. † Felix Plater so found it in his observations, *melancholicis alii damnatos se putant, Deo cura non sunt, nec predestinati, &c.* They think they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious; and 'tis common to be seen, Melancholy for fear of Gods judgement and hell fire, drives men to desperation; fear and sorrow, if they be immoderate, end often with it. Intolerable pain and anguish, long sickness, captivity, misery, loss of goods, loss of friends, and those lesser griefs do sometimes effect it, or such dismal accidents. Si non statim relevatur, saith † Mercennus, dubitant an sit Deus, if they be not eased forthwith, they doubt whether there be any God, they rave, curse, and are desperately mad, because good men are oppressed, wicked men flourish, they have not as they think to their deserts, and through impatience of calamities are so misaffected. Democritus put out his eyes, ne malorum civium prosperos videret successus, because he could not abide to see wicked men prosper, and was therefore ready to make away himself, as * Agellius writes of him. Felix Plater hath a memorable example in this kind, of a Painters wife in Basil, that was melancholy for her sons death, and for melancholy became desperate, she thought God would not pardon her sins, † and for four months, still raved, that she was in hell fire, already damned. When the humour is stirred up, every small object aggravates and incenseth it, as the parties are addicted. † The same Author hath an example of a merchant man, that for the loss of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poor, yet a good Scholar and a great Divine; no perswasion would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discreet. Solitariness, much fasting, divine meditations, and contemplations of Gods judgements most part accompany this melancholy, and are main causes, as * Navarrus holds; to converse with such kind of persons so troubled, is sufficient occasion of trouble to some men. Nonnulli ob longas inedia, studia & meditationes caelestes, de rebus sacris & religione semper agitant, &c. Many (saith P. Forestus) through long fasting, serious meditations of heavenly things, fall into such fits; and as Lemnius adds, lib. 4. cap. 21. If they be solitary given, superstitious, precise, or very devout: seldome shall you find a Merchant, a Souldier, an Innkeeper, a Bawd, an Host, an Usurer, so troubled in mind, they have cheeverel consciences that will stretch, they are seldome moved in this kind or molested: young men and middle age are more

wild, and less apprehensive; but old folks, most part, such as are timorous and religiously given. Pet. Forestus observat. lib. 10. cap. 12. de morbis cerebri, hath a fearful example of a Minister, that through precise fasting in Lent, and over-much meditation contracted this mischief, and in the end became desperate, thought he saw Devils in his chamber, and that he could not be saved; he smelled nothing, as he said, but fire and brimstone, was already in Hell, and would ask them still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorn, and replied that he saw Devils, talked with them in good earnest, would spit in my face, and ask me if I did not smell brimstone, but at last he was by him cured. Such another story I find in Plater observat. lib. 1. A poor fellow had done some foul offence, and for fourteen dayes would eat no meat, in the end became desperate, the Divines about him could not ease him, † but so he died. Continual meditation of Gods judgements troubles many, Multi ob timorem future judicii, saith Guatinerius cap. 5. tract. 15. & suspicionem desperabundi sunt: David himself complains that Gods judgements terrified his Soul, Psal. 119. part. 16. vers. 8. My flesh trembleth for fear of thee, and I am afraid of thy judgements. Quoties diem illum cogito (saith † Hierom) toto corpore contremisco, I tremble as often as I think of it. The terrible meditation of hell-fire and eternal punishment much torments a sinful silly soul. What's a thousand years to eternity? Ubi moror, ubi fleus, ubi dolor sempiternus. Mors sine morte, finis sine fine; a finger burnt by chance we may not endure, the pain is so grievous, we may not abide an hour, a night is intolerable; and what shall this unspeakable fire then be that burns for ever, innumerable infinite millions of years, in omne aevum, in aeternum. O eternity!

* Aeternitas est illa vox,
Vox illa fulminatrix,
Tonitruis minacior,
Fragoribusque caeli,
Aeternitas est illa vox,
— metâ carens & ortu, &c.
Tormenta nulla teritant,
Quae finiuntur annis;
Aeternitas, aeternitas
Versat coquitque pectus.
Augeat hac poenas indies,
Centuplicatque flammâ, &c.

This meditation terrifies these poor distressed souls, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences, every small object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as, Many are called, few are chosen. Not every one that saith, Lord. Fear not little flock. He that stands, let him take heed lest he fall. Work out your salvation with fear and trembling. That night two shall be in a bed, one received, the other left. Strait is the way that leads to heaven, and few

y Annoni sentis sub phur inquit?

z Desperabundus misere perit.

a in 17. Joannis.

Non pauci se cruciant, & ex-carnificant in tantum, ut non parum absint ab insania; neque tamen aliud

hac mentis anxietate efficiunt, quam ut diabolo potestatem faciant ipsos per desperationem ad inferos producendi.

* Drexelius Nicet. lib. 2. cap. 11.

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there be that enter therein. The parable of the seed and of the sower, some fell on barren ground, some was choaked. Whom he hath predestinated, he hath chosen. He will have mercy on whom he will have mercy. *Non est volentis nec currentis, sed misereantis Dei.* These and the like places terrifie the souls of many; election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, solicitude, wherein they trouble and puzzle themselves about those questions of grace, free-will, perseverance, Gods secrets; they will know more than is revealed by God in his Word, humane capacity, or ignorance can apprehend, and to importunate enquiry after that which is revealed; mysteries, ceremonies, observation of Sabbaths, laws, duties, &c. with many such which the Casuists discuss, and School-men broach, which divers mistake, misconstrue, misapply to themselves, to their own undoing, and so fall into this gulf. They doubt of their Election, how they shall know it, by what signs. And so far forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the Devil by Desperation to carry them to Hell; but the greatest harm of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: ^b and do more harm in the Church (saith Erasmus) than they that flatter; great danger on both sides, the one lulls them asleep in carnal security, the other drives them to despair. Whereas ^c St. Bernard well adviseth, We should not meddle with the one without the other, nor speak of judgement without mercy; the one alone brings Desperation, the other security. But these men are wholly for judgement, of a rigid disposition themselves, there is no mercy with them, no salivation, no balsome for their diseased souls, they can speak of nothing but reprobation, hell fire, and damnation, as they did, Luke 11. 46. lade men with burdens grievous to be borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens souls with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to ^d require charity, as Brentius observes, of others, bounty, meekness, love, patience, when they themselves breathe nought but lust, envy, covetousness. They teach others to fast, give alms, do penance, and crucifie their mind with superstitious observations, bread and water, hair-clothes, whips, and the like, when they themselves have all the dainties the world can afford, lye on a down bed with a Curtezan in their arms: *Hen quantum patimur pro Christo*, as ^e he said, what a cruel tyranny is this, so to insult over and terrifie mens souls! Our indiscreet Pastors many of them come not far behind, whilst in their ordinary Sermons they speak so much of election, predestination, reprobation *ab aeterno*, subtraction of grace, præterition, voluntary permission, &c. by what signs and tokens they shall

discern and try themselves, whether they be Gods true children elect, *an sint reprobri, predestinati, &c.* with such scrupulous points, they still aggravate sin, thunder out Gods judgements without respect, intempestively rail at and pronounce them damned in all auditories, for giving so much to sports and honest recreations, making every small fault and thing indifferent an irremissible offence, they so rent, tear and wound mens consciences, that they are almost mad, and at their wits ends.

These bitter potions (saith ^f Erasmus) are still in their mouths, nothing but gall and horror, and a mad noise, they make all their auditors desperate: many are wounded by this means, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow sermons, frequent lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complain of Parsons Resolution, and other books of like nature (good otherwise) they are too tragical, too much dejecting men, aggravating offences; great care and choice, much discretion is required in this kind.

The last and greatest cause of this malady, is our own conscience, sense of our sins, and Gods anger justly deserved, a guilty conscience for some foul offence formerly committed,

† — O miser Oreste, quid morbi te perdit? † Euripid.

Or: Conscientia, Sum enim mihi conscius de malis perpetratis.

A good conscience is a continual feast, but a galled conscience is as great a torment as can possibly happen, a still baking oven, (so Pierius in his Hieroglyph. compares it) another hell. Our conscience, which is a great ledgier book, wherein are written all our offences, a register to lay them up, (which those ^g Egyptians in ^g Pierius. their Hieroglyphicks expressed by a mill, as well for the continuance, as for the torture of it) grinds our souls with the remembrance of some precedent sins, makes us reflect upon, accuse and condemn our own selves. ^h Sin lies ^h Gen. 4. at door, &c. I know there be many other causes assigned by Zanchius, ⁱ Musculus, and ⁱ 9. Causes Musculus makes. the rest; as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in Aristotle, Ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, ^k Instar ulceris corpus jugiter percellens: This scrupulous conscience (as ^l Peter Forestus calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the meantime Gods mercies, they fall into these inconveniences. The Poets call them ^m Furies, Dire, but it is the conscience alone which is a thousand witnesses to accuse us.

* Nocte dieque suum gestant in pectore testem.

A continual testor to give in evidence, to empanel

b Ecclesiast. 1. 1. *Hand scio an majus discrimen ab his qui blandiantur, an ab his qui terrent: ingens utrinque periculum: alii ad securitatem ducunt, alii afflictionem magnitudine mentem absorbent, & in desperationem trahunt.*
c Bern. sup. 6. Cant. 1. *alterum sine altero proferre non expedire: reprobatio solius judicii in desperationem precipitat, & misericordie fallax ostentatio pessimam generat securitatem.*
d In Luc. hom. 103. *exigunt ab aliis charitatem, beneficentiam, cum ipsi nihil spectent præter libidinem, invidiam, avaritiam.*
e Luc. desirans.

De futuro judicio, de damnatione horrendum crepant, & amaras illas potiones in ore semper habent, ut multos inde in desperationem cogant.

g Pierius. their Hieroglyphicks expressed by a mill, as well for the continuance, as for the torture of it)

i 9. Causes Musculus makes.

k Plutarch. 1 Alios misere castigat plena scrupulis conscientia, nodum in scirpo querunt, & ubi nulla causa subest, misericordie divinæ desidentes, se orco destinant.

l Peter Forestus calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the meantime Gods mercies, they fall into these inconveniences. The Poets call them m Furies, Dire, but it is the conscience alone which is a thousand witnesses to accuse us.

* Juvenal, lib. 6.

* Lucian
de dea Sy-
ria. Si
adstiteris,
te aspici-
t: si transeas,
visu te se-
quitur.

n Prima
hec est ul-
tio, quod se
Judice ne-
mo nocens
absolvitur,
improba
quamvis
Gratia fal-
laciis preto-
ris vicerit
unam. Ju-
venal.
o Quis un-
quam vi-
dit ava-
rum ringi,
dum lu-
crum adest,
adulterum
dum poti-
tur voto,
lugere in
perpetrando
scelere?
voluptate
sumus
ebrii, pro-
inde non
sentimus,
&c.

* Bucha-
nan. lib. 6.
Hist. Scot.

† Animus
conscientia
secleris in-
quietus,
nullum ad-
misit gau-
dium, sed
semper
vexatus
nobis &
interdu
per somnum
visis hor-
rore plenis
pertreme-
factus, &c.
p De bello
Neapol.

panel a Jury to examine us, to cry guilty, a per-
secutor with hue and cry to follow, an appa-
ritor to summon us, a bayliff to carry us, a
Serjeant to arrest, an Attourney to plead against
us, a Goaler to torment, a Judge to condemn,
still accusing, denouncing, torturing and mo-
lesting. And as the statue of *Juno* in that ho-
ly City near *Euphrates* in * *Affyria* will look
still towards you, sit where you will in her
temple, she stares full upon you, if you go by,
she follows with her eye, in all sites, places,
conventicles, actions, our conscience will be
still ready to accuse us. After many pleasant
dayes, and fortunate adventures, merry tides,
this conscience at last doth arrest us. Well
he may escape temporal punishment, ⁿ bribe a
corrupt judge, and avoid the censure of law,
and flourish for a time; for ^o who ever saw
(saith *Chrysostome*) a covetous man troubled
in mind when he is telling of his money, an
adulterer mourn with his mistress in his arms?
we are then drunk with pleasure, and perceive
nothing: yet as the prodigal Son had dainty
fare, sweet musick at first, merry company,
jovial entertainment, but a cruel reckoning in
the end, as bitter as wormwood; a fearful visi-
tation commonly follows. And the devil that
then told thee that it was a light sin, or no sin
at all, now aggravates on the other side, and
tellethe thee, that it is a most irremissible of-
fence, as he did by *Cain* and *Judas* to bring
them to despair; every small circumstance be-
fore neglected and contemned, will now am-
plifie it self, rise up in judgement and accuse,
the dust of their shooes, dumb creatures, as to
Lucians tyrant, lectus & candelas the bed and
candle did bear witness, to torment their souls
for their sins past. Tragical examples in this
kind are too familiar and common: *Adrian*,
Galba, *Nero*, *Otho*, *Vitellius*, *Caracalla*, were
in such horreur of conscience for their offences
committed, murders, rapes, extortions, inju-
ries, that they were weary of their lives, and
could get no body to kill them. * *Kennetus*
King of Scotland, when he had murdered his
Nephew *Malcolme* King *Duffes* son, Prince of
Cumberland, and with counterfeit tears and
protestations dissembled the matter a long time,
† at last his conscience accused him, his un-
quiet soul could not rest day or night, he was
terrified with fearful dreams, visions, and so
miserably tormented all his life. It is strange
to read what *P. Comineus* hath written of
Lewes the 11. that French King, of *Charles*
the eighth, of *Alphonfus* King of *Naples* in
the fury of his passion how he came into *Si-
cily*, and what pranks he plaid. *Guicciar-
dine* a man most unapt to believe lyes, re-
lates how that *Ferdinand* his fathers ghost
who before had died for grief, came and told
him, that he could not resist the French King,
he thought every man cried *France*, *France*;
the reason of it (saith *Comineus*) was be-
cause he was a vile tyrant, a murderer, an
oppressor of his subjects, he bought up all
commodities, and sold them at his own price,
sold Abbies to Jews and Falconers; both

Ferdinand his father, and he himself, never
made conscience of any committed sin; and
to conclude, saith he, it was impossible to do
worse than they did. Why was *Pausanias*
the Spartan Tyrant, *Nero*, *Otho*, *Galba*, so
persecuted with spirits in every house they
came, but for their murders which they had
committed? Why doth the devil haunt ma-
ny mens houses after their deaths, appear to
them living, and take possession of their ha-
bitations, as it were, of their pallaces, but
because of their several villanies? why had
Richard the third such fearful dreams, saith
Polydor, but for his frequent murders? Why
was *Herod* so tortured in his mind? because
he had made away *Mariamne* his wife.
Why was *Theodoricus* the King of the *Goths*
so suspicious, and so affrighted with a fish
head alone, but that he had murdered *Sym-
machus*, and *Boethius* his son in law, those
worthy Romans? *Calius* lib. 27. cap. 22.
See more in *Plutarch*, in his tract *De his qui
sero à Numine puniuntur*, and in his book *De
tranquillitate animi*, &c. Yea, and sometimes
G O D himself hath a hand in it, to shew his
power, humiliate, exercise, and to try their
faith, (divine temptation *Perkins* calls it, *Cas.
conf. lib. 1. cap. 8. sect. 1.*) to punish them
for their sins. God the avenger, as ^r *David* ^r *Psa. 44. 1.*
terms him, ultor à tergo Deus, his wrath is ap-
prehended of a guilty soul, as by *Saul* and *Ju-
das*, which the Poets expressed by *Adrastia*,
or *Nemesis*:

*Assequitur Nemesisque virum vestigia servat,
Ne malè quid facias.* — —

And she is, as ^r *Ammianus* lib. 14. describes
her, the Queen of causes, and moderatour of
things, now she pulls down the proud, now
she rears and encourageth those that are good;
he give instance in his *Eusebius*; *Nicephorus*
lib. 10. cap. 35. eccles. hist. in *Maximinus*
and *Julian*. Fearful examples of Gods just judge-
ment, wrath and vengeance, are to be found in
all histories, of some that have been eaten to
death with Rats and Mice, as ^r *Popelius* the se-
cond, King of *Poland*, an. 830. his wife and
children; the like story is of *Hatto* Arch-
shop of *Mentz*, Ann. 969. so devoured by
these vermine, which howsoever *Serrarius* the
Jesuite *Mogunt. rerum lib. 4. cap. 5.* impugne
by 22 arguments, *Tritemius*, ^u *Munster*, *Mag-
deburgensis*, and many others relate for a truth.
Such another example I find in *Geraldus Cam-
brensis Itin. Cam. lib. 2. cap. 2.* and where
not?

And yet for all these terrours of conscience,
affrighting punishments which are so frequent,
or whatsoever else may cause or aggravate this
fearful malady in other religions, I see no rea-
son at all why a Papist at any time should de-
spair, or be troubled for his sins; for let him
be never so dissolute a caitiff, so notorious a
villain, so monstrous a sinner, out of that
Treasure of Indulgences and merits of which
the Pope is dispensator, he may have free par-
don and plenary remission of all his sins. There
be so many general pardons for ages to come,

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forty thousand years to come, so many Jubelies, so frequent goal-deliveries out of Purgatory for all souls, now living, or after dissolution of the body, so many particular Masses daily said in several Churches, so many Altars consecrated to this purpose, that if a man have either money or friends, or will take any pains to come to such an Altar, hear a Mass, say so many *Pater-nosters*, undergo such and such penance, he cannot do amiss, it is impossible his mind should be troubled, or he have any scruple to molest him. Besides that *Taxa Camera Apostolica*, which was first published to get money in the dayes of *Leo decimus* that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sin, and provoke him to offend, me thinks, that otherwise would not) such comfortable remission, so gentle and parable a pardon, so ready at hand, with so small cost and suit obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or will at least to ease himself, can any way miscarry or be misaffected, how he should be desperate, in danger of damnation or troubled in mind. Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, wind and unwind their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

SUBSECT. 4.

Symptomes of Despair, Fear, Sorrow, Suspicion, Anxiety, Horrour of conscience, fearful dreams and visions.

AS Shoemakers do when they bring home shooes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes: these of despair are most violent, tragical and grievous, far beyond the rest, not to be expressed but negatively, as it is privation of all happiness, not to be endured; for a wounded spirit who can bear it? *Prov. 18. 19.* What therefore † *Timanthes*, did in his picture of *Iphigenia*, now ready to be sacrificed, when he had painted *Chalcas* mourning, *Ulysses* said, but most sorrowful *Menelaus*; and shewed all his art in expressing variety of affections, he covered the maids father, *Agamemnon*s head with a vail, and left it to every spectator to conceive what he would himself; for that true passion and sorrow in summo gradu, such as his was, could not by any art be deciphered. What he did in his picture, I will do in describing the Symptomes of

Despair; imagine what thou canst, fear, sorrow, furies, grief, pain, terrour, anger, dismal, ghastly, tedious, irksome, &c. it is not sufficient, it comes far short, no tongue can tell, no heart conceive it. 'Tis an Epitome of hell, an extract, a quintessence, a compound, a mixture of all feral maladies, tyrannical tortures, plagues and perplexities. There is no sickness almost but Physick provideth a remedy for it; to every sore, Chyrurgery will provide a salve: friendship helps poverty; hope of liberty easeth imprisonment; suit and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chyrurgery, what wealth, favour, authority can relieve, bear out, assuage, or expel a troubled conscience? A quiet mind cureth all them, but all they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, concur in this, it is more than melancholy in the highest degree; a burning feaver of the soul; so mad, faith * *Jacchinus*, by this misery; fear, sorrow and despair he puts for ordinary symptomes of Melancholy. They are in great pain and horrour of mind, distraction of soul, restless, full of continual fears, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

Perpetua impietas, nec mensa tempore cessat, Exagitat vesana quies, somnique furentes.

Neither at bed, nor yet at boord,

Will any rest Despair afford.

Fear takes away their content, and dries the blood, wasteth the marrow, alters their countenance, even in their greatest delights, singing, dancing, dalliance they are still (faith ² *Lemnius*) tortured in their souls. It consumes them to nought, *I am like a Pelican in the wilderness* (faith *David* of himself, temporally afflicted) an Owle because of thine indignation. *Psal. 102. 8, 10. and Psal. 55. 4.* My heart trembleth within me, and the terrours of death have come upon me; fear and trembling are come upon me, &c. at deaths door, *Psal. 107. 18.* Their soul abhors all manner of meats. Their sleep is (if it be any) unquiet, subject to fearful dreams and terrours. *Peter* in his bonds, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that he killed not his father, because he so securely slept. Those Martyrs in the Primitive Church were most cheerful and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can think of naught that is pleasant, ^c their conscience will not let them be quiet, in perpetual fear, anxiety, if they be not yet apprehended, they are in doubt still they shall be ready to betray themselves, as *Cain* did, he thinks every man will kill him: *Androar* for the grief of heart, *Psal. 38. 1.* as *David* did, as *Job* did, 20. 3, 21, 22, &c. Wherefore is light given to him that is in misery, and life to them that have

heavy

† *Plinius* cap. 10. l. 35. Consumptis affe. libus, Agamemnonis caput velavit, ut omnes quem possent, maximum merorem in virginis patre cogitarent.

x *Cap. 15.*
in 9. *Rhasis.*
y *Juv. Sat. 13.*
z *Mentem eripit timor hic; vultum, totumque corporis habitum immutat, etiam in delitiis, in tripudiis, in symposiis, in amplexu conjugis carnisficinam exercit, lib. 4. cap. 21.*
a *Non finit conscientia tales homines recta verba proferre, aut rectis quendam oculis aspicere, ab omni hominum cœtu eosdem ex-terminat, & dormientes perterrefacit. Philost. lib. 1. de vita Apollonii.*
b *Eusebius, Nicephorus eccles. hist. lib. 4. c. 17.*
c *Seneca lib. 18. epist. 106.*
Conscientia aliud agere non patitur, perturbatam vitam agunt, nunquam vacant, &c.

heavy hearts? Which long for death, and if it come not, search it more than treasures, and rejoyce when they can find the grave. They are generally weary of their lives, a trembling heart they have, a sorrowful mind, and little or no rest.

Terror ubique, tremor, timor undique & undique terror.

Fears, terrours, and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter averfantur multi, nodum in scirpo queritantes, & culpam imaginantes ubi nulla est,* as *Wierus* writes *de Lamiis*, lib. 3. c. 7. they refuse many of them meat and drink, cannot rest, aggravating still and supposing grievous offences where there are none. Gods heavy wrath is kindled in their souls, and notwithstanding their continual prayers and supplications to *Christ Jesus*, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmur against God many times, to rave, to blaspheme, turn Atheists, and seek to offer violence to themselves. *Deut.* 28. 65, 66. *In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and fear of hearts.*

† *Artic. 3. ca. 1. fol. 230. quod horrendum dictu, desperandus quidam me presente cū ad patientiam hortatur, &c.* † *Marinus Mercennus* in his Comment on *Genesis*, makes mention of a desperate friend of his, whom amongst others he came to visit and exhort to patience, that broke out into most blasphemous Atheistical speeches, too fearful to relate, when they wished him to trust in God, *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim? si prasens est, cur non succurrit? cur non me carcere, inedia, squalore confectum liberat? quid ego feci? &c. absit à me huiusmodi Deus.* Another of his acquaintance brake out into like Atheistical blasphemies, upon his Wifes death raved, cursed, said and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, think they hear and see visions, outcries, confer with Devils, that they are tormented, possessed, and in Hell Fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condemnation is already past, and not to be revoked, the Devil will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distress of mind, no hope, no faith, past cure, reprobate, continually attempted to make away themselves: Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, believe, or think a good thought, so far carryed, *ut cogantur ad impia cogitandum etiam contra voluntatem*, said *d Felix Plater, ad blasphemiam erga deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humours, to offer violence to others, their familiar and dear friends sometimes, or to meer strangers upon very small or no occasion: For he that cares not for his own, is master of another mans life. They think evil against their wills, that which

they abhor themselves, they must needs think, do, and speak. He gives instance in a Patient of his, that when he would pray, had such evil thoughts still suggested to him, and wicked meditations. Another instance he hath of a *Ad male-* woman that was often tempted to curse God, *dicendum Deo.* to blaspheme and kill her self. Sometimes the Devil (as they say) stands without and talks with them, sometimes he is within them, as they think, and there speaks and talks as to such as are possessed: so *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable Example of *Francis Goulart* *Spira* an Advocate of *Padua*, *Ann. 1545.* that being desperate, by no counsel of learned men could be comforted; he felt (as he said) the pains of Hell in his soul, in all other things he discoursed aright; but in this most mad, *Frismelica, Bullovat*, and some other excellent Physicians, could neither make him eat, drink, or sleep, no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself, and so he desperately died. *Springer* a Lawyer hath written his life. Cardinal *Crescence* died so likewise desperate at *Verona*, still he thought a black dog followed him to his death-bed, no man could drive the dog away. *Sleidan. com. 23. cap. lib. 3.* Whilest I was writing this Treatise, saith *Montaltus cap. 2. de mel.* & *A Nun came to me for help, well for all other matters, but troubled in conscience for five years last past; she is almost mad, and not able to resist, thinks she hath offended God, and is certainly damned.* *Felix Plater* hath store of Instances of such as thought themselves damned, forsaken of God, &c. One amongst the rest, that durst not go to Church, or come near the *Rhine*, for fear to make away himself, because then he was most especially tempted. These and such like Symptoms, are intended and remitted, as the malady it self is more or less; some will hear good counsel, some will not; some desire help, some reject all, and will not be eased.

SUBSECT. 5.

Prognosticks of Despair, Atheism, Blasphemy, violent death, &c.

Most part these kind of persons make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. *A wounded spirit who can bear?* *Prov. 18. 14.* As *Cain, Saul, Achitophel, Judas*, blasphemed and died. *Bede* saith, *Pilate* dyed desperate eight years after *Christ*. *Felix Plater* hath collected many Examples. *A Merchants Wife* that was long troubled with such temptations, in the night rose from her Bed, and out of the Window broke her neck into the Street: another drowned himself desperate as he was in the *Rhine*; some cut their throats, many hang themselves. But this needs no illustration. It is controverted by

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m Aberne-
chie.n Busbe-
quius.

some, whether a man so offering violence to himself, dying desperate, may be saved I or no? If they die so obstinately and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they dye impenitent. ^m If their death had been a little more lingering, wherein they might have some leisure in their hearts to cry for mercy, charity may judge the best; divers have been recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they have been very penitent, much abhorred their former fact, confessed that they have repented in an instant, and cried for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if he have given testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as ⁿ *Turks* do, that think all fools and mad men go directly to heaven.

SUBSECT. 6.

Cure of Despair by Physick, good counsel, comforts, &c.

o John
Maier vi-
tis patrum:
quidam
negavit
Christum,
per Chiro-
graphum
post resti-
tutus.
p Trinca-
velius lib.
3. consil. 46.

EXperience teacheth us that though many die obstinate, and wilful in this malady, yet multitudes again are able to resist and overcome, seek for help and find comfort, are taken *è faucibus Erebi*, from the chops of Hell, and out of the Devils pawes, though they have by ^o obligation given themselves to him. Some out of their own strength, and Gods assistance, *Though he kill me* (saith *Job*) yet will I trust in him, out of good counsel, advice and Physick. ^p *Bellovacus* cured a Monk by altering his habit, and course of life: *Plater* many by Physick alone. But for the most part they must concur: and they take a wrong course that think to overcome this feral passion by sole Physick; and they are as much out, that think to work this effect by good advice alone, though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease:

— *alterius sic altera poscit opem.*

For Physick the like course is to be taken with this as in other melancholy: diet, air, exercise, all those passions and perturbations of the mind, &c. are to be rectified by the same means. They must not be left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to be applied, as they shall see the parties inclined, or to the causes, whether it be loss, fear, grief, discontent, or some such feral accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life, by hearing, reading of Scriptures, good Divines, good advice and conference, applying Gods word to their distressed souls, it must be corrected

and counter-poised. Many excellent exhortations, parænetical Discourses are extant to this purpose, for such as are any way troubled in mind: *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Bolton*, *Culmannus*, *Hemmingius*, *Celius Secundus*, *Nicholas Laurentius*, are copious in this subject: *Azorius*, *Navarrus*, *Sayrus*, &c. and such as have written cases of conscience amongst our Pontifical Writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some [†] friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advice, tending to this subject, and out of Gods Word, knowing, as *Culmannus* saith upon the like occasion, ^a how unavailable and vain mens counsels are to comfort an afflicted conscience, except Gods Word concur and be annexed, from which comes life, ease, repentance, &c. Presupposing first that which *Beza*, *Greenham*, *Perkins*, *Bolton*, give in charge, the parties to whom counsel is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tryed how they are more or less afflicted, how they stand affected, or capable of good advice, before any remedies be applied: To such therefore as are so thoroughly searched and examined, I address this following Discourse.

Two main Antidotes ^b *Hemmingius* observes opposite to Despair, good Hope out of Gods Word, to be embraced; perverse security and presumption, from the Devils treachery, to be rejected; *Illa salus anima, hæc pestis*; one saves, the other kills, *occidit animam*, saith *Austin*, and doth as much harm as Despair it self. ^c *Navarrus* the Casuist, reckons up ten special cures out of *Anton.* 1. *part. Tit. 3. cap. 10.* 1. God. 2. Physick. 3. ^d Avoiding such Objects as have caused it. 4. Submission of himself to other mens judgments. 5. Answer of all Objections, &c. All which *Cajetan*, *Gerson*, *lib. de vit. spirit.* *Sayrus*, *lib. 1. cas. conf. cap. 14.* repeat and approve out of *Emanuel Roderiques*, *cap. 51. & 52.* *Greenham* prescribes six special rules, *Culmannus* 7. First, to acknowledge all help come from God. 2. That the cause of their present misery is sin. 3. To repent and be heartily sorry for their sins. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens advice. 6. Physick. 7. To commend themselves to God, and rely upon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sick, void of reason almost, over-born by their miseries, and too deep an apprehension of their sins, they cannot apply themselves to good counsel, pray, believe, repent, we must as much as in us lies occur and help their peculiar infirmities, according to their several Causes and Symptoms, as we shall find them distressed and complain.

The

† My brother George Burton, M. James Whitehall, Rector of Checkly in Staffordshire my quondam Chamber Fellow, and late Student in Christ Church, Oxon. a Scio quam vana sit & inefficax humanorum verborum penes afflictos consolatio, nisi verbum Dei audiat, à quo vita, refrigeratio, solacium, penitentia. b Antid. adversus desperationem. c Tom. 2. c. 27. num. 282. d Aversio cogitationis à re scrupulosa, contravenitio scrupulorum.

The main matter which terrifies and torments most that are troubled in mind, is the enormity of their offences, the intolerable burthen of their sins, Gods heavy wrath and displeasure so deeply apprehended, that they account themselves Reprobates, quite forsaken of God, already damned, past all hope of grace, uncapable of mercy, *diaboli mancipia*, slaves of sin, and their offences so great they cannot be forgiven. But these men must know there is no sin so hainous, which is not pardonable in it self; no crime so great, but by Gods mercy it may be forgiven. *Where sin aboundeth, grace aboundeth much more*, Rom. 5. 20. And what the Lord said unto Paul in his extremity, 2 Cor. 11. 9. *My grace is sufficient for thee, for my power is made perfect through weakness*, concerns every man in like case. His promises are made indefinite to all Believers, generally spoken to all touching remission of sins that are truly penitent, grieved for their offences, and desire to be reconciled, Matth. 9. 12, 13. *I came not to call the righteous, but sinners to repentance*, that is, such as are truly touched in conscience for their sins. Again, Matth. 11. 28. *Come unto me all ye that are heavy laden, and I will ease you*. Ezek. 18. 27. *At what time soever a sinner shall repent him of his sins from the bottom of his heart, I will blot out all his wickedness out of my remembrance saith the Lord*, Isa. 43. 25. *I even I am he that put away thine iniquity for mine own sake, and will not remember thy sins*. As a father (saith David, Psal. 103. 13.) hath compassion on his children, so hath the Lord compassion on them that fear him. And will receive them again as the prodigal Son was entertained, Luke 15. if they shall so come with tears in their eyes and a penitent heart. *Peccator agnoscat, Deus ignoscit*. The Lord is full of compassion and mercy, slow to anger, of great kindness, Psal. 103. 8. *He will not always chide, neither keep his anger for ever*. 9. *As high as the heaven is above the earth, so great is his mercy towards them that fear him*. 11. *As far as the East is from the West, so far hath he removed our sins from us*. 12. Though Cain cry out in the anguish of his soul, my punishment is greater than I can bear, 'tis not so; Thou lyest Cain (saith Austin) Gods mercy is greater than thy sins. His mercy is above all his works, Psal. 145. 9. *able to satisfy for all mens sins*, antilutron, 1 Tim. 2. 6. His mercy is a panacea, a balsome for an afflicted soul, a Sovereign medicine, an Alexipharicum for all sin, a charm for the Devil; his mercy was great to Solomon, to Manasses, to Peter, great to all Offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as Austin infers) *Deliver us from all evil, nisi ipse misericors perseveraret*, if he did not intend to help us? He therefore that doubts of the remission of his sins, denies Gods mercy, and doth him injury, saith Austin. Yea, but thou replyest, I am a notorious sinner, mine offences are not so

e Magnam
injuriam
Deo facit
qui diffidit
de ejus mi-
sericordia.

great as infinite. Hear Fulgentius, *Gods invincible goodness cannot be overcome by sin, his infinite mercy cannot be terminated by any: the multitude of his mercy is equivalent to his magnitude*. Hear 8 Chrysostom, *Thy malice may be measured, but Gods mercy cannot be defined; thy malice is circumscribed, his mercies infinite*. As a drop of water is to the Sea, so are thy mis-deeds to his mercy; nay, there is no such proportion to be given; for the Sea, though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoever thy sins be then in quantity or quality, multitude or magnitude, fear them not, distrust not. I speak not this, saith Chrysostom, to make thee secure and negligent, but to cheer thee up. Yea, but thou urgest again, I have little comfort of this which is said, it concerns me not: *Inanis poenitentia quam sequens culpa coinquinat*, 'tis to no purpose for me to repent and to do worse than ever I did before, to persevere in sin, and to return to my lusts as a Dog to his vomit, or a Swine to the mire: to what end is it to ask forgiveness of my sins, and yet daily to sin again and again, to do evil out of an habit? I daily and hourly offend in thought, word and deed, in a relapse by mine own weakness and wilfulness: my bonus Genius, my good protecting Angel is gone, I am fallen from that I was, or would be, worse and worse, my latter end is worse than my beginning: *Si quotidie peccas, quotidie*, saith Chrysostom, *poenitentiam age*, If thou daily offend, daily repent: *if twice, thrice, an hundred, an hundred thousand times, twice, thrice, an hundred thousand times repent*. As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still reform some vice, repair it by repentance, call to him for grace and thou shalt have it; for we are freely justified by his grace, Rom. 3. 24. If thine enemy repent, as our Saviour enjoined Peter, forgive him seventy seven times; and why shouldst thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, he will do it. My conscience (saith Anselm) dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction; but thy mercy, O Lord, quite overcomes all my transgressions. The gods once (as the Poets feign) with a gold chain would pull Jupiter out of Heaven, but all they together could not stir him, and yet he could draw and turn them as he would himself; maugre all the force and fury of these infernal fiends, and crying sins, his grace is sufficient. Confer the debt and the payment; Christ and Adam; sin and the cure of it; the disease and the medicine: confer the sick man to the Physician, and thou shalt soon perceive that his power is infinitely beyond it. God is better able, as Bernard informeth us, to help, than sin to do us hurt; Christ is better able to save, than the Devil to destroy. If he be a skilful Physician, as Fulgentius adds, he can cure all diseases; if merciful, he will. *Non est perfecta bonitas a qua*

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Bonitas
invisibilis non
vincitur;
infinite
misericor-
dia non
finitur.
8 Hom. 3.
De poeni-
tentia: Tua
quidem ma-
litia men-
suram ha-
bet. De
autem mi-
sericordia
mensuram
non habet.
Tua mali-
tia circums-
cripta est;
etc.
Pelagus et
magnum,
mensuram
habet; Dei
autem, etc.
h Non ut
desideres
vos faciam;
sed ut ala-
crioris red-
dam.
i Pro pec-
catis veni-
am posce-
re mala
de novo
iterare.
k Si bis, si
ter, si cen-
ties, si cen-
ties millies
toties poeni-
tentiam
age.
l Conscien-
tia mea me-
ruit dam-
nationem;
poenitentia
non sufficit
ad satisfac-
tionem:
sed tua
misericor-
dia superat
omnem of-
fensionem.
m Multo
efficacior
Christi
mors in bo-
num, quam
peccata
nostra in
malum.
Christus po-
tentior ad
salvandum,
quam de-
mon ad per-
dendum.
n Peritus
medicus
pneest omnes
infirmi-
tes sanare;
si miseri-
cors, vult
a qua

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n Omnipotenti medico nullus languor insanabilis occurrit: tantum doceri te sine, manum ejus ne repelle: novit quid agat; non tantum delecteris cum fovet, sed tolere quum secat. o Chrysoſt. hom. 3. de pœnit. p Spes salutis per quam peccatores salvantur, Deus ad misericordiam provocatur. Isidor. omnia ligata tu solvis, contrita sanas, confusa lucidas, desperata animas q Chrysoſt. hom. 5. non fornicatorem abnuat, non ebrium avertit, non superbum repellit, non aversatur Idololatram, non adulterum, sed omnes suspicit, omnibus communit. r Chrysoſt. hom. 5.

f Qui turpibus cantilenis aliquando inquinavit os, divinis hymnis animum purgabit.

t Hom. 5. Introivit hic quis accipiter, columba exit; introivit lupus, ovis egreditur, &c.

u Omnes languores sanat, cæcis visum, claudis gressum, gratiam confert, &c.

à qua non omnis malitia vincitur, his goodnes is not absolute and perfect, if it be not able to overcome all malice. Submit thy self unto him, as St. *Austin* adviseth, *n he knoweth best what he doth; and be not so much pleased when he sustains thee, as patient when he corrects thee; he is Omnipotent and can cure all diseases when he sees his own time.* He looks down from Heaven upon Earth, that he may hear the mourning of prisoners, and deliver the children of death, *Psal. 102. 19, 20. and though our sin be as red as scarlet, he can make them as white as snow, Isa. 1. 18.* Doubt not of this, or ask how it shall be done: he is all-sufficient that promiset; *qui fecit mundum de immundo*, saith *Chrysostome*, he that made a fair world of nought, can do this and much more for his part: do thou only believe, trust in him, rely on him, be penitent and heartily sorry for thy sins. Repentance is a sovereign remedy for all sins, a spiritual wing to rear us, a charm for our miseries, a protecting Amulet to expel sins venom, an attractive loadstone to draw Gods mercy and graces unto us. *o Peccatum vulnus, pœnitentia medicina*: sin made the breach, repentance must help it, howsoever thine offence came by error, sloth, obstinacy, ignorance, *exitur per pœnitentiam*, this is the sole means to be relieved. Hence comes our hope of safety: by this alone sinners are saved, God is provoked to mercy. *This unlooseth all that is bound, enlightneth darknes, mends that is broken, puts life to that which was desperately dying: Makes no respect of offences, or of persons.* *This doth not repel a fornicator, reject a drunkard, resist a proud fellow, turn away an Idolater, but entertains all, communicates it self to all.* Who persecuted the Church more than *Paul*, offended more than *Peter*? and yet by repentance (saith *Chrysologus*) they got both *Magisterium & ministerium sanctitatis*, the Magistery of holiness. The prodigal Son went far, but by repentance he came home at last. *This alone will turn a wolf into a sheep, make a Publican a Preacher, turn a Thorn into an Olive, make a debauched Fellow Religious, a Blasphemer sing Halleluia, make Alexander the Copper-smith truly devout, make a Devil a Saint.* *And him that polluted his mouth with calumnies, lying, swearing and filthy tunes and tones, to purge his throat with divine Psalms.* Repentance will effect prodigious cures, make a stupend metamorphosis. *An Hawk came into the Ark, and went out again an Hawk; a Lion came in, and went out a Lion; a Bear, a Bear; a Wolf, a Wolf; but if an Hawk come into this sacred Temple of repentance, he will go forth a Dove, (saith Chrysostome) a Wolf go out a Sheep, a Lion a Lamb.* *This gives sight to the blind, legs to the lame, cures all diseases, confers grace, expells vice, inserts vertue, comforts and fortifies the soul.* Shall I say,

let thy sin be what it will, do but repent, it is sufficient.

† *Quem pœnitet peccasse pene est innocens.* † *Seneca.* 'Tis true indeed and all-sufficient this, they do confess, if they could repent, but they are obdurate, they have cauterized consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, believe, repent, or be sorry for their sins, they find no grief for sin in themselves, but rather a delight, no groaning of spirit, but are carryed headlong to their own destruction, *heaping wrath to themselves against the day of wrath, Rom. 2. 5.* 'Tis a grievous case this I do yield, and yet not to be despaired; God of his bounty and mercy calls all to repentance, *Rom. 2. 4.* thou maist be called at length, restored, taken to his grace as the Thief upon the Cross, at the last hour, as *Mary Magdalen* and many other sinners have been, that were buried in sin. God (saith *Fulgentius*) *x Delectatur Deus conversione peccatoris; omne tempus vitæ conversioni deputatur; pro præsentibus habentur tam præterita quam futura.* is delighted in the conversion of a sinner, he sets no time; *prolixitas temporis Deo non præjudicat, aut gravitas peccati*, deferring of time or grievousness of sin, do not prejudice his grace, things past and to come are all one to him, as present, 'tis never too late to repent. *This heaven of repentance is still open for all distressed souls; and howsoever as yet no signs appear, thou maist repent in good time.* Hear a comfortable speech of *S. Austin*, *z Whatsoever thou shalt do, how great a sinner y Austin.* soever, thou art yet living; if God would not help thee, he would surely take thee away; but in sparing thy life, he gives thee leisure, *Semper pœnitentia portus aperitus est ne desperemus.* and invites thee to repentance. Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy self, patiently abide the Lords good leisure, despair not, or think thou art a Reprobate; he came to call sinners to repentance, *Luke 5. 32.* of which number thou art one: he came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholly averse from all divine functions, yet it may revive, as Trees are dead in Winter, but flourish in the Spring; these Vertues may lye hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policy to plead against, suppress and aggravate, to conceal those sparks of faith in thee. Thou dost not believe thou saist, yet thou wouldst believe if thou couldst, 'tis thy desire to believe; then pray, *a Lord help mine unbelief; and hereafter thou shalt certainly believe: b Dabitur sitienti,* It shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a black cloud of sin as yet obnubilates thy soul, terrifies thy conscience, but this cloud may conceive a Rainbow at the last, and be quite dissipated by repentance. Be of good cheer; a child is rational in power, not in act; and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartily sorry;

forry; comfort thy self, no time is over-past, 'tis never too late. A desire to repent, is repentance it self, though not in nature, yet in Gods acceptance: a willing mind is sufficient. *Blessed are they that hunger and thirst after righteousness, Matth. 5. 6.* He that is destitute of Gods Grace, and wisheth for it shall have it. *The Lord (saith David, Psalm 10. 17.) will hear the desire of the poor,* that is, of such as are in distress of body and mind. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yield: yet canst thou grieve, thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise: 'tis thy desire to grieve, to repent and believe. Thou lovest Gods children and Saints in the mean time, hatest them not, persecutest them not, but rather wishest thy self a true Professor, to be as they are, as thou thy self hast been heretofore, which is an evident token thou art in no such desperate case. 'Tis a good sign of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled. *The Lord is near them that are of a contrite heart, Luk. 4. 18.*

c Abernethy, Perkins.

d Non est poenitentia, sed Dei misericordia annexa.

c A true desire of mercy in the want of mercy, is mercy it self; a desire of grace in the want of grace, is grace it self; a constant and earnest desire to believe, repent, and to be reconciled to God, if it be in a touched heart, is an acceptance of God, a reconciliation, Faith and Repentance it self. For it is not thy Faith and Repentance, as d Chrysostome truly teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: So that I conclude, to feel in our selves the want of grace, and to be grieved for it, is grace it self. I am troubled with fear my sins are not forgiven, Careless objects; but Bradford answers, they are; *For God hath given thee a penitent and believing heart, that is, an heart which desireth to repent and believe; for such a one is taken of him (he accepting the will for the deed) for a truly penitent and believing heart.*

All this is true thou replyest, but yet it concerns not thee, 'tis verified in ordinary offenders, in common sins, but thine are of an higher strain, even against the Holy Ghost himself, irremissible sins, sins of the first magnitude, written with a pen of Iron, engraven with the point of a Diamond. Thou art worse than a Pagan, Infidel, Jew or Turk, for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse than Judas himself, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given thy soul to the Devil, as Witches and Conjurers do, *explicitè* and *implicitè*, by compact, bond and obligation (a desperate, a fearful case) to satisfy thy lust, or to be revenged of thine enemies, thou didst never pray, come to Church, hear, read, or do any divine duties with any devotion, but for formality and

fashion sake, with a kind of reluctancy, 'twas troublesome and painful to thee to perform any such thing, *præter voluntatem*, against thy will. Thou never mad'st any conscience of lying, swearing, bearing false witness, murder, adultery, bribery, oppression, theft, drunkenness, idolatry, but hast ever done all duties for fear of punishment, as they were most advantageous, and to thine own ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldst love, and loving that thou shouldst hate. In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have been ever harboured in his mind, even against God himself, the blessed Trinity: the * Scripture false, rude, harsh, immethodical: Heaven, Hell, Resurrection, meer toys and fables, * incredible, impossible, absurd, vain, ill-contrived; Religion, Policy, and humane invention, to keep men in obedience, or for profit, invented by Priests and Law-givers to that purpose. If there be any such supream power, he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else he is partial, an acceptor of persons, author of sin, a cruel, a destructive God, to create our souls, and destinate them to eternal damnation, to make us worse than our dogs and horses, why doth he not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as she raved in the † Tragedy—*pellices cælum tenent*, there they shine,

Suasque Persæ aureas stellas habet,
where is his providence? how appears it?

Marmoreo Licinus tumulo jacet, ut Cato parvo,

Pomponius nullo, quis putet esse Deos.

Why doth he suffer Turks to overcome Christians, the enemy to triumph over his Church, Paganism to domineer in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloody wars, murders, massacres, plagues, feral diseases? why doth he not make us all good, able, sound? why makes he † venomous creatures, rocks, sands, deserts, this earth it self the muckhill of the world, a prison, an house of correction?

† *Mentimur regnare Jovem, &c.* with many such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate.* They cannot some of them but think evil, they are compelled *volentes nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such foul and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes fædæ & impie*; yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times, the most divine spirits have been so tempted in some sort, evil custom, omission of holy exercises, ill company,

* *Cæcilius Minutius, Omnia ista figmenta malefæ religionis, & inepta solatia a poetis inventa, vel ab aliis ob commodum, superstitiosa mysteria, &c.*
* These temptations and objections are well answered in John Dornians Christian warfare.
† *Seneca.*

† *Vid. Campanella c. 6. Atheismi Triumphat. & c. 2. ad argumentum 12. ubi plura.*
Si Deus bonus unde colum, &c.
† *Lucan.*

pany, idleness, solitariness, melancholy, or depraved nature, and the Devil is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearful and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come; for the Devil he is a spirit, and hath means and opportunity to mingle himself with our spirits, and sometimes more slyly, sometimes more abruptly and openly, to suggest such devilish thoughts into our hearts; he insults and domineers in melancholy distempered phantasies and persons especially: Melancholy is *balneum diaboli*, as *Serapio* holds, the Devils bath, and invites him to come to it. As a sick man frets, raves in his fits, speaks and doth he knows not what, the Devil violently compells such crazed souls, to think such damned thoughts against their wills, they cannot but do it; sometimes more continueate, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, affirms, denies, damns, confounds the spirit, troubles heart, brain, humours, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The Devil commonly suggests things opposite to nature, opposite to God and his Word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the parties own heart. For if he or they be asked, whether they do approve of such like thoughts or no, they answer, (and their own souls truly dictate as much) they abhor them as Hell and the Devil himself, they would fain think otherwise if they could; he hath thought otherwise, and with all his soul desires so to think again; he doth resist, and hath some good motions intermixt now and then: So that such blasphemous, impious, unclean thoughts, are not his own, but the Devils; they proceed not from him, but from a crazed phantasia; distempered humours, black fumes which offend his brain: they are thy crosses, the Devils sins, and he shall answer for them, he doth enforce thee to do that which thou dost abhor, and didst never give consent to: And although he hath sometimes so slyly set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhor. Therefore be not over-much troubled and dismayed with such kind of suggestions, at least if they please thee not, because they are not thy personal sins, for which thou shalt incur the wrath of God, or his displeasure: contemn, neglect them, let them go as they come, strive not too violently, or trouble thy self

too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan*, I detest thee and them. *Satana est mala ingerere* (saith *Austin*) *nostrum non consentire*: as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient: the more anxious and solicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and intangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable, yet through Gods mercy and goodness they may be forgiven, if they be penitent and sorry for them. *Paul* himself confesseth, *Romans 7. 19. He did not the good he would do, but the evil which he would not do; 'tis not I, but sin that dwelleth in me.* 'Tis not thou, but Satans suggestions, his craft and subtlety, his malice: comfort thy self then if thou be penitent and grieved, or desirous to be so, these hainous sins shall not be laid to thy charge; Gods mercy is above all sins, which if thou do not finally contemn, without doubt thou shalt be saved. *No man sins against the Holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sin, God of his infinite mercy deliver us.* Take hold of this to be thy comfort, and meditate withal on Gods word, labour to pray, to repent, to be renewed in mind, keep thine heart with all diligence, *Proverbs 4. 13. resist the Devil and he will fly from thee, pour out thy soul unto the Lord with sorrowful Hannah, pray continually, as Paul enjoyns, and as David did, Psalm 1. meditate on his Law day and night.*

Yea, but this meditation is that that marrs all, and mistaken makes many men far worse, misconceiving all they read or hear, to their own overthrow; the more they search and read Scriptures, or divine Treatises, the more they puzzle themselves, as a Bird in a Net, the more they are intangled and precipitated into this preposterous gulf: *Many are called, but few are chosen, Mat. 20. 16. and 22. 14.* with such like places of Scripture mis-interpreted strike them with horror, they doubt presently whether they be of this number or no: Gods eternal decree of predestination, absolute reprobation, and such fatal tables they form to their own ruine, and impinge upon this rock of despair. How shall they be assured of their salvation, by what signs? *If the righteous scarcely be saved, where shall the ungodly and sinners appear?* *1 Pet. 4. 18.* Who knows, saith *Solomon*, whether he be elect? This grinds their souls, how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the Devil can be no certainty, for he is a lyar from the beginning: if he suggest any such thing,

f Hemingi-
us. Nemo
peccat in
spiritum
sanctum
nisi qui
finaliter &
voluntarie
renunciat
Christo,
eumque
& ejus
verbum ex-
treme con-
temnit, sine
quo nulla
salus, à quo
peccato, li-
beret nos
Dominus
Jesus Chri-
stus. Amen.

as too frequently he doth; reject him as a deceiver, an enemy of humane kind, dispute not with him, give no credit to him, obstinately refuse him, as S. Anthony did in the wilderness, whom the Devil set upon in several shapes, or as the Collier did, so do thou by him. For when the devil tempted him with the weakness of his faith, and told him he could not be saved, as being ignorant in the principles of Religion: and urged him moreover to know what he believed, what he thought of such and such points and mysteries: the Collier told him, he believed as the Church did; but what (said the Devil again) doth the Church believe? as I do (said the Collier) and what's that thou believest? as the Church doth, &c. when the devil could get no other answer, he left him. If Satan summon thee to answer, send him to Christ: he is thy liberty, thy protector against cruel death, raging sin, that roaring Lyon; he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still,

— *hic murus aeneus esto,*

Let this be as a bulwark, a brazen wall to defend thee, stay thy self in that certainty of faith; let that be thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquish death, overcome the devil, and destroy hell. If he say thou art none of the elect, no believer, reject him, despise him, thou hast thought otherwise, and maist so be resolved again; comfort thy self; this persuasion cannot come from the devil, and much less can it be grounded from thy self; men are lyars, and why shouldest thou distrust; Adenying Peter, a persecuting Paul, an adulterous cruel David, have been received; an Apostate Solomon may be converted; no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy self, upon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of Election and salvation on the other side, see Gods good will toward men, hear how generally his grace is proposed to him, and him, and them, each man in particular, and to all. 1 Tim. 2: 4. God will that all men be saved, and come to the knowledge of the truth. 'Tis an universal promise, God sent not his Son into the world to condemn the world, but that through him the world might be saved, John 3. 17. He then that acknowledgeth himself a man in the world, must likewise acknowledge he is of that number that is to be saved: Ezek. 33. 11. I will not the death of a sinner, but that he repent and live: But thou art a sinner, therefore he wills not thy death. This is the will of him that sent me, that every man that believeth in the Son, should have everlasting life, John 6. 40. He would have no man perish, but all come to repentance, 2 Pet. 3. 9. Besides, remission of

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sins is to be preached, not to a few, but universally to all men. Go therefore and tell all Nations, baptizing them, &c. Matth. 28. 19. Go into all the world, and preach the Gospel to every creature, Mark 16. 15. Now there cannot be contradictory wills in God; he will have all saved, and not all, how can this stand together? be secure then, believe, trust in him, hope well and be saved. Yea that's the main matter, how shall I believe or discern my security from carnal presumption? my faith is weak and faint, I want those signs and fruits of sanctification, & sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signs be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified; the effects of the faith and spirit are not yet so fully felt in thee; conclude not therefore thou art a reprobate, or doubt of thine election, because the Elect themselves are without them, before their conversion. Thou maist in the Lords good time be converted; some are called at the eleventh hour: Use, I say, the means of thy conversion, expect the Lords leisure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which might be said to this effect, to ease their afflicted minds, what comfort our best Divines can afford in this case, Zanchius, Beza, &c. this furious curiosity, needless speculation, fruitless meditation about election, reprobation, free will, grace, such places of Scripture preposterously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed minds, to mitigate those divine Aphorisms, (though in another extream some) our late Arminians have revived that plausible doctrine of universal grace, which many Fathers, our late Lutheran and modern Papists do still maintain, that we have free-will of our selves, and that grace is common to all that will believe. Some again though less orthodoxal, will have a far greater part saved, than shall be damned, (as Calius secundus stiffly maintains in his book, De amplitudine regni caelestis, or some impostor under his name) beatorum numerus multo major quam damnatorum. He calls that other Tenent of special Election and Reprobation, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c. He opposeth some opposite parts of Scripture to it, Christ came into the world to save sinners, &c. And four especial arguments he produceth, one from Gods power. If more be damned than saved, he erroneously concludes, the devil hath the greater sovereignty; for what is power but to protect? and Majesty consists in multitude. If the devil have the greater part, where is his mercy, where is his power? how is he Deus Optimus Maximus, misericors?

g Abernethie.

i See whole books of these arguments. k Lib. 3. fol. 122. Prejudicata opinio, invida, maligna, & apta ad impellendos animos in desperationem. † See the Antidote in Chamiers, Tom. 3. lib. 7. Dominans Christian warfare, &c. l Potentior est D. o diabolus & mundi princeps, & in multitudine hominum sita est majestas.

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m Homici-
da qui non
subvenit
quum po-
test; hoc de
Deo sine
sceleri co-
gitari non
potest, ut-
pote quum
quod vult
licet. Boni
natura
communi-
cari. Bonus
Deus, quo-
modo mise-
ricordie
pater, &c.
† Vide Cy-
rillum lib.
4. adversus
Julianum.
qui poteri-
mus illi
gratias
agere qui
nobis non
misit Mo-
sen & pro-
phetas, &
contempsit
bona ani-
marum no-
strarum?
n Venia
danda est
eis qui non
audiunt ob-
ignoranti-
am. Non est
tam ini-
quus Ju-
dex Deus,
ut quen-
quam in-
dicta causa
dammare
velit. Ii
solum dam-
nantur, qui
oblatam
Christi
gratiam
rejiciunt.

o Busbe-
quius Loni-
cerus Tur-
hist. To. 1.
l. 2.
p Clem.
Alex.
q Paulus
Jovius
Elog. vir.
illust.

cors? &c. where is his greatness, where his goodness? He proceeds, ^m We account him a murderer that is accessory only, or doth not help when he can; which may not be supposed of God without great offence, because he may do what he will, and is otherwise accessory, and the authour of sin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodness: for how is he the Father of mercy and comfort, if his good concern but a few? O envious and unthankful men to think otherwise! † Why should we pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an apple? why should we acknowledge him for our governour that hath wholly neglected the salvation of our souls, and condemned us, and sent no Prophets or instructors to teach us, as he hath done to the Hebrews? So Julian the Apostate objects. Why should these Christian (*Celius* urgeth) reject us and appropriate God unto themselves, *Deum illum suum unicum*, &c. But to return to our forged *Celius*. At last he comes to that, he will have those saved that never heard of, or believed in Christ, *ex puris naturalibus*, with the Pelagians, and proves it out of Origen and others. They (saith ⁿ Origen) that never heard Gods word, are to be excused for their ignorance: we may not think God will be so hard, angry, cruel or unjust as to condemn any man *indicta causa*. They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy Greeks and Romans, good moral honest men, that kept the Law of Nature, did to others as they would be done to themselves, as certainly saved, he concludes, as they were that lived uprightly before the Law of *Moses*. They were acceptable in Gods sight, as *Job* was, the *Magi*, the Queen of Sheba, *Darius* of Persia, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, and many other Philosophers, upright livers, no matter of what Religion, as *Cornelius*, out of any Nation, so that he live honestly, call on God, trust in him, he shall be saved. This opinion was formerly maintained by the *Valentinian* and *Basileidian* hereticks, revived of late in ^o *Turky*, of what sect *Rustan Bassa* was patron, defended by *P Galeatus Martins*, and some ancient Fathers, and of latter times favoured by *q Erasmus*, by *Zuinglius* in *exposit. fidei ad Regem Gallia*, whose Tenent *Bullinger* vindicates, and *Gualter* approves in a just Apology with many Arguments. There be many Jesuites that follow these Calvinists in this behalf, *Franciscus Buchsius Moguntinus*, *Andradus Consil. Trident.* many Schoolmen that out of *Rom. 1. 18, 19.* are verily perswaded that those good works of the Gentiles did so far please God, that they might *vitam eternam promereri*, and be saved in the end. *Sesellius*, and *Benedictus*

Justinianus in his Comment on the first of the Romans, *Matthias Ditmarsh* the Politician, with many others, hold a mediocrity, they may be *salute non indigni*, but they will not absolutely decree it. *Hofmannus* a Lutheran Professour of *Helmstad*, and many of his Followers with most of our Church, and Papists are stiffe against it. *Franciscus Collins* hath fully censured all Opinions in his five Books *de Paganorum animabus post mortem*, and amply dilated this question, which who so will may peruse. But to return to my Authour, his conclusion is, that not only wicked Livers, Blasphemers, Reprobates, and such as reject Gods grace, but that the Devils themselves shall be saved at last, as ^r *O-* *rigen* long since delivered in his works, and our late † *Socinians* defend *Ostorodius*, cap. 41. *institut. Smaltius*, &c. Those terms of all and for ever in Scripture, are not eternal, but only denote a longer time, which by many Examples they prove. The world shall end like a Comædy, and we shall meet at last in Heaven, and live in blis all together; or else in conclusion, *in nihil evanescere*. For how can he be merciful that shall condemn any creature to eternal unspeakable punishment, for one small temporary fault, all posterity, so many myriads, for one and an other mans offence, *quid meruistis oves*? But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massâ, prævisa fide*, as our *Arminians*, or *ex prævisis operibus*, as our Papists, *non ex præteritione*, but Gods absolute decree *ante mundum creatum*, (as many of our Church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from *Adams* fall, as others will, *homo lapsus obiectum est reprobationis*) with *perseverantia sanctorum*, we must be certain of our salvation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternal, just decree and counsel of saving men and Angels, God calls all, and would have all to be saved according to the efficacy of vocation: all are invited, but only the elect apprehended: the rest that are unbelieving, impenitent, whom God in his just judgement leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemn our selves or others, because we have an universal invitation; all are commanded to believe, and we know not how soon or late before our end we may be received. I might have said more of this subject; but forasmuch as it is a forbidden question, and in the Preface or Declaration to the Articles of the Church, printed 1633. to avoid factions and altercations, we that are University Divines especially, are prohibited *all curious search, to Print or Preach, or draw the Article aside by our own sence and Comments, upon pain of Ecclesiastical censure*, I will surcease, and conclude with

r Non ho-
mines sed
& ipsi de-
mones ali-
quando ser-
vandi.
† Vid. Pel-
si Harmoni-
am art.
22. p. 2.

† Epist.
Erasmii d:
utilitate
colloquior.
ad lecto-
rem.

with † Erasmus of such controversies: *Pugnet qui volet, ego censeo leges majorum reverenter suscipiendas, & religiose observandas, velut à Deo profectas; nec esse intum, nec esse pium, de potestate publicâ sinistram concipere aut ferere suspicionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quam seditiose reluctari.*

But to my former task. The last main torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable pain and grief of heart seisseth on them: to their thinking they are already damned, they suffer the pains of hell, and more than possibly can be expressed, they smell brimstone, talk familiarly with devils, hear and see *Chimeraes*, prodigious, uncouth shapes, Bears, Owles, Anticks, black dogs, fiends, hideous outcries, fearful noises, shrieks, lamentable complaints, they are possessed, and through impatience they roar and howl, curse, blaspheme, deny God, call his power in question, abjure Religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a woful case. To such persons I oppose Gods mercy and his justice; *Judicia Dei occulta, non injusta*: his secret counsel and just judgement, by which he spares some, and sore afflicts others again in this life: his judgement is to be adored, trembled at, not to be searched or enquired after by mortal men: he hath reasons reserved to himself, which our frailty cannot apprehend. He may punish all if he will, and that justly for sin; in that he doth it in some, is to make a way for his mercy that they repent and be saved, to heal them, to try them, exercise their patience, and make them call upon him, to confess their sins and pray unto him, as David did, *Psal. 119. 137. Righteous art thou, O Lord, and just are thy judgements.* As the poor Publican, *Luke 18. 13. Lord have mercy upon me a miserable sinner.* To put confidence and have an assured hope in him, as Job had, *13. 15. Though he kill me I will trust in him: Ure, seca, occide O Domine,* (saith Austin: *modo serves animam*, kill, cut in pieces, burn my body (O Lord) to save my soul. A small sickness, one lash of affliction, a little misery many times will more humiliate a man, sooner convert, bring him home to know himself, than all those paradoxical discourses, the whole Theory of Philosophy, Law, Physick and Divinity, or a world of instances, and examples. So that this, which they take to be such an insupportable plague, is an evident sign of Gods mercy and justice, of his love and goodness: *periissent nisi periissent*, had they not thus been undone, they had finally been undone. Many a carnal man is lulled asleep in perverse security, foolish presumption, is stupified in his

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sins, and hath no feeling at all of them: *I have sinned* (he saith) *and what evil shall come unto me, Eccles. 5. 4. and tush, how shall God know it?* And so in a reprobate sense goes down to hell. But here, *Cynthius aurem vellit*, God pulls them by the ear, by affliction, he will bring them to heaven and happiness; *Blessed are they that mourn, for they shall be comforted, Matth. 5. 4.* a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I have been afflicted, Psal. 119. before I was afflicted I went astray: but now I keep thy word. Tribulation works patience, patience hope, Rom. 5. 4.* and by such like crosses and calamities we are driven from the stake of security. So that affliction is a School or Academy, wherein the best Scholars are prepared to the commencements of the deity. And though it be most troublesome and grievous for the time, yet know this, it comes by Gods permission and providence, he is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbered, not one of them can fall to the ground, without the express will of God: he will not suffer thee to be tempted above measure, he corrects us all † *numero, pondere, & mensura*, The Lord will † *Austin* not quench the smoking flax, or break the bruised reed, *Tentat* (saith Austin) *non ut obruat, sed ut coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tenderness observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion support and receive us; whom he loves he loves to the end. *Rom. 8. Whom he hath elected, those he hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as David said, *I will not fear though I walk in the shadows of death.* We must all go, *non à delitiis ad delitias*, but from the cross to the crown, by hell to heaven, as the old Romans put vertues Temple in the way to that of honour: we must endure sorrow and misery in this life. 'Tis no new thing this, Gods best servants and dearest children have been so visited and tryed. Christ in the garden cryed out, *My God my God why hast thou forsaken me?* his son by nature, as thou art by adoption and grace. Job in his anguish said, *The arrows of the Almighty were in him, Job 6. 4. His terrors fought against him, the venom drank up his spirit, cap. 13. 26.* He saith, *God was his enemy, writ bitter things against him, (16. 9.) hated him.* His heavy wrath had so seized on his soul. David complains, *His eyes were eaten up, sunk into his head, Psal. 6. 7. His moisture became as the drought in Summer, his flesh was consumed, his bones vexed:* yet neither Job nor David did finally despair. Job would not leave his hold, but still trust in him, acknowledging him to be his good God. *The Lord gives, the*

† Vastatâ
conscientiâ
sequitur
sensus iræ
divine.
(Hemingi-
us) fremitus
cordis,
ingens ani-
mæ crucia-
tus, &c.

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* Super
Psal. 52.
Convertar
ad liberan-
dum eum,
quia con-
versus est
ad pecca-
tum suum
puniendum.

Lord takes, blessed be the name of the Lord, Job 1. 21. Behold I am vile, I abhor my self, repent in dust and ashes, Job 39. 37. David humbled himself, Psal. 31. and upon his confession received mercy. Faith, hope, repentance, are the sovereign cures and remedies, the sole comforts in this case; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, saccus potest*; saith Chrysostom; the King of Nineve's Sackcloth and ashes did that which his purple robes and crown could not effect; *Quod diadema non potuit, cinis perfecit*. Turn to him, he will turn to thee; the Lord is near those that are of a contrite heart, and will save such as be afflicted in spirit, Psal. 34. 18. He came to the lost sheep of Israel, Matth. 15. 14. Si cadentem intueretur, clementiae manum protendit, he is at all times ready to assist. Nunquam spernit Deus Poenitentiam, si sincere & simpliciter offeratur, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin; yet if he will forsake his former wayes, libenter amplexatur, he will receive him. *Parcam huic homini*, saith * Austin, (ex persona Dei) quia sibi ipsi non pepercit; ignoscam quia peccatum agnovit. I will spare him because he hath not spared himself; I will pardon him, because he doth acknowledge his offence; let it be never so enormous a sin, his grace is sufficient, 2 Cor. 12. 9. Despair not then, faint not at all, be not dejected, but rely on God, call on him in thy trouble, and he will hear thee, he will assist, help, and deliver thee; Draw near to him, he will draw near to thee, Jam. 4. 8. Lazarus was poor and full of boyles, and yet still he relied upon God, Abraham did hope beyond hope.

Thou exceptest, these were chief men, divine spirits, Deo chari, beloved of God, especially respected; but I am a contemptible and forlorn wretch, forsaken of God, and left to the merciless fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou mayest perform all these duties, Christian offices, and be restored in good time. A sick man loseth his appetite, strength and ability, his disease prevaieth so far, that all his faculties are spent, hand and foot perform not their duties, his eyes are dimme, hearing dull, tongue distasteth things of pleasant relish, yet nature lyes hid, recovereth again, and expelleth all those feculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou mayest happily recover again, expell those dismal passions of fear and grief; God did not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end; hope the best. David in his misery prayed to the Lord, remembering how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. O my soul, why art thou so disquieted within me, &c. Thy soul

is eclipsed for a time, I yield, as the Sun is shadowed by a cloud; no doubt but those gracious beams of Gods mercy will shine upon thee again, as they have formerly done; those embers of faith, hope and repentance, now buried in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions; we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. David a man after Gods own heart, was so troubled himself; Awake, why sleepest thou? O Lord, arise, cast me not off; wherefore hidest thou thy face, and forgettest mine affliction and oppression? My soul is bowed down to the dust. Arise, redeem us, &c. Psal. 44. 22. He prayed long before he was heard, expectans expectavit; endured much before he was relieved, Psal. 69. 3. He complains, I am weary of crying, and my throat is dry, mine eyes fail, whilst I wait on the Lord; and yet he perseveres. Be not dismayed, thou shalt be respected at last. God often works by contrarieties, he first kills and then makes alive, he woundeth first and then healeth, he makes man sow in tears that he may reap in joy; 'tis Gods method: He that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lamb was eaten with sower herbs; we shall feel no sweetness of his blood, till we first feel the smart of our sins. Thy pains are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords leisure, he will not (I say) suffer thee to be tempted above that thou art able to bear, 1 Cor. 10. 13. but will give an issue to temptation. He works all for the best to them that love God, Rom. 8. 28. Doubt not of thine election, it is an immutable decree; a mark never to be defaced; you have been otherwise, you may and shall be. And for your present affliction, hope the best, it will shortly end. He is present with his servants in their affliction, Ps. 91. 15. Great are the troubles of the righteous, but the Lord delivereth them out of them all, Psal. 34. 19. Our light affliction which is but for a moment, worketh in us an eternal weight of glory, 2 Cor. 4. 17. Not answerable to that glory which is to come, though now in heaviness, saith 1 Pet. 1. 6. you shall rejoyce.

Now last of all to those external impediments, terrible objects, which they hear and see many times, devils, bugbears, and Mormoluches, noysome smells, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes; as a concave glass reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits, to which Hercules de Saxonia attributes all Symptomes almost, may reflect and shew prodigious shapes; as our vain fear and crazed phantasie shall suggest and feign, as many silly weak women and children in the dark, sick folks, and frantick for

for want of repast and sleep, suppose they see that they see not: Many times such terriculations may proceed from natural causes, and all other senses may be deluded. • Besides, as I have said, this humour is *Balneum Diaboli*, the devils bath, by reason of the distemper of humours, and infirm Organs in us: he may so possess us inwardly to molest us, as he did *Saul* and others, by Gods permission; he is Prince of the Ayr, and can transform himself into several shapes, delude all our senses for a time, but his power is determined, he may terrifie us, but not hurt; God hath given his *Angels charge over us*, he is a wall round about his people, *Psal. 91. 11, 12.* There be those that prescribe Physick in such cases, 'tis Gods instrument and not unfit. The devil works by mediation of humours, and mixt diseases must have mixt remedies. *Levinus Lemnius cap. 57. & 58. exhort. ad vit. ep. instit.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris part. 3. cap. 5. & 6. Wierus de prestigiis demonum lib. 5. to Philip. Melancton*, and others, and that Christian armour which *Paul* prescribes: he sets down certain Amulets, herbs, and precious stones, which have marvellous virtues, all *profligandis demonibus*, to drive away Devils and their illusions. *Saphyres, Chrysolites, Carbuncles, &c. Quæ mirâ virtute possent ad Lemures, Stryges, Incubos, Genios aereos ar-cendos, si veterum monumentis habenda fides.* Of herbs, he reckons us *Pennirial, Rue, Mint, Angelica, Piony*: *Rich. Argentine de prestigiis demonum cap. 20.* adds *hypericon* or *S. Johns wort, perforata herba*, which by divine vertue drives away Devils, and is therefore called *fuga demonum*: all which rightly used by their suffitus, *Demonum vexationibus obfistunt, afflictas mentes à demonibus relevant, & venenatis fumis, expel Devils themselves, and all devilish illusions.* *Anthony Musa* the Emperour *Augustus* his Physitian, *cap. 6. de Betonia* approves of *Betony* to this purpose; † the Antients used therefore to plant it in Church-yards, because it was held to be an holy herb, and good against fearful visions, did secure such places it grew in, and sanctified those persons that carryed it about them. *Idem fere Mathiolus in Dioscoridem.* Others commend accurate musick, so *Saul* was helped by *Dauids* harp. Fires to be made in such rooms where spirits haunt, good store of lights to be set up, odours, perfumes, and suffumigations, as the Angel taught *Tobias* of brimstone and bitumen, thus, *myrrha, bri-ony root*, with many such simples which *Wecker* hath collected *lib. 15. de secretis cap. 15.* *R. sulphuris drachmam unam, reco-quatur in vitis albæ aqua, ut dilutius sit sulphur; detur agro; nam demones sunt morbi* (saith *Rich. Argentine lib. de prestigiis demonum cap. ult.*) *Vigetus* hath a far larger receipt to this purpose, which the said *Wecker*

cires out of *Wierus. R. sulphuris, vini, bitu-minis, opopanacis, galbani, castorei, &c.* Why sweet perfumes, fires, and so many lights should be used in such places, *Ernestus Bur-gravius Lucerna vitæ & mortis*, and *Fortuni-us Lycetus* assigns this cause, *quod his boni Genii provocentur, mali arceantur*; because good spirits are well pleased with, but evil abhor them. And therefore those old Gentiles, present Mahometans, and Papists have continual lamps burning in their Churches all day and all night, lights at funerals and in their graves; *lucernæ ardentes ex auro liquefacto* for many ages to endure (saith *Lazius*) *ne demones corpus ledant*; lights ever burning as those Vestal virgins, *Pythionissa* maintained heretofore, with many such, of which read *Tostatus* in 2 *Reg. cap. 6. quest. 43. Thyreus cap. 57, 58, 62, &c. de locis infestis, Pictorius Isagog. de demonibus, &c.* see more in them. *Cardan* would have the party affected wink altogether in such a case, if he see ought that offends him, or cut the air with a sword in such places they walk and abide; *gladiis enim & lanceis terrentur*, shoot a pistol at them, for being aerial bodies, (as *Calius Rhodiginus lib. 1. cap. 29. Tertullian, Origen, Psellus*, and many hold) if stricken, they feel pain. Papists commonly injoyn and apply crosses, holy water, sanctified beads, Amulets, musick, ringing of bells, for to that end are they consecrated, and by them baptized, Characters, counterfeit Reliques, so many Masses, peregrinations, oblations, adjurations, and what not? *Alexander Albertinus à Rocha, Petrus Thy-reus, and Hieronymus Mengus* with many other Pontifical Writers, prescribe and set down several forms of exorcisms, as well to houses possessed with Devils, as to demoniacal persons; but I am of † *Lemnius* mind, 'tis but *damnosa adjuratio, aut potius ludificatio*, a meer mockage, a counterfeit charm, to no purpose, they are fopperies and fictions, as that absurd * story is amongst the rest, of a peni-tent woman seduced by a Magitian in *France*, at *S. Bawne*, exorcised by *Domphius, Mi-chaelis*, and a company of circumventing Friars. If any man (saith *Lemnius*) will attempt such a thing, without all those juggling cir-cumstances, Astrological elections of time, place, prodigious habits, fustian, big, sesqui-pedal words, spells, crosses, characters, which Exorcists ordinarily use, let him follow the ex-ample of *Peter and John*, that without any ambitious swelling terms, cured a lame man, *Acts 3. In the name of Christ Jesus rise and walk.* His name alone is the best and only charm against all such diabolical illusions, so doth *Origen* advise: and so *Chrysostome, Hæc erit tibi baculus, hæc turris inexpugnabilis, hæc armatura. Nos quid ad hæc dicemus, plures fortasse expectabunt*, saith *S. Austin.* Many men will desire my counsel and opinion what's to be done in this behalf; I can say no more, *quam ut verâ fide, quæ per dilc-tionem operatur, ad Deum unum fugiamus*, let them fly to God alone for help. *Atha-nasius*

† Antiqui soliti sunt hanc her-bam ponere in cœmite-riis, ideo quod, &c.

† Non de- sunt nostra etate sacri-ficuli, quæ tale quid attentant, sed à caco-demone ir-risè pudorè suffecti sunt, & re infecta abierunt. * Done in- to English by W. B. 1613.

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nasius in his book *De variis quest.* prescribes a present charm against Devils, the beginning of *Psal. 67. Exurgat Deus, dissipentur inimici, &c.* But the best remedy is to fly to God, to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him. What the practice of the primitive Church was in this behalf, *Et quis demonia ejiciendi modus*, read *Wierus* at large, *lib. 5. de Cura. Lem. meles. cap. 38. & deinceps.*

Last of all: If the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of Gods judgements, (for the Devil deceives many by such means) in that other extream he circumvents Melancholy it self, reading some Books, Treatises, hearing rigid Preachers, &c. If he shall perceive that it hath begun first from some great loss, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remove the cause, which to the cure of this disease *Navarrus* so much commends, *avertat cogitationem à re scrupulosa*, by all opposite means, art and industry, let him *laxare animum*, by all honest recreations, refresh and recreate his distressed soul; let him direct his thoughts, by himself and other of his friends. Let him

read no more such Tracts or subjects, hear no more such fearful tones, avoid such companies, and by all means open himself, submit himself to the advice of good Physicians and Divines, which is *contraventio scrupulorum*, as *Navarrus* he calls it, hear them speak to whom the Lord hath given the tongue of the learned, to be able to minister a word to him that is weary, whose words are as flagons of wine. Let him not be *Isa. 50. 4.* obstinate, head-strong, pievish, wilful, self-conceited (as in this malady they are) but give ear to good advice, be ruled and perswaded; and no doubt but such good counsel may prove as prosperous to his soul, as the Angel was to *Peter*, that opened the iron gates, loosed his bands, brought him out of prison, and delivered him from bodily thralldome; they may ease his afflicted mind, relieve his wounded soul, and take him out of the jaws of Hell it self. I can say no more, or give better advice to such as are any way distressed in this kind, than what I have given and said. Only take this for a corollary and conclusion, as thou tendrest thine own welfare in this, and all other melancholy, thy good health of body and mind, observe this short precept, give not way to solitariness and idleness, *Be not solitary, be not idle.*

Tom. 2.
cap. 27.
num. 282.

S P E R A T E M I S E R I ,
C A V E T E F Æ L I C E S .

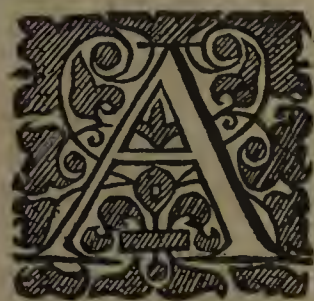
Vis à dubio liberari? Vis quod incertum est evadere? Age pœnitentiam dum sanus es; sic agens, dico tibi quòd securus es, quòd pœnitentiam egisti eo tempore quo peccare potuisti. Austin.

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